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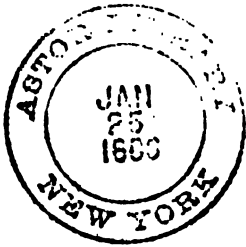
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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. VI.

BY M. VALENTINE, D.D., PROFESSOR OF SYSTEMATIC THEOLOGY,
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THE prosperity of the Church and the progress of Christianity are, to some degree, directly dependent on a right training of the ministry. The process which prepares the leaders of Christian thought and work becomes thus a matter of unspeakable importance. It marks the point at which, peculiarly, the true power and efficiency of the Church are insured or lost, and the practical success or failure of Christian work is determined. It is, therefore, a question of vital moment, whether we have adopted the best possible of ministerial training, or are operating the plan with its full efficiency.

This high office has always been felt to require some special education. It must not be given into incompetent hands. It stands for a service that affects the spiritual life of every man, woman and child in the Church, and the best welfare of general society. All the holiest and dearest interests of the Redeemer's kingdom and of human life, call for a competent, strong, and efficient ministry.

The discussion of this question thus far shows agreement on one point: that, taken altogether, the prevalent general method by which the training of ministers is accomplished through theological seminaries is the right method for our times and the present exigencies of Christian work. Whatever good results were secured through the earlier plans of training—through self-education, or tuition given by pastors—such methods belong to the past. They would be absurdly inadequate to the task of supplying either the amount or the quality of education demanded in our day. With the present advance in

science, the general education of all classes, the broad diffusion of knowledge of every kind, making what used to be the peculiar knowledge of the learned a common possession in every Christian community, a special and thorough training of the ministry in institutions distinctly devoted to the service, is an admitted necessity. For the responsibilities of the legal and medical professions a distinctive training is conceded to be essential, and high-grade professional schools are everywhere provided. In many places the State interposes to lift the training to the thoroughness demanded by the great interests involved and the general good to be secured. The Church of Christ, which, when true to itself, has always been the patron of learning, and is divinely commissioned to the high function of teaching in the range of the great truths which sum up all truth, surely needs for her teachers a training that shall place them in the front rank of the scholarly classes. The method adopted in the establishment of theological schools or faculties meets the true conception of the work. It has, in the main, answered the aims of the good and wise men who originated it. Taking young men of approved piety, after they have had their faculties disciplined into capability and power by a college or academic education, and adding the higher course of studies and discipline suited to the special and superlative work belonging to the holy ministry, it has proved to be unquestionable power for the Church.

Conceding, however, that the general method is the true one for the age in which we are acting, and, so far as we can see, likely to be the true one for the Church's future, it is nevertheless felt that we have not yet been able to operate the method so as to obtain its best results, or all that the Church's work makes desirable. The practical part falls short of the ideal.

1. One such shortcoming must be noted in the failure to maintain the full standard of *thoroughness* which the method contemplates. Often, neither in breadth nor in depth, has the education given equaled the ideal set forth in the adopted course of studies. It is often made too technical. Although this training is known as "professional," the ministry is one of the last places in the world in which the narrowness which professional courses often stand for ought to be permitted to appear. Dr. Van Dyke has, indeed, reminded us that the skeptical opinion of a decline of the power of the Church and the pulpit is utterly unsustained: yet it remains true, that the pulpit can maintain its right power and proper commanding influence only as it maintains a thoroughness of scholarship and culture that will compare well with the best learning in other educated callings. We need not, indeed, accept the exaggerated picture of the demand which the present age makes upon the ministry, painted by President Eliot, of Harvard, in the *Princeton Review* of May, 1883. That picture is drawn on the conception of the pagan priesthood. Still there is a call for advance

in the thoroughness of clerical education. It is exceedingly damaging when opposers of the Church and Christianity can, with any show of justice, allege that ministers have a training which keeps them in a narrow professional rut, while the great fields of scholarship, science and discovery lie outside of their knowledge.

We cannot, therefore, accept Dr. Curry's idea, that "the average minister of the Gospel need not possess what is properly called scholarship." It is true that he is practically a man of "one book," and that for the substance of his preaching he does not necessarily draw from the remoter knowledge of the schools. But, if he has the true spirit, the largeness and richness of his mental stores, the vigor of his developed scholarship will not make the "one book" less to him, or diminish his power to expound it with clearness and effect; while the fact of his scholarly attainments will go far to secure respectful hearing and deter the common readiness to discount what he preaches as the truth of Christ. While a few of the theological seminaries may have kept their standard of entrance and work in pretty close agreement with their theory, it is unquestionable that in many seminaries all over the country there has been a failure to maintain the true ideal grade. In view of the pressing need of ministers, or, perhaps, from an undue desire for a large number of students, institutions are betrayed into too easy admission of candidates. Ecclesiastical bodies, too, have sometimes ordained without insisting on the standard thoroughness of training. The result has been, that in some places and some connections the "average minister" is not up to the average of scholarly authority and efficiency needed, or desirable, in those who occupy the pulpits of the Church of Christ.

2. For the same reason we cannot approve of the multiplication of special schools for the training of men whose preparatory or academic education has been inferior to that of a college course, or of such as in advanced years come to feel themselves called to the ministry. Such a school is Mr. Spurgeon's. Such Mr. Moody seeks to establish; others are set up in various relations. Not that this class of persons should be altogether debarred from the ministry. We do not dissent from the views which have been already presented in this symposium, in favor of encouraging and admitting such. Sometimes they possess special talent and fine adaptations for usefulness which enable them, without the best education, to achieve, under God's blessing, careers of high and gladdening service in this office. Some of the shining stars in the right hand of the Son of Man have been found in these—the truest "angels of the churches." And there will probably always be room for the labor of all the deserving candidates of these classes.

But the suggestion of Dr. Duryea seems to us to present the right method—to give these the advantage of the instruction provided in

the regular theological seminaries. It is, indeed, objected that the curriculum in these is graded so high as to be beyond the attained capacity for reception and profit on the part of such students. But this is a small difficulty to be allowed to weigh against the evil of giving them a course lowered to their alleged inferior capacity. At any rate, the objection is based on a thorough misconception of the instruction in the seminaries, and of the temper, disposition, earnestness and good sense of the instructors. It is likely that their experience and thorough scholarship—if they are fit for their places—would be as able as others to make the truth plain to this class of students. It is likely that they would be as ready to do so as the instructors in these special schools. And if, in doing so, they should drop some of the old technicalities, or put their explanations into common speech, it would not at all hurt the rest of the students, or prove a damage to the success of the instruction. And the students who have only the inferior academic preparation would have some compensation in this enjoyment of the best and full theological course, stimulated and uplifted by its high grade, and helped by their association and study with those whose advantages have made them most capable.

3. The seclusion in which our theological education is carried on not unfrequently educates away from sympathy with the common practical life of men. Most of the students enter from the college, where many of them began their studies quite young. Their life has been apart from the ways of trade and business, and the habits of thought and feeling in which the world moves. They have lived and moved in the students' world—a world by itself. If they are the successful students the theological seminaries wish, they have become fond of books, and have habituated themselves to the world of literature, science, philosophy and cultured taste—a realm apart from that in which the thoughts, tastes, interests and ambitions of men are moving. When they go forth, they are not only inexperienced, but often so removed from the life of the public as to be unqualified to deal with it sympathetically, to enter into men's ways of thinking and feeling, or appreciate their difficulties and trials enough to find the way to their hearts. It must be admitted that this is not a *necessary* result of the method; but it is to some degree a *natural* result, and too often an actual one. We speak of it as a *spurious* result, for which the course of study is not at all responsible, but it is still one which often appears. It suggests a defect to be guarded against and overcome. There is, indeed, no incompatibility between this thorough devotion to study and a large and loving sympathy with practical life—at least none other than the common difficulty of being deeply and earnestly interested in several things at the same time. The only way to prevent the result, it seems to

us, is by enkindling the minds of the students with interest in the practical aims of the Church. They must not be recluses, or be allowed to seek intellectual results except in constant view of the service to which their attainments are to be consecrated. The heart must not be permitted to be chilled by the going of all the blood into the head.

4. As a thing akin to this, our seminaries also beget a metaphysical turn of thought, and abstract methods of expression unsuitable for effective pulpit discourse. It is certainly natural for the professor, by long study familiar with the technical terms and definitions of theology, and delighting in the exactness with which they bring out divine truth, and especially the philosophy of the truth, to deal largely in these forms in the class-room. The student's views of Christian doctrine are gradually moulded into these forms. His style of expressing Scripture truth is shaped in these dry and often antiquated formulæ—not unfrequently refined into the exactness and the coldness of crystallization. These may not be “mannerisms” to be got rid of after leaving the seminary, but they are an abatement of real pulpit power unless laid aside. The preacher must be taught to interpret the truth of the Gospel in the language of the people. Too many take on this stiff style of theologic formulæ and the lecture-room, and carry it into the pulpit. Some add the further mistake of preaching as if they supposed that the power of salvation is not in the Gospel itself, but in their own fine abstract expositions of its philosophy. This is, indeed, no necessary result of thorough work in systematic theology or of the finest erudition. Dr. Duryea says: “It is high time that the question whether culture and learning do not unfit preachers for the preaching of the gospel to ordinary men and women were referred back without response to the stupidity which inspires it.” We fully agree with this; and yet it cannot be denied that our methods have sometimes left a perversion or false product of this sort. The grandest and best power of learning appears in making God's truth clear to the humblest. The ripest culture passes out beyond these stereotyped technicalities into free power with the truth. But there have been enough false fruits to admonish against the danger and damage in this connection—a danger and damage under which young men of inferior mental discipline and strength are most likely to fall.

5. Unquestionably, too, our methods lack training-power for the cultivation of popular speaking. Too little attention is given to homiletical and oratorical training. We use the word oratory here in its true sense, and not as standing for the empty pretense and artificiality which take the name. We do not want the studied tricks of the declaimer in the pulpit, nor the perversions of the professional elocutionist in the seminaries. These drill-masters are often the death

to all natural and genuine oratory. But we need more attention to vocal culture, the development of vocal power and adaptation, the correction of faults, and everything that will help into easy and natural address. We make no wholesale charges against the pulpit. We believe that, as a body of educated men, they exhibit speaking abilities equal, if not superior, to any other class. But as the very office of the ministry involves the speaking function more constantly and prominently than belongs to any other class of men, the training ought to be proportionately intense. Speaking is so emphatically the mode of the minister's work, that any deficiency here is a deficiency at a vital point. It is too much to claim that our practical training has yet overtaken the ideal excellence.

6. The same is true as to reading. The professional training of the seminaries ought to secure what is needful here. The reading of the Scriptures and of hymns—if indeed the hymns ought to be read at all in the Church services—should be made to serve as a strong illumination of the truth, the very utterance fulfilling the office of a commentary. There might be better reading in the sanctuary than much that passes by that name. The training in our seminaries can be improved in this relation.

7. It is perhaps more needful now than ever that theological students be led to make truth their own by such examination as will fix in their minds clear reasons for its acceptance. Not only is it intellectual imbecility simply to take everything cut and dried, in a merely passive reception, but it begets no strength of conviction capable of bearing the testing processes sure to come in after-days. They need to be led to do real thinking, bravely mastering the authority and foundations of every doctrine, making it their own by a living apprehension, and rejecting error by equally rational rejection. The process which thus puts the truth securely and victoriously in the mind makes the ready and effective defender of the faith, the safe guide and helper of believers. Let the weakness which comes from mere learning by rote be done away with. Our orthodox theology will gain power by the searching thought in which each one makes it his own. The winds of error will then be less disturbing.

II.—SABBATH-SCHOOL BIBLE STUDY.

BY PRESIDENT D. S. GREGORY, D.D.

NO. I.

A FRIEND always calls the Sabbath-school the *Bible-school*. He thus embodies the ideal conception of the Sabbath-school as a school devoted to the study of the Word of God. That is the ideal which the majority of teachers have conscientiously sought to realize from the origin of the institution.

PAST METHODS AND PROGRESS.

It seems to the writer, scanning the past, that there has been a steady progress toward the end aimed at.

There lies just at hand a Bible received forty years ago, from a Brooklyn Sabbath-school, as a prize for committing to memory the largest number of verses of Scripture in proof of a certain doctrine. It is a relic of a method that did not call for much intelligent study.

There followed in the schools the day of the consecutive study of some of the books of Scripture, chiefly of the Gospels, with such helps as the old question books of the American Sunday-school Union. It was a real merit of this method that it led the child to study the verses in the order and connection given them by the Divine Wisdom, rather than as scattered proof-texts; but it involved little exegetical or critical examination of the great themes of the Gospel, and comparatively little attempt at careful explanation of the essential and fundamental teachings of the Scripture. Its faults were numerous and patent. There was little or no attempt to bring out the historical and logical relations of the verses and parts of the Gospel to each other in a connected whole, and no effort to reach a harmony of the gospels.

Another method soon came into vogue, the aim of which was to add the study of harmony to what had gone before, and to increase the available apparatus for study. Mimpriess and Company took the place of the former leaders and guides, and the Sabbath-school teachers followed Mr. Beecher and all the rest in constructing Lives of Christ. Maps, charts and blackboards were introduced, and illustration and machinery multiplied until there came a general surfeit. Possibly it may have occurred to some people that the Lord knew what He was about when He gave men four gospels instead of one gospel.

The manifest want of real method in the various so-called methods of Bible study led, in time, to the desire for progress in this direction. Hence the many fanciful, acrostic, mnemonic and other plans for the help of teachers and pupils. These were not altogether new devices, as that prince of Sunday-school men, Dr. H. Clay Trumbull,

has recently shown in his admirable book on *Teaching and Teachers*. Emanuel Deutsch, in his essay on the *Talmud*, shows that the Jewish rabbins employed the mnemonic method, in their study of the Scriptures, after the Babylonish captivity. Prof. Wilkinson suggested the plan of "The Three W's": "What? Why? What of It?" based upon ancient oratorical usage. This was expanded into "The Five W's": "When? Where? Whom? What? Why?" Dr. John H. Vincent grouped the points of departure in study under "The Four P's and the Four D's." The teacher should attend to the Parallel Passages, Persons, Places, Dates, Doings, Doctrines and Duties involved in the teachings of the lesson. Such schemes open infinite avenues of investigation, along which the average teacher is likely to branch out so widely as never to find his way back again. The zeal for irrelevant geography, botany, zoology, and the ten thousand petty things have naturally resulted where wise guidance was wanting.

Ten years and more ago the conscious need for an advance led to the adoption of "The International Series of Lessons." These have their manifest advantages. A passage of Scripture is selected, embodying some great lesson which is brought out in a brief, clear statement to be put into the hands of all teachers. Time is thus given for various authors and public journals to furnish more or less elaborate explanation and illustration of each lesson. An effort has been made—with perhaps increasing success—to introduce some connection and unity into the lessons. It was felt that the detached lessons of a given period—say a quarter or half year—had but little hold upon the memory, and that a course of seven years was beyond the reach of many. There has been a widely-expressed—and apparently growing—dissent from this method, especially on the part of teachers capable of doing their own work, and on the part of the higher Bible classes. It tends, they think, to confine all to subjects that may not be most profitable to all; to detract from the self-activity of the teacher and scholar in the study of the Scriptures; to foster new and lucrative publishing monopolies; to foist upon the Churches the loose views of illogical and incompetent so-called commentators on Scripture; and thus to stop the study of the Bible itself. Even more serious is the objection that the connection of the lessons is a man-made and mechanical one, instead of a God-made and natural one. The lessons will never be likely to appear in the same connection again, and so will be hard to hold together, and harder still to hold in the memory. They will not be like "nails fastened by the Master of assemblies" in a sure place. Many are heard expressing the wish to return to the old plan of consecutive study of the various books of the Bible. They want direct and constant contact, not with Lesson Papers, but with the Word of God. This might, of course, be to turn back the wheels of

progress from a quarter to half a century, and thus to lose all the progress that has been made in method, in definiteness of lesson and in unity of lesson scheme, in that long period.

The next step forward must retain all these valuable features, and add to them what is felt to be lacking in the methods of the past. In the judgment of many sound and competent thinkers the time has fully come for the introduction of such new method, especially into the higher Bible classes. At the request of the Editor of THE HOMILETIC REVIEW, the writer ventures to suggest

A NEW GENERAL METHOD

that seems to him to meet the present call for further progress in Bible instruction, while holding fast what is best in the results of past experiments. This general method will be sketched in brief form in the present paper, leaving the subsequent papers the work of unfolding that part of the plan having special reference to the more advanced Bible classes.

It will be necessary to present certain salient features in the improvements that seem to be called for, before proposing a tentative outline of the courses of study to be pursued.

The right method should assume that the *immediate aim* of Bible instruction is to implant in the mind and heart the truth of that Divine Word which is "quick and powerful," and which the Spirit of God uses in the conversion and edification of souls. This implanting is clearly within the sphere of the teacher. The conversion and edification of souls, always to be kept in view, but always with the recognition that it belongs to the sphere of the Holy Spirit, is the *ultimate aim*. The teacher's work is to teach the Word, looking continually to God to give it efficacy. While the importance of the conversion of the child cannot be overestimated, it is to be feared that the present tendency is to forget the immediate end in seeking the ultimate, and thus to fail in the ultimate. The maxim should be: Honor the Word, and in faith leave God's work to Him.

The right method must assume that life is limited. Before a single comprehensive course, claiming to be such, should be allowed to sweep over several years, it should certainly possess some remarkable merits. Rather, it is claimed, that the main essential truths of the Word of God should be brought each year, at least, before the minds of those who are being instructed. This would require that the truth be presented in new phases from year to year, rather than in extended courses.

The right method, in dealing with the youthful mind, must take due note of the fundamental principles of education and instruction that have been already established beyond dispute.

The correct principles of education require that, as the mind is unfolding, the subjects presented to it shall be adapted to the stages of

mental progress. These stages may be roughly stated as being those in which the mind grasps truth:

First, as fact presented in story, or simple narrative; second, as fact in narrative, in connection with the causes and consequences of events; third, as doctrinal and practical truth in concrete form or example; fourth, as doctrinal and practical truth in more abstract form, and arranged in rational system; fifth, as truth embodied in literary form and critically studied in its organic unity and relations.

One main defect of the present method is that it ignores this fundamental requirement of education. The same lessons are not adapted to all classes. As a consequence, the method fails to accomplish the full purpose of instruction, or of building up into a complete knowledge of Christian truth. It makes no provision for the work of the lowest stages, and none for that of the highest. A remedy for these defects is emphatically demanded.

The following course of study is outlined as a suggestion toward what needs to be done to meet the present requirement for further progress. It aims to conform to the advance of the child in his mental development. The child should remain in each course until ready for the next.

First Course. Simple narrations. This should present the great events of Bible History in the form of story, as suited to the first stage in the child's development—the story of Jesus to be made specially prominent in it. The remarkable popularity of the Bible stories themselves, as well as of such books as “The Story of the Bible,” shows the powerful hold of these stories upon the mind at the age when it is specially acquisitive of facts.

Second Course. Causal narrations. This may present the great events and characters of Bible History as parts of the Story of Redemption, bringing out the main causes and consequences in connection with them. At this stage the child begins to look beyond the facts, backward and forward, becoming inquisitive concerning causes and consequences.

Third Course. Doctrinal and practical truth in concrete form. This should present the great fundamental truths of redemption as embodied in concrete form in the Bible History. Man's fall and sinful estate, the covenants of law and grace, the person and work of Christ, the way of salvation from sin, the Christian's life on earth and his hope beyond, may thus be studied in connection with those prominent Scriptural events and characters that ought to be fixed in the minds of all men. The mind of the youth is now ready to take hold of these themes in this form.

Fourth Course. Doctrinal and practical truth in rational system. This would present the system of redemption in its more abstract and doctrinal form, as explained and reasoned out in the Bible, and in

connection with its truth as the basis and material. It should follow some systematic outline, like that remarkable book, Dr. Charles Hodge's "Way of Life." This will meet the rising demand, in the mind of the now maturing youth, for a connected view and statement of the grand truths of the common Christian faith. Along with this, each denomination could introduce its own peculiar tenets at pleasure, thereby supplementing the system according to its own views of truth.

Fifth Course. The Bible and its separate books as organic wholes. This would meet the demands of the period of critical and constructive thought which comes with matured intelligence, especially in such a critical age as the present. It would tend to give a knowledge of the Word of God at once accurate, profound and comprehensive, and that would confirm, broaden and complete the views of historical, doctrinal and practical truth implanted in the mind by the previous courses.

In each of these Courses, and at all stages of progress, the teacher should constantly keep in mind the ultimate aim of all his work, as already stated, while laboring with his best skill for the immediate end of filling the mind with God's truth.

It is not claimed that the make-up here suggested is, in every case, essential to these various Courses, but only that the proper attention must be given to the *educational principles* underlying the arrangement of these Courses. The material of the Courses is suggested, in other words, not as a finality, but in order, it may be, to direct attention and discussion toward what, in the conviction of many, must be the direction taken in the future progress of instruction in our Bible-schools.

Subsequent papers will outline and illustrate the method of studying separate books of the Bible as wholes, in advanced Bible Classes, as suggested under the Fifth Course above outlined.

III.—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. II.

BY JOHN A. BROADUS, D.D., LOUISVILLE, KY.

OUR question cannot be answered in the lump. In a matter so complex and comprehensive there must be analysis. The Pulpit is probably declining in power in some respects, and not in others.

Those who broadly assert that the Pulpit has lost power are in many cases influenced in their judgment by special causes. A good many persons think that everything is degenerating. These are chiefly old men who have a romantic yearning after a glorified past. And then

many who pass judgment on the Pulpit are persons having no sympathy with its leading themes, or its characteristic spirit. Now a certain sympathy is necessary to correct judgment. How can a man fairly judge the merits of a picture who has no taste for art? I spent some hours one day in the Etruscan chamber of the British Museum, examining specimens of Etruscan and early Greek pottery, remarkable for artistic shaping, and for subdued richness of coloring. After a while two rough fellows came and stood in the door and glanced around the room. "Tom," said one, "how much would you give for all these old dishes in here?" "Pshaw, I wouldn't give tuppence for the whole lot," and they turned away in disgust. Even men of great ability, in some respects, may estimate very erroneously that with which they have no sympathy. Mr. Taine's sarcasms upon "Paradise Lost," only show that he is incapable of understanding Milton. Lord Macauley, in a letter, ridicules his friend for studying the relations of the Chickasaws to the Cherokees, and the customs of the South Sea Islanders, and urges him to do something useful, as for instance to make a translation of Herodotus, with notes. Yet the friend was studying Ethnology. So there are some able and cultivated men who are out of all sympathy with evangelical Christianity, and can see no beauty or power in real Gospel preaching. They think it would be bad policy to say that the Pulpit never did have power, or do not care to attempt maintaining so large a proposition, and so they are content to say that it has greatly declined. Similar assertions were no doubt made, for similar reasons, in the days of Whitfield, of Bourdaloue, of Luther, of Chrysostom.

But it is not wise to reply by denying that there has been any sort of decline in the power of the pulpit. I think that in certain respects it has lost power, as compared with a former period, while in certain other respects the often asserted loss is not real. Let us look at these, making three points of each kind:

1. There is among Protestants a loss of *sacerdotal* power. When the preacher was also a priest, a mediator between God and men, who would forgive sin, or at any rate could officially help in that respect, whose holy hands outstretched from the lofty pulpit could drop benediction upon the waiting Assembly, when, as in the case of some mediæval preachers it was even believed that he could work miracles, it is plain that his preaching had a kind of power which the Protestant preacher does not possess. But how much counterbalancing gain there is here. The preacher is compelled, and expected, to appeal to conscience and reason, with a true human sympathy. He does not wish to be lifted above the people in a high pulpit, but to be as near them as possible, in bodily presence, in thought, in sympathetic experience. Man to man, living and loving, is better after all than priest to people.

2. There has been a loss of *direct political* power. Wherever there

is an establishment of religion, or any approach to it or hankering after it, the preacher may at certain times have great political influence. Even in our own country some preachers are a power during an excited political canvass. Most of us are in this respect beneath notice, and a man who is caring greatly for politics and very little for religion, may very naturally say that the great majority of preachers "don't help the party" at all—which of course is to his mind a very grave accusation, no matter what party it may be. But is there here a loss of legitimate pulpit power? Have we not enough to do in striving to convert and sanctify men, to lift them up into acting upon principle, to stimulate them to love of their neighbor, by stirring in them the love of God? May we not thus *indirectly* affect politics in the way that is really most desirable, while directly engaged in promoting interests unspeakably more important? Is there not to-day room to question whether the few gifted preachers who have of late been a direct political power in this country, would not have really accomplished more for society and government, as well as for spiritual salvation, if they had devoted all their genius and earnestness to the proclamation of spiritual truth?

3. There has been a *relative* loss of *educational* power. Not that the pulpit has fallen off in this respect, but that certain other institutions and agencies have greatly gained. Time was when the clergyman was almost the only man in the neighborhood who could write with ease, and so the cleric naturally became the clerk. Time was, even in America, when the preacher's sermons afforded the chief mental pabulum or stimulus enjoyed by many a community. Now we have educators of many grades; we have Sunday-schools and varied helps to understanding the Bible. Now newspapers and other periodicals have become a great educating force, whether for good or ill. Now books of secular literature are universally diffused, having every charm of style and every species of intellectual power. Yet at all this the preacher can only rejoice. Why should he wish to stand alone in the earth, the sole educating force in the community? Let him regard all these other educating agencies as not rivals but allies, seeking to work in harmony with whatsoever in them is good. And, after all, there is a peculiar power in *speaking*, a power to instruct, still more to convince, and especially to impel. At the height of a great political canvass, when political tracts and periodicals fill all the air like "flying leaves," they still want speakers, to stand in living presence amid a living assembly, who will sympathize with him and with one another as they hear him. See how Mr. Moody uses the press, the Sunday-schools, the Y. M. C. A., the pastors, the churches, everything, to help his meetings, and how from his preaching they receive help in return.

4. It is often asserted that the pulpit has declined in *thought-power*.

Certainly there is less now than at some former periods in the way of abstract thinking; but is this of necessity the highest thought? To treat properly the relations of Christianity to materialism, and to pantheism, to comprehend these systems so thoroughly that for the most part without naming them one can aim at their foundations in human nature, can destroy their germs in the midst of his hearers, can thus counteract the nascent infidelity of some without suggesting skeptical doubts to others—this assuredly calls for thought. It can hardly be maintained that Liddon and Candlish are inferior in thinking power to Barrow and Howe. As regards metaphysical thought, we may confess the inferiority of the pulpit at the present time to a few of the greatest preachers in the past, such as Augustine, Calvin, Jonathan Edwards, Robert Hall. But it is unfair to compare one age with half a dozen men selected from fifteen centuries. Besides, there may be as much real power of thought shown in other ways as in discussing “fixed fate, free will, foreknowledge absolute.” Moreover, the great thinkers just mentioned usually put only the *results* of their highest thinking into the pulpit, and commonly erred when they did otherwise.

5. It is also asserted that there has been a decline in *literary* power, both as compared with the pulpit of other days and with the great progress of secular literature at the present day. Now the *average* of literary excellence in preaching is, beyond question, higher at the present time than ever before. And high-wrought artistic eloquence, such as secular critics admire, is not always practically powerful. It was not so in the great French preachers who were so justly admired by Louis XIV. and his court. It was not so even in the case of Robert Hall. It is important neither to underrate nor to overrate the value of literary elegance in preaching. As to the other point, we think the pulpit can stand comparison with the secular literature of the present time, provided the comparison be fairly made. Compare the village pulpit with the village newspaper, and no one can question as to the result; yet the village newspapers are needed, and in the aggregate are very powerful, as New York advertisers and advertising agencies are quite well aware. Make a similar comparison in larger towns and in the great cities, and the result will usually be the same. In like manner compare different grades of teachers or of lawyers with the corresponding grades of preachers, and see how the case will stand. It seldom happens that preachers are brought into practical comparison with the best secular speakers by speaking on the same occasion, but when it does happen the pulpit does not usually appear inferior. To compare the best men of one calling with the poorest of another, is surely unfair and misleading.

6. It is also often asserted that the pulpit has greatly lost the power which comes from *freshness*; that preaching is dreadfully common-

place. To some extent this is true. It is partly the fault of preachers, and we must all earnestly strive to correct the fault. It results partly from the lack of proper interest on the part of many hearers. When people do not relish their food, it may be the fault of the caterer and the cook, or it may come from their lack of healthy appetite. Besides, it is matter of rejoicing when to any individual or community the great essential truths of Christianity are familiar, even if thereby they are in danger of seeming commonplace. If you are sick or bereaved, and I come to offer consolation, you do not wish me to say things never said under like circumstances before; you really prefer to hear from me just the things which you would say if yourself were the consoler. When people really feel their need of the Gospel, the old truths are new enough. And then remember, that in kindred departments also, the commonplace is largely inevitable. Dr. Bascom once pointed out (*Bibliotheca Sacra*, Oct., 1872), that almost all the teaching force in any period is employed in bringing the new generation up to the level of the old. The three R's (*absit omen*) are extremely commonplace, but quite necessary. There may be minor improvements in the methods of teaching them, but little that is very new and at the same time wise and profitable. If we do not despise this homely task, why shall we despise the commonplace labors of earnest and loving religious instructors? There are four times as many school teachers (of all grades) in the country as preachers, and the result in general is only elementary knowledge; so much does it cost "to work anew under each generation the merest foundations of intellectual life." So if one preacher out of a thousand gives any fresh impulse to his hearers, the rest are well employed in keeping the world up to the point of understanding him.

So far, then, as there is decline in the pulpit, or danger of decline, the true remedy lies in constant effort at improvement. In all mental, as well as moral and spiritual education, we must be constantly rowing up stream to keep from floating down. There is in every direction room for improvement in preaching; in every direction danger of decline, but in every direction encouragement to hope. Ministers of the Gospel, young men and older men, let us all take heart and try to improve. It is entirely possible, by God's gracious blessing, that we should make the pulpit during the next thirty years a far greater power for good than it ever was before. Whose heart does not leap up at the thought?

IV.—THE PHYSICAL FACTOR IN PREACHING.

NO. I.

BY GEO. M. STONE, D.D., HARTFORD, CONN.

PROF. MATHEWS, the author of "Orators and Oratory," has said that "*force* is partly a physical product, and partly mental. It is the electrical element; that which smites, penetrates and thrills."

Every thoughtful preacher desires to know how to speak forcibly, and how to reach the physical conditions essential in the case. The purpose of the present paper will be to treat of the physical factor in the specific work of preaching. The capacity to stand up and declare God's word clearly and effectively is sometimes a gift, coming unbidden to certain chosen men. It is more frequently the result of severe discipline and wise training, in which, connected with a Divine call, an investiture of the Holy Spirit, and patient investigation of truth, the bodily conditions play an important part.

I. The physical training for preaching must, as a matter of course, be special. We do not need the brawn and muscle of prize-fighters, in order to speak with power in the weekly duty of the pulpit. Dio Lewis, M.D., makes a just discrimination between health and strength. A well man may not be strong; and, *vice versa*, a strong man may not be well. He says: "I have a friend who can lift nine hundred pounds, and yet is an habitual sufferer from torpid liver, rheumatism, and low spirits. The cartmen of our cities, who are our strongest men, are far from being the healthiest class, as physicians will testify. On the contrary, I have many friends who would stagger under three hundred pounds, that are in capital trim."

A delicate, unmuscular man may, by prudent use of his vital resources, preach effectively. In order to do so he must, as a matter of conscience, *reserve* physical strength for the time he spends on his feet before the people, sufficient to drive his thoughts home. The preacher who comes into his pulpit physically exhausted, must not complain of the mental torpor of his hearers. As audiences go, they require awakening. They do not, as a rule, come to the sanctuary in a state of quick susceptibility to impression. The preacher, as divinely aided, must bring on this condition: and if the Spirit works through thought-power, its manifestation will depend in great measure upon the condition of the physical organism. It is true we are marvelously helped at times when the body seems weak, but this succor comes through an unpowering of the whole man—body, mind and spirit.

II. As every man is a law to himself, each preacher should decide wisely as to the proportion of time to be given to study and physical exercise. No vigor of bodily state will compensate for commonplace thought in the pulpit. "The lean and flashy" talk is not transmitted

into the bread of life by good physical conditions. "The hungry sheep look up, and are not fed."

On the other hand, how many thoroughly prepared sermons fall dead because the man forgot he was a *preacher* as well as a student and a writer! The lawyer is kept up to a condition of physical alertness by the presence of a vigilant and wary antagonist. The preacher lacks this kind of stimulus, but he should be keenly alive to the necessity of capturing the mental capability of his hearers. The sustained vigilance necessary to secure this result will be wanting if he brings a jaded mind and body into the pulpit.

We raise no issue here between written and unwritten discourses. Written sermons, delivered under good bodily conditions, carry weight and conviction, sometimes wanting in freer addresses. Edwards read closely, and so do some of the best modern preachers. The audiences who were entranced under the preaching of Chalmers, never raised any objections to his use of manuscripts.

This only is required: that the man shall divide himself between his study and his pulpit.

III. The kind and degree of physical exercise best adapted to equip the preacher for the pulpit will also vary in each case. Samuel Hopkins says quaintly of Edwards: "In the winter he was wont, almost daily, to take an axe and chop wood moderately for the space of half an hour or more." A Boston pastor pleads for a carpenter's bench and tools in a house, as affording at once recreation, and as having practical utility. He inquires, "Is it not a little discreditable to a well-educated man to have to send for a mechanic when anything is out of order in the house? Ought we not to be able to ease a door, make a shelf, stop a leak in a leaden pipe, milk a cow, harness our own horse? An hour spent in such work about the house or stable, every day, would not only exercise the body, but relieve the tension of a student's brain."

After trying a considerable variety of gymnastic exercises, the writer must add his testimony from experience, to the superior advantage of simply walking, say five or six miles at a stretch, once or twice a week. This, in connection with the daily exercise of pastoral work, has been found sufficient, with a wise use of Saturday, to keep the body in good condition for Sunday work in the pulpit.

In papers to follow, the training of the voice and the subject of vacations will receive attention.

I conclude this paper with a suggestive quotation from Montaigne: "Our work is not to train a soul by itself alone, nor a body by itself alone, but to train a man; and in man, soul and body can never be divided."

V.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. VII.

BY PROF. REVERE F. WEIDNER.

WE regard it as a favorable sign of an awakened interest in the Gospel of Christ, that of late years an increased attention has been paid to the thorough study of Paul's Epistle to the Romans. Some may have been drawn to it because they regarded it as the acknowledged master-piece of one of the greatest intellects that the world has ever produced; others may have been attracted by the matchless character and contents of the Epistle itself, which Coleridge pronounces "the most profound book in existence," which Chrysostom had read to him twice a week, which Godet calls "the cathedral of the Christian faith," concerning which it has been said "none other grapples with such difficult problems, or discusses them with such insight and logical force;" but it seems that the main reason why such renewed study is devoted to this Epistle is the growing conviction that in it we have the most complete and systematic presentation of the Gospel of Christ. The words of Luther's famous preface have again become true in Christian experience: "This Epistle constitutes the most eminent portion of the New Testament; it is the Gospel in its most perfect purity. It well deserves that every Christian should not only commit it word for word to memory, but also daily resort to it as the daily bread of the soul. For it can never be read too often, never become too frequently the subject of our meditations; the more faithfully it is studied, the more precious and delightful it is found to be." As an evidence of the interest shown in the study of this Epistle we need only refer to the notable contributions made to exegetical theology during the last few decades, in the form of commentaries on the Epistle to the Romans by such scholars as Beet, Godet, Hodge, Hofmann, Lange, Meyer, Philippi, Schaff, Shedd, Stuart, Tholuck, and Vaughan.

There are certain preliminary questions which must be answered before we can rightly apprehend the truths revealed and taught in this Epistle and properly comprehend their true bearing upon the theology and individual life of the Christian Church, and these questions, with others closely related, we will briefly discuss in the space allotted to us

I. THE ORIGIN OF THE CHURCH AT ROME.

The history of the founding of the Christian Church at Rome is enveloped in much obscurity. (a) We know that on the day of Pentecost there were present at Jerusalem inhabitants of Rome, *both Jews and proselytes* (Acts ii: 10), and it is highly probable that some of these were among the 3,000 souls which were added to the Church

on that day (Acts ii: 41), and on their return to Rome would carry with them the glad tidings of the Gospel of Jesus Christ. (b) Even if this were not the case, the news of the Gospel would soon have reached Rome, on account of the frequent communications between Jerusalem and Rome, and because Christians, Jews and proselytes, and Gentiles converted by the preaching of St. Paul and the other apostles, may have arrived. (c) It is also highly probable that the evangelical teachers, who gathered the scattered Christians and who formally organized the congregation at Rome, were disciples of the Apostle Paul. (1) For Paul was the Apostle to the Gentiles. It was his peculiar mission to establish the first Christian Church in Europe (Acts xvi: 9, 10), and it would be but natural that the Church at Rome, the centre of all Gentile civilization, should also be founded by him, if not directly, at least indirectly, through his disciples and converts. (2) This is all the more evident because it was an underlying principle in St. Paul's method of spreading the Gospel, "not to build upon another man's foundation" (Rom. xv: 20), and in the writing of this Epistle we see that he takes it for granted that he does not in any way interfere with the labors of any other apostle. (3) This is fully substantiated when we carefully study the list of names recorded in the 16th chapter of Romans. Who are these persons to whom St. Paul sends such warm greetings? They are none other than former disciples and helpers of St. Paul, who no doubt were among the most influential members of the Church at Rome, and who had taken a prominent part in the establishment of the Church. (4) That the disciple of St. Paul had laid the doctrinal foundation of the Church at Rome, and that this foundation was *Pauline*, is further evinced by the appeal which St. Paul makes in Rom. xvi: 17, an appeal, as we believe, directed against anti-Pauline Judaizing false teachers. (d) It is unnecessary to answer the false assumption of the Roman Catholic Church, a tradition which can be traced step by step, that the Apostle Peter founded the Church at Rome. To say nothing of the historical answer, such an assumption is entirely overthrown by Paul's fundamental principle, not to build upon the foundation laid by another (Rom. xv: 20; 2 Cor. x: 15, 16).

II. THE COMPOSITION OF THE CHURCH AT ROME.

As all the Christian Churches outside of Palestine were composed partly of Jews and partly of Gentiles, we would naturally expect that this would be the case also in Rome. The Epistle, however, gives us some clear indications as to the real facts of the case. (a) That the congregation contained Jewish Christians is evident from Rom. ii: 17; iv: 1; vii: 1, and from the general argument of the 14th chapter. (b) That it contained Gentile Christians is evident from Rom. i: 6, 13; xi: 13, 25, 28, 30; xv: 15-21. (c) That the Church was composed of both elements is further evinced by such passages as Rom.

xv: 7-13; xvi: 17-19. (d) We may also infer that the Gentile portion of the Church was in the ascendancy both in numbers and in doctrinal influence. Not only was this the ordinary condition of the churches in Gentile lands, but the whole argument of chapters ix-xi presupposes this; and so decisive was the majority that St. Paul could even directly address the Church at Rome as a Church of believers of the Gentile world. (Rom. i: 5, 6, 13-15; xv: 15-21.) That this is the correct view of the composition of the Church at Rome is further confirmed by Acts xxviii: 16-28. With Godet, therefore, we believe "that the Roman Church was mostly of Gentile origin and Pauline tendency, even before the Apostle addressed our letter to it," and that "the formation of the Church was indirectly traceable to him, because its authors (founders) proceeded for the most part from the churches of the East, whose existence was due to his apostolic labors."

III. THE AIM AND PURPOSE OF THE EPISTLE.

What has already been said will aid us in forming a right conception of the object which St. Paul had in view in the writing of this Epistle. (a) There is happily no question about the circumstances under which the Epistle was written. All are agreed that from the data given in Rom. xv: 25-28; Acts xix: 21; xx: 1-3; Rom. xvi: 1, 23, both the time and place of composition can readily be determined. St. Paul wrote his Epistle to the Romans while on his third missionary journey, during his last three-months' stay in Achaia, just before his last journey to Jerusalem, at Corinth or in its immediate neighborhood, during the month of December, 57 A.D., or at the beginning of 58 A.D. It was during this period of comparative rest, with a strong missionary spirit still burning within him (Rom. xvi: 19-25), that he finds opportunity to write and send this letter. (b) From the contents and general tenor of the Epistle we must infer, that though the Apostle was as yet personally unknown to the great majority of the believers in the Church at Rome, nevertheless it seems that he must have had some reliable information as to the real state of affairs—information, no doubt, received from some of the brethren to whom he sends greetings. (c) The true aim and purpose of the Epistle finds its best solution, partly in the general state of Christendom at the time, and partly in the state of affairs in the Church at Rome. We agree with Prof. Dwight "that the Epistle is written from the standpoint of the controversy between the Jewish and Gentile Christianity, and that the Apostle carries forward his argument largely as if having Judaistic adversaries in mind." Feeling intensely interested in the welfare of the Church at Rome, knowing, however, that a Judaizing spirit had already taken hold of the minds of some of the Jewish Christians, and fearing lest the Judaizing heresy which had broken out at Jerusalem, had invaded Antioch, had overthrown for

a time the faith of the Galatians, and had created such disorder at Corinth, should also ere long make headway at Rome, he writes this Epistle, in which he not only seeks to fortify, strengthen and build up in the faith the Christians at Rome, but writing by the inspiration of the Holy Spirit, he takes occasion to expound the great central truths of the Gospel in such a way as to serve as a rule of faith to all the Churches for all time. In other words, this Epistle contains, as no other does, a systematic doctrinal exposition of the whole Gospel scheme of salvation in contradistinction to a Judaizing gospel, and for the Church at Rome was a substitute for Paul's personal preaching.

IV. THE CONTENTS OF THE EPISTLE.

Its general contents have already been noted in our examination of its aim and purpose. The great theme is *Justification by Faith* (Rom. i: 16, 17), which is first proved negatively (Rom. i: 18; iii: 20), and then positively (Rom. iii: 21; v: 21), and then two possible objections are considered, the first of which is answered in Rom. vi: 1; viii: 39, where St. Paul shows that the doctrine of Justification by Faith does not tend to immorality, but on the other hand to Sanctification; and the second in Rom. ix: 1; xi: 36, where St. Paul shows that this doctrine does not break the covenant promise given to Israel. This *doctrinal* discussion is followed by a *practical* discussion of the various duties of a holy life as the fruit of justifying faith. (Rom. xii: 1; xv: 13.) An appropriate conclusion ends the Epistle. (Rom. xv: 14; xvi: 27.)

The following analysis will indicate more definitely the contents of the Epistle, and give a key to its interpretation:

(a) Rom. i: 1-7. Apostolic Address and Salutation.

(b) i: 8-15. Preface. His thankfulness for the faith of the Romans. His purposed visit.

A. DOCTRINAL DISCUSSION.

Rom. i: 16; xi: 36.

Rom. i: 16, 17. *Theme:* The Gospel is the Power of God unto Salvation, to every one that believeth, for we are Justified by Faith.

1. *Negative Proof.*—Rom. i: 18; iii: 20. We are not justified by works, for all men are sinners.

(a) Rom. i: 18-32. For the wrath of God is revealed against the Gentiles.

(b) Rom. ii: 1; iii: 20. As also against the Jews.

(1) Rom. ii: 1-11. For there is no respect of persons with God.

(2) Rom. ii: 12-16. For not the hearers of a law are just before God, but the doers of a law shall be justified.

(3) Rom. ii: 17-24. But the Jews have become transgressors of the law.

(4) Rom. ii: 25-29. And their circumcision has become uncircumcision.

(5) Rom. iii: 1-8. Though the Jews have some advantages.

(6) Rom. iii: 9-20. Nevertheless all, both of Jews and Gentiles, are under sin, and by the works of the law cannot be justified.

2. *Positive Proof.*—Rom. iii: 21; v: 11. For we are justified by faith apart from the works of the law.

(a) Rom. iii: 21-31. The doctrine of justification by faith stated.

(b) Rom. iv: 1-25. Illustrated and confirmed by the example of Abraham.

- (c) Rom. v: 1-11. The results of justification by faith.
3. *Retrospect and Summary Conclusion of the whole Argument.*—Rom. v: 12-21.
- (a) Rom. v: 12-14. The first Adam, the source of sin and death among mankind.
- (b) Rom. v: 15-17. Christ, the second Adam, the source of righteousness and life.
- (c) Rom. v: 18, 19. Salvation procured for all.
- (d) Rom. v: 20, 21. Even the law is made to subserve God's purpose in the economy of Salvation.
4. *Of the Doctrine of Sanctification.*—Rom. vi: 1; viii: 39.
- (a) Rom. vi: 1-23. The Relation of the Regenerated and Justified man to Sin.
- (1) Rom vi: 1-11. We who died to sin, how shall we any longer live therein?
- (2) Rom. vi: 12-14. Present yourselves, therefore, unto God as alive from the dead.
- (3) Rom. vi: 15-23. Being made free from sin, and become servants to God, have your fruit unto sanctification, and the end eternal life
- (b) Rom. vii: 1-6. The Relation of the Regenerated and Justified man to the law. Being discharged from the law, we serve in newness of the spirit, and not in oldness of the letter.
- (c) Rom. vii: 7-13. The Relation of the Unregenerate to the law. Through the law sin becomes exceedingly sinful.
- (d) Rom. vii: 14; viii: 17. A Description of the state of the Regenerate.
- (1) Rom. vii: 14-25. In relation to the divine law. The Old Adam.
- (2) Rom. viii: 1-11. In relation to the Holy Spirit. The New Man in Christ Jesus.
- (3) Rom. viii: 12-17. And ye who are led by the Spirit of God, are sons of God.
- (e) Rom. viii: 18-39. Consolations amidst the sufferings of the present time.
- (1) Rom. viii: 18. Because of the greatness of the future glory.
- (2) Rom. viii: 19-25. Because these sufferings are in accordance with divine order.
- (3) Rom. viii: 26, 27. Because of the assistance of the Spirit.
- (4) Rom viii: 28-39. Because to believers all things work together for good.
5. *Of the Rejection of Israel.*—Rom. ix: 1; xi: 36.
- (a) Rom. ix: 1-5. Paul laments the fact of Israel's rejection.
- (b) Rom. ix: 6-13. But the Word of God hath not come to naught.
- (c) Rom ix: 14-18. And there is no unrighteousness with God.
- (d) Rom. ix: 19-33. For this rejection is in accordance with Old Testament prophecy.
- (e) Rom. x: 1-13. For the Jews are ignorant of God's righteousness and seek to establish their own.
- (f) Rom. x: 14-21. And would not hearken to the glad tidings, which fact had also been foretold.
- (g) Rom. xi: 1-10. But God did not cast off His people, for a portion have accepted the Gospel.
- (h) Rom. xi: 11-15. By their fall, salvation is come unto the Gentiles.
- (i) Rom xi: 16-24. Their rejection, however, is but temporary.
- (j) Rom. xi: 25-32. For Israel shall yet be saved.
- (k) Rom. xi: 33-36. How unsearchable are the judgments of God!

B. PRACTICAL DISCUSSION.

Rom. xii: 1; xv: 13.

Holiness of Life is the fruit of Justifying Faith.

- (a) Rom. xii: 1, 2. Present to God a consecrated body and a renewed mind.
- (b) Rom. xii: 3-8. Exhortation to humility and to the proper use of our various gifts.
- (c) Rom. xii: 9-21. Exhortations to various Christian virtues.

- (d) Rom. xiii: 1-7. Obey rulers.
- (e) Rom. xiii: 8-10. Love your neighbor.
- (f) Rom. xiii: 11-14. Put on the armor of light.
- (g) Rom. xiv: 1-12. Let there be mutual toleration between the strong and the weak.
- (h) Rom. xiv: 13-23. Let not the strong put a stumbling-block in the way of the weak.
- (i) Rom. xv: 1-6. The strong must bear with the weak.
- (k) Rom. xv: 7-13. That all may praise God together.

C. CONCLUSION.

Rom. xv: 14; xvi: 27.

- (a) Rom. xv: 14-21. A description of Paul's Apostolic office and work.
- (b) Rom. xv: 22-29. His plans for the future.
- (c) Rom. xv: 30-33. Asks for the prayers of the Church.
- (d) Rom. xvi: 1, 2. Recommendation of Phoebe.
- (e) Rom. xvi: 3-16. Salutations.
- (f) Rom. xvi: 17-20. Warnings against false teachers.
- (g) Rom. xvi: 21-23. Salutations from Christians at Corinth.
- (h) Rom. xvi: 25-27. Concluding Doxology.

V. SUGGESTIONS FOR THE STUDY OF THE EPISTLE.

A few hints, in regard to the right spirit and proper method in which we should prosecute the study of the Epistle to the Romans, may be of interest to the younger clergy and to theological students.

(a) As to the spirit in which we should approach the study of this Epistle. Shall we regard it as a fine specimen "of rabbinic and philosophical reasoning," written by a gifted and highly-cultured Rabbi? Or shall we regard it as the earnest appeal of an *Apostle* of Jesus Christ, born indeed out of due time, but writing by the inspiration of the Holy Ghost, and bearing a message, of which He was not ashamed—a gospel which is the power of God unto salvation to every one that believeth? We cannot, for a moment, take into consideration the former alternative. This epistle not only gives us hints in what light we should regard the writings of the New Testament, but we can also gather from it what views the inspired writers of the New Testament had about the authority of the Old Testament, and it would be well in these days of so-called negative criticism, to study the hints here given. Paul accepts, without a shadow of doubt, the narratives of the Old Testament as historical facts, and believes and teaches that the Old Testament came from God, and those of us who receive the Bible as the inspired Word of God do but attribute to it the same authority which Paul attributed to the Old Testament. The structure of the Bible is closely analogous to the structure of the Person of our Lord. Those who have wrong views of the Person of Christ will naturally also have wrong views of the Word of God. The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Ghost is incarnate, as in Christ Jesus the Son of God is incarnate. It is God's Word mediated through man. Both the Bible

and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect humanity are inseparably conjoined. There is nothing divine in the Bible which is isolated from true humanity, and nothing human in the Bible separated from true divinity. So that though we recognize the elements as distinct, we receive them as inseparable. If therefore we recognize the supernatural origin and divine authority of the Word of God, and possess the graces of humility and docility, and are earnest in our search after truth, we have at least a few of the necessary qualifications for a proper prosecution of the study of God's Word.

(b) The Method in which we should study this Epistle.

(1) First of all, study the Epistle in your vernacular tongue, and form a careful analysis of it, without any reference to the labors of others, afterwards comparing your analysis with the results of the best commentators, and modifying it as your understanding of the Epistle grows in depth and in clearness. (2) Take a critical text of the Greek New Testament (Westcott and Hort's or Tischendorf's preferred), and "with grammar and dictionary alone," without reference to any translation or commentary, seek to reproduce "in letter and in the spirit" this Epistle of St. Paul, in your vernacular tongue, and carefully write such translation. There is a passage in Bishop Elliott's preface to his well-known critical and grammatical commentary on Galatians, which it would be well for the younger clergy of our day to consider. He says: "If we would train our younger students to be reverential thinkers, earnest Christians, and sound divines, we must habituate them to a patient and thoughtful study of the words and language of Scripture before we allow them to indulge in an exegesis for which they are immature and incompetent. If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation patiently and lovingly to note every change of expression, every turn of language, every variety of inflection, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle, or characterize some doubtful preposition, let him cheer himself with the reflection that every effort of thought he is thus enabled to make is (with God's blessing) a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an Apostle, yea, a less dim perception of the mind of Christ." (3) Compare your translation with the Revised Versions, English, German or Swedish. (4) Select a good commentary on the Greek text, of moderate compass, like Bengel, or Vaughan, or Webster and Wilkinson, or Wordsworth, or Alford, or even Bloomfield, and review your Epistle, studying your commentary, and writing

down your results in clear and concise notes, the nucleus of your own Commentary. (5) Then select that commentary which on the whole you regard as the best; study the Epistle more carefully than ever, as also the commentary chosen, and then rewrite your notes, and enlarge as you see necessary. The answer to the question, Which is the best commentary on the Epistle to the Romans, depends much on the standpoint of the inquirer, whether he be Calvinist or Arminian, Baptist, Congregationalist, Episcopalian, Lutheran or Methodist, etc.; but of modern commentators we believe the selection would be made from the commentators referred to in the beginning of this article. (6) This method of study applies not only to the whole book, but also to special chapters, sections or passages. (7) For the earnest student there is still another way of studying this Epistle, especially if he wishes to enter into the depths of Scripture—and it would be advisable to pursue this method at an early stage of your studies. Select some special topics or doctrines discussed by St. Paul in this Epistle, and carefully examine all passages bearing upon them (1) in this Epistle itself, (2) in the other epistles of St. Paul, and (3) in the whole New Testament, and you will find an abundant reward for all your labors. And while prosecuting your studies forget not the three means of theological study: *oratio, meditatio, tentatio*. For such study we would indicate the following topics, which will suggest themselves even in a most cursory reading of the Epistle:

(1) The Universal Sinfulness of Mankind; (2) Of Sin and its Law; (3) Of Original Sin; (4) Of the Flesh and the Spirit; (5) Of Divine Permission as an act of Judgment; (6) Of the Natural Knowledge of God; (7) Of Conscience; (8) Of the Government of God by Rewards and Punishments; (9) Of the Work of the Law; (10) Of Inspiration; (11) Of the Necessity of a Mediator; (12) Of the Redemption that is in Christ Jesus; (13) Of the Imputation of Christ's Righteousness; (14) Of Vicarious Atonement; (15) Of the Appropriation of Christ's Righteousness; (16) Of Faith; (17) Of Justification by Faith; (18) Of Divine Peace; (19) Of the Doctrine of Sanctification; (20) Of Adoption; (21) Of the Assurance of Forgiveness; (22) Of Baptism; (23) Of the Intercession of Christ; (24) Of the Intercession of the Holy Spirit (25) Of Predestination; (26) Of the Wrath of God; (27) Of Eternal Destruction; (28) Of Eternal Life; (29) Of the Final Conversion of the Jews; (30) Of the Proper Use of Christian Liberty. In prosecuting this research, it will be of great help, by the aid of a good Concordance of the Greek Testament, to trace the usage of the original Greek words for *righteousness, foreknowledge, justification, reconciliation, sin, faith, sanctification*, etc., and their various derivatives, and systematize the results obtained.

VI. DOCTRINAL RESULTS.

Some of these have already been indicated in the list of topics sug-

gested for study, as given in the last paragraph. Two of these, the *Vicarious Atonement of Christ*, and the great Protestant doctrine of *Justification by Faith*, are not only the fundamental doctrines of Pauline theology, but of the whole New Testament economy. But so long as "we are ignorant of God's righteousness and seek to establish our own, and do not subject ourselves to the righteousness of God" (Rom x: 3), and do not recognize and realize the exceeding sinfulness of sin (Rom. vii: 13), there is little hope of understanding these precious doctrines. Strange as it may seem, the great Protestant doctrine of Justification by Faith is misunderstood by many who call themselves Protestants. To obtain a true apprehension of this doctrine, we must form a right conception of the three elements that concur in Justification—the *grace of God, the blood of Christ, and faith* (Rom. iii: 24, 25; iv: 24, 25)—i. e., (1) the grace of God in Christ Jesus our Savior; (2) the atoning and cleansing power of the blood of Christ; and (3) the faith by which we appropriate Christ's righteousness as our own righteousness. Catholicism confounds Justification and Sanctification, and many of the so-called Protestant denominations, in regard to this central Protestant doctrine, are almost as Pelagianizing as the Roman Catholic Church itself. They, indeed, grant and confess that we are *justified by faith*; but on close examination this does not mean we are justified by faith *alone*, but by faith *and* good works. The stress is laid on *living* faith; and if asked to define this *living* faith, it is described as that faith that must bring forth good works, and these latter are taken as the criterion to determine the nature and character of the faith which is supposed to justify. But if the forgiveness of my sins thus rests on my growth in grace, on my sanctification, then I must be in continual uncertainty. I am, in such a case, never assured of my forgiveness, no matter how favorable the case may be, but only approximating towards reconciliation and forgiveness. But my certainty of reconciliation requires a more steadfast and immovable foundation than my sanctification. This is Christ Himself, appropriated by faith. Now St. Paul gives us altogether a different criterion by which we are to determine the nature and character of the *true* faith which justifies, "for we are justified by faith apart from the works of the law," "freely," "by his grace," "through the redemption that is in Christ Jesus." What, then, is this criterion by which I can determine whether I have the *true* faith which justifies? It is that faith which truly appropriates the crucified Savior, who offers Himself to us as our righteousness, and whose righteousness is imputed to us by God the Father, if we fully and truly believe that Christ died for us on the cross, and shed His blood for us and for our redemption, and that He was raised for our justification. In other words, we are justified by faith *alone*, without all preceding, present or subsequent works, out of pure grace

alone, because of the sole merit, complete obedience, bitter suffering, death and resurrection of our Lord Jesus Christ, whose obedience is reckoned to us for righteousness. Such a *true* faith, wrought in us by the Holy Ghost, is also from its very nature a *living* faith, which necessarily will bring forth good works. But we cannot at this time discuss at further length this momentous theme, which we regard as the most important among the great religious issues of the present day.

We repeat, therefore, that we regard it as a favorable sign that so much attention of late has been paid to the study of this Epistle, and we hope that by means of such study the two great central doctrines of St. Paul, as above indicated, may be brought nearer the hearts and consciences of men.

VI.—STUDIES IN THE PSALMS.

NO. I

BY PROF. JOHN DE WITT, D.D., NEW BRUNSWICK, N. J.
PSALM VIII.

[FOR THE CHIEF MUSICIAN, UPON THE GITTITH. A PSALM OF DAVID.]

- 1 Jehovah our Lord,
How exalted is thy name in all the earth !
Oh inscribe it as thy glory upon the heavens !
- 2 Of the praises of babes and sucklings thou buildest a stronghold for
response to thy foes,
To silence the hating and revengeful.
- 3 When I see thy heavens, the work of thy fingers,
The moon and the stars which thou hast set in their place,
- 4 What is a mortal, that thou bearest him in mind,
Or a son of Adam, that for him thou shouldst care ?
- 5 Thou hast made him little less than Divine;
And with glory and honor hast crowned him.
- 6 Thou gavest him rule over the works of thy hands,
Thou hast placed them all under his feet;
- 7 Sheep and oxen, under him are they all,
And alike the beasts of the field,
- 8 The birds of the air, and the fish of the sea—
Even that which frequenteth the paths of the seas !
- 9 O Jehovah our Lord,
How exalted is thy name in all the earth !

—“ *The Praise Songs of Israel*,” Revised Edition.

The above translation needs to be justified in several important particulars.

A minor change from the authorized version is the substitution of *exalted* for *excellent* in the first and last verses. The latter word, originally most expressive, has come to be used of things fairly, but not surpassingly, good. The primary conception of the Hebrew word

is *breadth*, or *expansion*; hence it is applied to those who fill a large place in rank or public estimation. It would ordinarily be well rendered by *noble*, *honorable*, *splendid*, *eminent*, *distinguished*, or *illustrious*; but these adjectives are too familiar in connection with human greatness to be suitable here. "*Exalted*" and "*glorious*" are the only terms that can fitly describe the highest Divine Name.

The verb in the second line has given great trouble to translators. We give, Oh inscribe it; Heb., Which Oh place; A. V., Who hast set. The form הִנָּח is the imperative of the verb נָתַח , to give, or place, with the intensifying termination, *ah*. Most exegetical authorities regard it as used for the 2d pers. of the perfect. But this is quite unexampled. Perowne admits this, and prefers to consider it an error in the text—careless copyists having written the imper. for the perf. This is improbable and unnecessary. Delitzsch and others, with the merest shadow of support from analogy, treat it as an irregular form of the *inf. constr.*, and render it as a *perf.* Ewald supposes הִנָּח to be a defective form for $\text{הִנָּחַ$, to extend; but this meaning is wholly conjectural. Other explanations are even less satisfactory.

These foregoing opinions are all based upon the assumption that the preceding relative pronoun is the subject of the verb. In this case, as a matter of course, the latter cannot be rendered imperatively. Gesenius alone discerns that the relative pronoun may be in the accusative, referring as its antecedent to the glory that lies in the transcendent name, Jehovah. He renders the line, "Which glory of thine set thou also above the heavens." It certainly relieves the whole difficulty to find here an earnest petition that the name which describes the personal God as manifesting his power and wisdom and goodness to the children of men, may be inscribed upon the heavens as in letters of light: in other words, that all men everywhere may know and praise the glorious name of Jehovah. Our substitution of *inscribe it* for the more literal *which inscribe*, does not at all affect the sense, and is preferable as an English rendering.

In the second verse of the psalm, while the general thought as set forth in the authorized version is sufficiently obvious, the translation is inexact and puzzling, especially in the expression, "Thou hast ordained strength." The verb יָסַד always means *to found*; or, by metonymy, *to build*. It suggests immediately that the abstract form קֶוֶץ , strength, is used for the concrete קִרְיָה , a stronghold, as in xlvii: 2, and elsewhere. The stronghold refers figuratively to the defence which God sets up against those who deny and deride his existence and perfections. Here he entrenches himself in absolute security, and his foes shall all be put to silence and to shame.

If one ask of what material the stronghold is built, the answer emphatically precedes the verb; *of the mouth*—that is, Hebraistically,

of the praise of babes and sucklings. So the same Hebrew word פֶּה, mouth, stands in Gen. xvii: 1, and often elsewhere, for a *commandment*; in Numb. iv: 27, for an *appointment*; in Numb. xxxv: 30, etc., for *testimony*; in Deut. xvii: 11, for the *sentence* of the law, etc. No example of metonymy is more frequent—the mouth for that which proceeds from it. Here the context clearly suggests *praise*. The preposition is the same that usually accompanies the mention of the material out of which anything is made, as in Gen. ii: 19.

It only remains to be said that, in order to bring out more clearly the thought that the praise of children (or, the childlike) refutes and repels the evil-minded, who blasphemously assail God, we have ventured the most literal translation of וְעַלֵּי, the ordinary Hebrew equivalent for the conjunction *because of*. It is simply the prep. לְ, *to*, or *for*, prefixed to the apocopate form of אָנַשׁ, an *answer*, derived from one of the most familiar Hebrew verbs. It suggests to every Hebrew reader of the psalm the sense we have assigned to it—in *response to*, especially in connection with the mention of the praises of children as silencing the enemies of God.

Our next important divergence from the A. V. occurs in verse 6: "Thou hast made him little less than Divine." For the last word, the Hebrew has *God*, manifestly referring to the creation of man in God's image and likeness (Gen. i: 27) as descriptive of his nature, for which the adjective Divine, rather than the substantive, is the best English expression. This is in emphatic contrast to man's lower nature, as described in the preceding verse, not only by his generic name, Adam, the earth-born, but by עָנָף, a word expressive of feebleness and frailty, equivalent to our word *mortal*. So in ix: 19, 20; x: 18.

Let us now study this sacred lyric in its general scope and import. None more beautiful or suggestive can be found in the whole collection. Its tone, tenor, and movement are calm and tranquil, but elevated, stately and majestic. It is full of sunlight—the only true sunlight for the race whose glorious nature and endowment it so grandly describes—the presence and favor of God.

The culminating point of the Psalm is that to which we have last alluded in remarking upon difference in translation: the glory of man, as by creation a partaker of the Divine nature, and his consequent investment with sovereignty over all other creatures upon the earth.

In working up to this point, the Psalmist enlists and holds our highest admiration. The adoring reference to the name Jehovah, as suggestive of the grace of the personal God in coming into personal relations with men, and attracting them to Himself by entrancing manifestations of His power and kindness, is the opening doxology: and in no way could the Psalm be impressed with such roundness, fullness and symmetry as by its emphatic repetition at the close.

The first verse is general. It is virtually a prayer that every ray of glory that visits the earth, whether from sun or star, or from some superior manifestation of infinite lovingkindness, may be recognized with appropriate adoration, as emanating from the personal Jehovah—the same yesterday, to-day, and forever.

The second verse refers to two classes of men: the enemies of God, who deride, scoff, and deny; and babes and sucklings, the simple-minded, loving, and sincere, whose grateful and unstinted praise scatters to the winds the aspersions of malignant skepticism.

We have now, in verse third, a delightful retrospection. The Divine work on the fourth day of creation, and the crowning work of the sixth are brought vividly into the present, and in sharp contrast. The glory of the visible heavens, with its flaming orbs, seems to entitle them to higher estimation than any possible product of Almighty power. But upon man, in his insignificance and feebleness, even a greater glory was bestowed, and he is invested with the highest dignity. As “almost Divine” he is constituted lord over all the earth. Every tenant of land, and air, and sea is subjected to his power.

It is worthy of note that this is referred to as a permanent constitution. It not only belongs to the past, but to the present, and, by implication, to the future. Its foundation was laid in a creative act, which even yet distinguishes the man from the brute, and the distinction is ineradicable.

Is this glorious Psalm indeed prospective as well as retrospective? By any legitimate interpretation, does it include within its sweep of time and space and power, God’s redemptive, as well as His creative, work? Does it contain a hint of a greater glory and a higher dignity in the future?

We think that it does, most assuredly. If not distinctly in the thought of the sacred poet, it lay in the thought and purpose and decretive ordinance of God, as clearly as if already accomplished, that, whenever the full glory of fellowship with God should be realized, whenever the germinal and immature principle that he received by the Divine breath—his higher Divine nature—should attain its most perfect beauty and strength, he would indeed be *lord over all*. He was not made in the image of God that he might forever be a keeper of sheep and driver of oxen, or that he might subjugate the lion and harpoon the whale. This supremacy over “the beast of the field, the birds of the air, and the fish of the sea,” is a parable for the future, when “all things shall be put under his feet.” His rule over the brute creation was a fact in the then present, in accordance with his capacity in the first period of his existence. It comprehends a prophecy and pledge, that, in whatever position he shall hereafter occupy, when the glory of his nature reaches its fullest development, and he attains fitness

for higher dignity and rule, he shall be lord paramount; none above him, save God only.

The purpose of Jehovah seemed to be defeated when sin entered into the world, but it has never been abandoned. It is realized through the exaltation of Christ, who restores all that was lost, whether actual or possible: His redeemed people becoming associated with himself in the highest glory and honor.

In the light of these comments we can understand the effective use which the author of the Epistle to the Hebrews makes of the Eighth Psalm in chap. ii: 5-10. The splendid significance that he attributes to it is quite within its legitimate scope and meaning, in its historic connection with the account in Genesis.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. VI.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LXIII. *Paul contrasts the profit of good works with the unprofitableness of vain words.* (Titus iii: 8, 9). How the Hebrew church was given up to "foolish questions and genealogies and contentions and strivings about the (ceremonial) law!" Think of writing rabbinical disquisitions on such a question as "whether an egg laid on a festival may be eaten!" Think of two parties among the Jewish sages gravely arraying themselves upon the opposite sides of such a momentous controversy! The School of Shammai solemnly decides that *it may be eaten*; the School of Hillel as solemnly affirms that *it must not*. Swift's satire was not wholly a fiction, that represented two great nations, the Big-endians and the Little-endians, as dividing beyond reconciliation upon the question whether in eating eggs you should crack them upon the big end or the little end. We see these wise Rabbi holding learned controversies over "what sort of wick and oil is to be used for lighting the candles of the Sabbath?" If a tithe of the study and diligence given to controversy through the ages had been given to the exemplification of piety, what a world we should have had to-day, and what a church in the midst of it, abounding in good works!

LXIV. *Self-denial is the grand law of all holy living.* It has never been better defined than by Neal Dow, when he said, "Self-denial is living with reference to the future." Self-indulgence lives for the present, and the immediate present, and utterly disregards a future that is often by no means very remote. Accordingly the Bible represents it as a damning sin to be content, as are "men of the world," to "have their portion in this life." Dives is charged with neither immorality nor inhumanity; but simply with having by his own choice, in his "life-time, received his good things!"

LXV. *The word of God is a two-edged sword.* One edge is the law, sharpened to the utmost keenness, with the awful severity of its demands, and the terrible certainty of its penalty. The other edge is the gospel, whose power lies in the tenderness of an infinite and inviting grace. Either edge alone has great power; but combined in the same weapon they make a sword that cuts both ways, and they unite in the point, which is thus doubly keen and calculated to pierce to the very joints and marrow. Let us not neglect either the word of wrath which speaks to fear, or the word of grace which speaks to love; for they together make up the sword of the Spirit.

LXVI. *Christ saves His people from their sins.* The old idea of preaching was to

save from sin's consequences : but the true idea includes also sin's commission—sin itself. Penalty is not all; power is even more important as pertaining to iniquity; for unless sin's power be broken, the forgiven sinner only incurs the penalty anew. Hence pardon must be followed by purity; redemption from *penalty* by redemption from *power* and finally *presence* of sin.

"Be of sin the double cure:
Save me from its guilt and power."

LXVII. *The connection between text and sermon* ought to be vital. An Eastern minister boldly told his congregation that "he only took his text as a hook to hang his thoughts upon." The old saying that "if the text had a contagious disease, the discourse would often run no risk of taking it," is put before us in a new and, we think, better shape by one who compares a text to "a gate opening into the Lord's garden;" and says that many ministers, "instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro." Moreover, *there is room for selection* even in using the inspired word. An English clergyman tells of finding a poor dying woman whose husband, with tears trickling from his eyes, was reading to her a list of *genealogies* from the book of Chronicles !"

LXVIII. *He who stops learning should stop preaching.* The moment we cease to acquire we become unfitted to impart. Even the stores of knowledge gathered in past years lose their freshness, their vitality, their vitalizing influence, when accumulation no longer goes on. Let us have a running stream: who wants stagnant water ! Or, as the President of Michigan University said in his graceful inaugural, "No man can produce attractive and nutritious food for others by incessantly threshing, in the same monotonous way, the very same straw which, for an indefinite period, he has been turning over and over, and pounding with his pedagogic flail."

LXIX. *The attempt to make conscience* approve a course, dictated by inclination rather than duty, is like trying forcibly to make a magnet point a certain way. If it does point in any other direction than toward the magnetic pole, you have only disordered the delicate instrument and made your compass untrustworthy. This reminds us of a remark of Dr. William Adams, that "some men follow conscience only as a man follows a wheelbarrow, which he pushes before him with all the energy of a determined will !"

LXX. *Nehemiah was a model organizer.* In all the work of temple and city repair and rebuilding, mark his three grand principles; 1. *Division of labor*: "Every man over against his own door." 2. *Co-operation*: All energies finding their common centre in a unity of plan and harmony of aim, essentially one work. 3. *Concentration*: All rallying to the defense of any assaulted point, at the signal of the trumpet.

LXXI. *The narrative of the shipwreck* (in Acts xxvii) is almost an allegory. What a picture of the *Voyage of Life* ! Disregarding the voice of inspired warning, rejecting the word of the Lord for the conclusions of worldly wisdom; seeking worldly havens of security and comfort; deceived by the seductive south wind of pleasure, meeting the sure euroclydon of trial and temptation, facing irresistible evils like the wreck of bodily health, fortune and household joy; vainly resorting to worldly helps and expedients, sacrificing almost everything in hope to save at least life; then compelled to abandon oneself to inevitable doom, and sinking into utter darkness and despair. But God's opportunity is found in man's extremity: and just here when human help and hope fail, comes the word of faith: "Believe and thou shalt be saved."

LXXII. *The New Testament is like a grand picture*, representing two worlds: one near, real, in the foreground; the other distant, cloudy, in the background. The "world to come" is not wholly future, but present. Man is living in both worlds,

but cannot live for both. There is antagonism in their treasures, pleasures and whole spirit and drift. Hence comes the necessity of a *choice*, which cannot be evaded; and cannot be rightly made *without a cross*. It involves *three* other decisions: First, shall God's will or my will be my law? Secondly, shall duty or inclination prevail? thirdly, shall I live for myself or others? A right decision involves not only the denial of some things, but the *denial of self*. Yet this law is written on our *being*: *Selfishness is suicidal*. To seek is to lose, to surrender is to acquire. The *lower* good must always be sacrificed to get the *higher*, and every true sacrifice brings its own compensation. All salvation from a worse state to a better is by self-denial.

LXXIII. *What a parable is that of the sower!* The *seed*: Christ the kernel in the husk of the word. Yet what a kernel must that be that is put in such a husk! The *sower*: it matters not, whether skilled farmer or little child, if the seed only gets in the soil! The *soil*: of four sorts: the trodden path, the thin layer of earth with the rock beneath; the soil with seeds of weeds and thorns in it; and the good, deep rich earth. Every feature of this parable bears investigation and expansion. For example, the third class—the grain that grows among weeds grows long and spindling but never *fills out the ear*. What a picture of the disciple whose growth is so hindered by worldly cares or lusts, that he never becomes a *converter of souls*! In him is *no seed of propagation and reproduction*.

LXXIV. "*There were giants in the earth in those days*" is the simple record of the age before the flood. There has been no age without its giants; not, perhaps, in the narrow sense of great physical stature, but in the broader sense of mental might, capacity to command and control. Such men are but few, in the most favored times, and it takes but few to give shape to human history and destiny. Their words shake the world; their deeds move and mould humanity; and as Carlyle has suggested, history is but their lengthened shadows, the indefinite prolonging of their influence even after they are dead; and like giant trees we do not realize their stature until they fall!

LXXV. *History is the most profitable of all studies*, and biography is the key of history. In the lives of men, philosophy teaches us by examples. In the analysis of character, we detect the essential elements of success and discern the causes of failure. Virtue and vice impress us most in concrete forms; and hence even the best of all books enshrines, as its priceless jewel, the story of the *only perfect life*.

VIII.—MISQUOTED SCRIPTURES.

NO. XIX.

By TALBOT W. CHAMBERS, D.D.

1. Lev. i: 3. The direction to one proposing to bring an offering from the herd is that "he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord," which seems to put the emphasis upon the voluntariness of their service. But it is quite otherwise according to the ancient versions and most modern critics who render thus, "he shall offer it at the door of the tent of meeting *that he may be accepted* before the Lord." The emphasis lies on the place of offering, which must be carefully observed in order to the divine acceptance. The same change should be made in Lev. xix: 5; xxii: 19, 29. It is important, because the Levitical phrase occurs also in the prophets (Isa. lvi: 7; lx: 7; Jer. vi: 20), and needs there to have its technical sense.

2. In Lev. v: 3 a man is said to be made unclean "if he touch any unclean thing, whether a carcass of an unclean beast or a carcass of unclean cattle." To the English reader this looks like a case of meaningless repetition, for what is the difference between "beast" and "cattle"? But no such pleonasm is found in the

Hebrew, for there the word rendered *beast* always means *wild beast*. Hence the direction is to shun the touch of any carcass whether of a wild beast or of domestic cattle.

3. In the fourth chapter of the same book (v: 12) the priest is directed in the case of the sin-offering thus, "Even the whole bullock shall he carry forth without the camp." This is one of the places cited by the late Bishop Colenso to show the impossibility of the Mosaic ritual, for how could an ordinary priest carry for any distance an entire bullock upon his shoulders? But the original does not say he is to *carry* it, but that he shall *cause it to go*, for which purpose, of course, he could employ as many persons as were required. I may add that even if the original word did mean to "carry," it might be explained on the well-known principle, *qui facit per alium facit per se*.

4. Prov. xvii: 27 reads: "He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit." The first member of the parallelism is forcible, but the second looks like an identical proposition. Most expositors prefer to reverse the position of subject and predicate in both members, and render as follows:

He that spareth his words hath knowledge:

He that is of a cool spirit is a man of understanding.

These propositions are not identical. They are of prime importance, and are applicable to every reader of Scripture.

5. Prov. xviii: 1 contains an utterance very hard to be understood: "Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom." This certainly sounds like commendation. Yet most critics take the passage in another sense. A rendering which is at least possible gives the words this turn:

He that separateth himself seeketh his own desire,

And rageth against all sound wisdom.

That is, the man who is of unsocial and misanthropic disposition, and therefore separates himself from intercourse with others, becomes selfish in his aims, and as a result quarrels with true wisdom rather than secures its favor and aid.

6. In the 8th verse of the same chapter we are told that "the words of a tale-bearer are as wounds," a sentiment which is repeated in the same terms in xxvi: 22. Such words are, indeed, well described as *wounds*: but most critics derive the Hebrew from another root and give it the sense of "dainty morsels," which coheres better with the second member of the parallelism. The point of the proverb, therefore, is the depraved pleasure which the uncharitable take in hearing whispered backbitings. They welcome such utterances, and swallow them eagerly as if they were rare dainties. Here applies the saying, "The receiver is as bad as the thief." If there were no willing listeners there would be no eager whisperers of unkind things. A witty English divine once said that the tale-bearer should be suspended by a nail through his tongue, and the tale-hearer by nails through his ears.

SERMONIC SECTION.

THE STONING OF STEPHEN.

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And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

—Acts vii: 59.

It is somewhat remarkable, that under each dispensation, the first believer's death which is recorded, was that of a martyr; in the Old Testament it was that of Abel; in the New, that of Stephen. Let us endeavor to conceive the awe and dreadful curiosity, with which the first human beings witnessed the first execution upon one of their fellows of the threatened doom, death for sin. The visage of death had never been seen; man only knew that it was something irresistible and terrible, which terminated the existence of the body and restored it to the dust from which it was taken. But now they beheld it; they saw the glazed eye, the sunken cheek, the pallid countenance, the marble rigidity and, above all, the ghastly aspect of the corpse. And how much was the terror of the spectacle enhanced by the fact, that the death of their brother was by violence; that his blood was poured out in murder, and the image of humanity in him foully marred before he became food for worms?

There is also a peculiar interest in the death of the first Christian of the new dispensation; for the grave and the world of spirits had now received a new illustration. The saints of the Old Testament had, indeed, good hope that "their souls should not be left in Hades." But the instructions and the resurrection of Christ had now illuminated the tomb, with a flood of light and hope.

There the dear flesh of Jesus lay
And left a long perfume."

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editor's supervision.—ED.]

His death had now conquered the king of terrors, disarmed him of his sting, and "led captivity captive." Believers with such an example, must surely learn a new lesson of submission and courage. Accordingly, the death of the proto-martyr, although accompanied with every outward circumstance of cruelty and horror, was full of consolation and peace. Persecuted upon the unjust charge of perverting the religion of Moses, he had defended himself and rebuked his accusers' sins with a faithful boldness, by which they were cut to the heart; insomuch that they gnashed upon him with their teeth. This justification of himself, and his charges against them, were unanswerable; but the tyrant's argument remained to them; and they resolved at once to silence his voice, and to gratify their malignity, by his death. He was condemned to that ghastly mode of execution, stoning to death with stones. Surrounded with a raging multitude, who were rather wild beasts than men, he was dragged out of the city, and while a young Pharisee named Saul, afterwards the great apostle of the Gentiles, kept the clothes of the executioners, "they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." But his Redeemer, who had so recently passed to His throne through a similar ordeal, did not forsake him. By the power of the Holy Ghost, He vouchsafed to His dying servant a vision of the glory of God, and of Christ standing on His right hand, which was sufficient to repay for the agonies of a violent death. How amazing, my brethren, was the contrast between that scene, which was obvious to the eye of sense, and that different one, which disclosed itself to the eye of faith at the same time? The one presents us

with a solitary, helpless sufferer, the centre of a group of murderous assailants, prostrate, crushed with blows, his dying countenance begrimed with dust and blood, his palpitating form mangled almost beyond the semblance of humanity. But Oh! behold the other! Look up! There opens before us that heavenly court, which violence, sin and death can never enter, radiant with light ineffable, displaying the throne of Almighty justice, now newly occupied by the God-man; who rises up at the martyr's cry, and with a countenance combining human love and pity with the glories of Deity, stretches forth His hand, lately bleeding for us on the cross, now armed with the sceptre of the universe. At His beck, the liberated soul leaps from its tenement of clay, leaving it all insensible to its wrongs, and mounts beaming with love and triumph to the inviting arms. Blessed compensation! What are the pains of dying compared with such a reward?

Could we see invisible things, we should often witness similar contrasts at the bedside of the departing people of God. That which our senses make known to us, is a gloomy, shaded room, a couch, a circle of tearful, solemn watchers, and a gasping pallid mortal, in what men call the agonies of death. But could we see in the light of the upper sanctuary, we should more correctly, call them the agonies of birth. One moment the sufferer is hovering in insensibility upon the faint line which separates life and death, or wrestling with the strong throes of his last struggle; the next, the body lies a corpse, and the suppressed wail of bereavement from the survivors fills the chamber of death. But could we follow the ransomed spirit as it soars to its home, how different would be the world of glory, which bursts upon its sight, and the shout of joy with which it enters in!

But I have proposed to consider especially the proto-martyr's dying prayer, "Lord Jesus receive my spirit." First, this seems to teach us, that Stephen regarded Jesus Christ as very God.

There are sundry places in the Scriptures, where this prime doctrine is not so much dogmatically asserted as unintentionally, though clearly implied. These evidences of our Saviour's divinity, are, in one aspect, even more satisfactory to the mind than the set and formal assertions; because so obviously sincere expressions of the sacred writer's inmost heart, and because they show how this cardinal truth is interwoven with the believer's whole experience. We are told by Scripture that Stephen was an eminent saint, and an inspired man. The heavens had just been opened to him and the celestial realities had been disclosed, with the position of Jesus at the right hand of the Father. And now, immediately after this vision, and amidst the solemn emotions of the last hour, he prays to Jesus Christ, addressing to Him the most momentous petition which creature can raise to Deity. Our English Bibles read "They stoned Stephen, calling upon God [r. v. the Lord], and saying, Lord Jesus, receive my spirit." *God* is printed in *italic*, as there is nothing in the original answering to it. It would have been more correct to leave it as it stands in the Greek. "They stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit." Thus the intention of the evangelist, which was to state that Christ was the object of his prayer, is made clear. But even though his meaning be lost in this point, the petition which is raised to Jesus Christ in the last clause is one which no scriptural believer could address to any other than God; He alone is the proper object of religious worship, and the man is blind indeed, who could entrust his everlasting all, in the article of death, to any other than the Omnipotent arm.

In every office of the Redeemer, the enlightened Christian feels that he could not properly rely on Him for salvation, unless He were very God. "It is because he is God, and there is none else" that Isaiah invites "all the ends of the earth to look unto him and be saved." But in the hour of death,

especially, the Christian needs a Saviour who is no less than God. An angel could not sympathize with our trial, for he cannot feel the pangs of dissolution. A human friend cannot travel with us the path through the dark valley, for the creature who yields to the stroke of death is overwhelmed and returns no more to guide his fellow. The God-man alone can sustain us; He has survived it and returns triumphing to succor us, for He is God. Unless this Divine Guide be with us, we must fight the battle with the last enemy alone and unaided. Just when the struggle becomes most fearful to the soul, the veil of approaching dissolution descends between it and all this world, shuts it off in the outer darkness, and then, in solitary night, must the king of terrors be met, with no human arm to succor, and no ear to hear the cry of despair that is lost in the infinite silence. *So must you die, my friend, and I;* though wife, and children, and comrades be crowding around your bed, and loved ones be stooping to receive your last sigh to their hearts, and your dying head be pillowed upon the bosom which was the dearest resting-place of your sorrows while living, the last approach of death will separate you from them all, and you will meet Him alone. The icy shadow of His dart, as it comes near your heart, will obstruct all the avenues of sense, by which their sympathy can reach you. Even then practically you will die alone; as truly alone as the lost wanderer in some vast wilderness, who falls exhausted on the plain, and sees nothing above but the burning sky, or around, save the boundless waste; as truly *alone* as the mariner, who when the ship is rushing before a gale through the midnight sea, drops from the masthead, and buffets vainly with the billows, amidst the pitch darkness, while his shriek is drowned by the tumult of the deep. But then it is, that Jesus Christ draws near, as an omnipotent Saviour. *He alone*, of all the universe, has fathomed the deepest abysses of death, has explored all its caverns of despair, and has returned

from them conqueror. He is not only sympathising man, but omnipotent God, who can go with us into the penetralia of the court of death, when our last hour comes, then let us say, "Lord Jesus, receive my spirit." When I pass "through the valley and shadow of death, be thou with me; let thy rod and thy staff comfort me." I am taught by this prayer of the martyr, to expect an immediate entrance into the presence of Jesus Christ. I see here, that Stephen believed that 'the souls of believers are at their death made perfect in holiness, and do immediately pass into glory.' He evidently did not expect that the grave would absorb his spirit into a state of unconscious sleep, to last until the final consummation; or that any *limbus*, or purgatory, was to swallow him for a time in its fiery bosom. His faith aspired directly to the arms of Christ, and to that blessed world where His glorified humanity now dwells. Some would persuade us that death is an unconscious sleep, that the soul is not a distinct substance, possessed of its own being and powers of thought independent of the body, but a mere phenomenon, the result of the body's organic action, as sound is, of the vibration of musical chord, and that so there is an absolute suspension of the soul's conscious existence, until such time as the body is raised in the resurrection. So thought not the inspired martyr. He manifestly regarded his spirit as separate from the body, and therefore, as true, independent substance. The latter he relinquishes to the insults of his enemies, the former he commits to Jesus Christ. So taught not that Saviour, and His two favored disciples, when they showed us Moses and Elijah in glory. So promised not the dying Redeemer to the penitent thief, when He said, "This day thou shalt be with me in Paradise." His body was left upon the tree, a prey to the brutality of his executioners, and probably to ravenous birds, yet his soul, the true being, passed with his Redeemer's into glory. Paul did not believe this when he said that "to

him, to live was Christ and to die was gain," and that "to be absent from the body was to be present with the Lord." And would he ever have been in a strait betwixt the two desires, to live and labor for his converts, and to die, had the latter been a sleep of dreary ages in the dust? Surely this zealous laborer for Christ could not have hesitated between the choice of such a useless, unconscious blank, on the one hand, and a life of praise and happy activity on earth, on the other hand, though chequered with toil and persecution. How much more dreary would the tomb be, if the sentient, thinking soul were engulfed in it along with the body?"

Nor is there an answer in the saying, that its loss would be no loss, because the soul would be unconscious of it at the time. But it *would not* be unconscious of it, before and after. Man is a being of forecast, and of retrospection; and it is impossible that he should not recoil with dread from the absorption of his own active, thinking being, by this realm of annihilation, and the dedication of so many ages, which might have been filled with usefulness and enjoyment, to fruitless non-existence; such is not our creed. If only we are in Christ by true faith, the grave will have naught to do with that which is the true, conscious being. Is the tomb dark, and doleful, and chill and loathsome, with the worms and dust? What is that to me? I shall never lie there. I shall never feel the gnawing worm.—(Luke ix: 30, 31; xxiii: 43; Phil. i: 21; 2 Cor. v: 8; Phil. i: 23.) The coffin lid will never confine me. The spirit, the conscious, thinking, knowing, feeling thing, which is the true man, the *I*, which alone can hope, or fear, or suffer pain, this will have soared away to a brighter realm, before these abhorred scenes overtake it. Only the poor, disused tenement, the clay, will be their victim.

It is with equal comfort that the believer's mind is emancipated from the fears of a purgatory beyond death. The efficacy of Christ's vicarious righteousness is asserted in terms which

forbid the thought, that any retribution will ever be exacted of one who by a true faith has become interested in Him. "There is now no condemnation to them who are in Christ Jesus." "Who shall lay anything to the charge of God's elect?" "It is God that justifieth; who is he that condemneth?" For by one offering he hath perfected for ever them that are sanctified. . . . "And their sins and iniquities will I remember no more." "Now where remission of these is, there is no more offering for sin." The passages cited teach that no other penal retribution exists, or is required, for the guilt of believers' sins, than that of Christ's sacrifice. No purgatorial fires after death can be inflicted upon believers; for the reason that *when they die*, they are at once made perfectly holy. How can that be purged, which is already clean? But, that justified sinners are at death immediately made perfect in holiness, is taught beyond dispute, where we are told they go directly from death to heaven, and that heaven is a place of perfect purity. "Lazarus died and was carried by angels to Abraham's bosom." To the thief it was said, "This day thou shalt be with me in Paradise." Stephen, looking from the bloody ground, about to be his death-bed, said, "Lord Jesus, receive my spirit." "If our earthly house be dissolved, we have a building of God in the heavens." "To be absent from the body is to be present with the Lord." But "corruption does not inherit incorruption." That upper sanctuary is the assembly of the spirits of *just men made perfect*. "And there shall in no wise enter in to it any thing that defileth."

On these impregnable foundations rests the blessed assurance of our immediate glory after death. "And I heard a voice from heaven saying unto me, write, *Blessed* are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." Dreary would be the Christian's death bed indeed, if the best prospect which could be offered him

amidst the decay of nature were but this, that he must pass from the toils of life and the pangs of dying, to fiercer pains beyond the grave, of uncertain duration, which could only be abridged by the piety and doubtful care of survivors. Blessed be God, such is not our hope; when once life's pilgrimage is ended, if we live in faith and love towards God, the eternal peace begins. The pains of our last struggle are the last experiences of evil to which the ransomed spirit is called *forever*.

III. We learn from the *text*, to what guidance the Christian may commit his soul, during the journey into the world of spirits. Let us endeavor to attain a practical and palpable conception of that world. I believe that heaven is as truly a place as was that Paradise, of the primeval world, where the holy Adam dwelt. When we first arrive there, we shall be disembodied spirits. But first, spirits have their locality. The clearer evidence, however, that heaven is a literal place is that it contains the glorified material bodies of Enoch, of Elijah, of Christ, and of the saints who rose with their Redeemer. But where is this place? In what quarter of this vast universe? In what sphere do the man Jesus and His ransomed ones dwell? When death batters down the walls of the earthly tabernacle, whither shall the dispossessed soul set out? To what direction shall it turn, in beginning its mysterious journey? It knows not; it needs a skillful, powerful guide. But more: it is a journey into a spiritual world; and this thought makes it awful to the apprehension of man. The presence of one disembodied spirit in the solitude of night, would shake us with a thrill of dread. How then could we endure to be launched out into the untried ocean of space, peopled by we know not what mysterious beings? How would we shrink with fear at the meeting of some heavenly or infernal principality, rushing with lightning speed through the void, upon some mighty errand of mercy or malice, clothed with unimagined splendors of angelic attributes,

and attended by the hosts of his spiritual comrades? How could we be assured that we should not fall a prey to the superior powers of some of these evil angels? How be certain that we might not lose our way in the pathless vacancy, and wander up and down forever, a bewildered, solitary rover amidst the wilderness of worlds? This journey into the unknown must issue in our introduction to a scene whose awful novelties will overpower our faculties, for even the very thought of them when we dwell upon it, fills us with dreadful suspense. Truly will the trembling soul need someone on whom to lean, some mighty, tender and strong guardian, who will point the way to the prepared mansions, and cheer and sustain its fainting courage. *That guide is Christ*, therefore, let us say in dying, "Lord Jesus, receive my spirit."

It is a delightful belief to which the gospel gives most solid support, that our Redeemer is accustomed to employ in this mission, His holy angels. What Christian has failed to derive satisfaction, as he has read the allegorical description in the *Pilgrim's Progress*, of Christian and Hopeful, crossing the river of death, and ascending with a rejoicing company of angels, to the gate of the celestial city? It is indeed, but an allegory, which likens death to a river. But it is no allegory; it is a literal, a blessed truth, that angels receive and assist the departing souls which Christ redeems. "Are they not ministering spirits sent forth to minister to them who shall be heirs of salvation?" When Lazarus died, he was carried by angels to Abraham's bosom. They are our destined companions in the upper world to which we go. With what tender sympathy will not these pure spirits assist the dying moments of their ransomed brethren of earth; and welcome them to their home? When we were brought by repentance out of our guilt and enmity, there was joy among them. During all the long and wearying contest of the saint on this earth, these ministering angels are

his watchful assistants. And now that the victory is won, the culture of the soul for heaven completed, and the fruit which first budded on his repentance is matured for glory, with what glad songs will not the angels shout the harvest home? We cannot distinguish, by our gross senses, the presence and agency of the incorporeal assistants. Even while they minister to us they are unknown to us, by name, as in nature. But none the less present.

"There are more things in heaven and earth than are dreamed of in our philosophy." And when the walls of the flesh are battered away by death, the vision of the spiritual world will flow in upon us unobstructed. Not seldom does the death-bed of Christ's people present instances, which seem as though some gleams of that celestial light and glimpses of the beings who inhabit it, begin to reach the dying saint before he quite leaves the clay, through the rents which are made in his frail body by the last enemy. What is it that sometimes makes the sunken countenance light up in the article of death with a sudden glory, and the eye, but now devoid of speculation, beam with one more expiring flash of heaven's light? Has the soul seen through the torn veil already?—the angel-faces bending over its agony, and heard their tender call, unheard by ears of flesh, wooing it out of the crumbling body?

"Hark! they whisper: angels say,
Sister spirit, come away!"

But perhaps these questions are not authorized by any revelation God has vouchsafed to give us of the secrets of the other world. Yet, there is one more truth which is revealed more glorious than this: that ransomed souls are the actual companions, not only of angels, but of the "God manifest in the flesh." When the martyr uttered the prayer of the text he looked to the arms of Christ as his final home. We are authorized by his example to say, "Lord Jesus, receive my spirit," not only that thou mayest sustain it in the pangs of dying, and guide it to its heavenly home, and clothe it in thine own robe of righteous-

ness, and answer for it in the great day of accounts; but that it may dwell with thee in a world without end. Thou didst pray, "Father, I will that they also, whom Thou hast given me, be with me where I am, that they may behold my glory," and *Thee*, the Father, heareth always. Thou didst show the holy Apostle that after Thou camest with the voice of the archangel, and the harp of God, "we shall ever be with the Lord." Thou has taught us that "when thou shalt appear, we shall be like thee, for we shall see thee as thou art."

Oh, blessed resting place! In thy presence is fullness of joy: at thy right hand are pleasures for evermore. Let us live and die like believing Stephen, and our spirits will be received where the God-man holds His regal court, to go out thence no more forever. We shall see Him on His throne, so gloriously earned. We shall see the same face which beamed love upon the sisters of Bethany and upon the beloved disciple, and which wept at the grave of His friend; with a burden of our sorrows, but shining as the sun. Yet that splendor will not seal our vision: it will be the light of love. We shall see the very hands which were pierced for us, not then bleeding, but reaching forth to us the sceptre of universal dominion to guide and protect us. We shall hear the very voice which once said "Come unto me all ye that labor and are heavy laden," and as we gaze and adore and praise, we shall be changed by His spirit into the same image of holiness. "This honor have all his servants."

But, alas! all whom I address have not the faith and holiness of Stephen. They live in wilful impenitence, and call not on the name of Christ, yet they, too, must pass through the iron gate of death! On whom will you call? you who have neglected your Saviour, when you pass down into this valley of great darkness; when the inexorable veil begins to descend, shutting out human help from you; when death thrusts out your wretched soul from its tenement; when you launch forth into the im-

mense void—a naked, shivering ghost; when you stand before the great white throne. Can you face these horrors alone? How will you endure an undone eternity? It may be, you will seek (in vain) this terrible, helpless solitude, rather than the place which the justice of God may assign you. The devils who tempt you may then become your captors, beset your dying bed, and seize your wretched soul, as it is cast out from the body, to bind it in everlasting chains under darkness against the last day.

Call on Christ, then, to-day, in repentance and faith, in order that you may be entitled to call upon Him in the hour of your extremity. Own Him now as your Lord, that He may confess you then as His people.

THE EARTH HOLY GROUND.

FROM THE GERMAN OF DR. F. THEREMIN,
BY J. E. RANKIN, D.D.

And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.—Ex. iii: 5.

[Dr. Ludwig Friedrich Franz Theremin, Theological Professor and Court Preacher at Berlin, and one of the first of Germany's great thinkers, was born in 1783. He is best known in the United States by his work on Rhetoric, translated by Prof. W. G. T. Shedd in 1849, entitled, "Eloquence a Virtue," and published by W. F. Draper, Andover, Mass., in 1854. This short treatise is founded upon the theory that true eloquence is always ethical; has a moral aim, moral methods, and a moral end. It will be profitable for the reader of this discourse to keep this theory in view, and to mark how magnificently the great speaker holds himself subservient to it.—J. E. R.]

HOLY to Moses must have been that spot where God miraculously appeared to him in the flame of the burning bush and called him to his high office. Whenever he subsequently recalled it, or trod again the pathway of his past life, it must have awakened in him the deepest feeling of reverence. Holy to Jacob must have been that spot where in a vision he saw a ladder stretched from earth to heaven, on which angels were ascending and descending, and from whose top came

down to him the word of the Lord, speaking in benediction. "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." This was his utterance. To every one of us, also, there must be some spot, which by its very name, or by the memories connected with it, is holy; on which we cannot think, which we cannot tread, without feeling nearer to God.

Now, could this glory of holiness, which especially belongs to some particular spot, be diffused over the whole earth; then every place where we found ourselves, or on which we gazed, would be to us holy ground, and as the gate of Heaven; then every object would remind us of the Lord, and would bring us into His presence. What an inexpressible increase of inward happiness; what a mighty impulse toward holiness! And ought we not to look upon the earth in this light? Ought it not to appear thus to every pious mind? Yes, the whole

EARTH IS HOLY GROUND.

1. Because the perfections of God shine conspicuous here; 2, because here God is worshiped; 3, because it is linked so closely to the world of spirits.

1. The whole earth is holy ground because here God's perfections are everywhere so conspicuously displayed. God not only created the earth out of nothing, and drove back the darkness which covered its surface; He not only separated the dry land from the water, and decked the earth with herbs and trees; He not only filled the air and sea with living creatures, but at last He made man in his own image. And He not only displayed His power, His wisdom and His goodness in the production of all these things, but, through these attributes, He continues to uphold the earth and its inhabitants, imparting to them the breath of life, without which they would sink back into nothingness again; thus, every moment unfolding and glorifying His perfections, and demanding that we see them in everything, and that every place, since we feel the sense of

His presence, may be to us holy ground. As when we enter a sanctuary, the walls of which are very high, overarched by a stately roof, where magnificence and art appear everywhere, we feel this building is consecrated to God, and reverence takes possession of our hearts: even so, when we walk beneath the vault of the skies, overarched by the hand of God, and where is the seat of His holiness, whose pillars He has laid upon the foundation of the earth, which is His footstool, should not the feeling of reverence be awakened in us, so impressed as we are, by the work of man? We hear the storm and the tempest, and do we not say, "The voice of the Lord! The voice of the Lord is powerful; the voice of the Lord is full of majesty." We see the bow He has set in the clouds, and the lilies whose glory surpasses the attire of royalty, and should we not praise His faithfulness and His gracious providence? We see that never fail, seed-time and harvest, summer and winter, day and night. And in this constant movement, this regular circulation, ought we not to recognize His unchangeableness? We live, and ought we not every moment to feel that He in whom we live, move and have our being, cannot be far from every one of us?

The regular circulatory system of nature is seldom disturbed. The working of the power by which all things were created, is seldom checked or interrupted by the intervention of something higher. But miracles once occurred here. And, on that account, ought not the earth to be regarded as holy ground? We know God to be in the steadfast, unchanging ordinance of nature, and so we feel tremblingly His presence when He makes any interruption of this ordinance. The sea and the dry land are separated from each other. But, lo, the sea breaks over its bounds, and as the earth has been covered with sinners, it is covered with water which sweeps them away. The waters of the sea obstruct the pathway of the children of Israel. But they part and stand

up like walls on both sides, and under God's protection, the host goes dry-shod. The earth is solid ground. But all at once it opens its mouth beneath the band which array themselves against Moses, and swallows them in the abyss. The soul of man is cramped, unable to grasp the secret thought of God, or to understand the reach of His eternal decrees. But, lo! from above light breaks in, which pierces the darkness of men's souls, and God Himself speaks through the mouth of His prophets. This wonder is only the earnest of still greater ones. Heaven and earth might we call to witness if we may so express ourselves! Heaven as condescending to the earth, the earth as glorified by this condescension. Not only has the Almighty broken in upon the ordinary course of nature, but the Godhead of His Son has walked in man's likeness upon the earth. He, who dwells in light unapproachable, becomes visible in this attractive guise. He whose throne was in the heaven, selected the earth, scarcely fit for His footstool, as His dwelling place. Thou sun, that shinest upon us, thou hast shone upon Him, who in a truer sense than thyself, was the Light of the world. Thou atmosphere, which coolest us, thou hast also brought refreshment to Him, who was wearied for our sakes. Thou dust of the earth, trodden beneath our feet, art thou yet so humble since His feet have trodden thee? What spot could one choose, as most worthy from its holiness to call the gate of heaven? Shall it be the cave of Bethlehem, where the Lord first appeared in flesh? Shall it be the lake on whose shores He taught, and whose stormy waves obeyed His voice? Shall it be the tomb from which He summoned Lazarus, or the house where Mary sat at His feet? Shall it be Gethsemane, where he endured such spiritual agony as no mortal ever can comprehend? Ah, no! The hill where He died, where the earth drank His Holy blood, be to me, of all the wide earth, the gate of heaven! But why? Has not the tomb, out of which He rose as our righteous-

ness and as the life of our hope a similar claim? And when I tarry near them, feel I not like ascending to the crown of that hill, from which He went up into heaven? Ah! I choose not any one of these spots; no, not the land of Judea itself, where the marks of His presence have disappeared or are unknown. To me, holy be the earth, since He lived upon it. He died to save all men; sufficient His sojourn in any land of the whole earth, to make the whole earth holy. Wherever I go or stay, I will think that He has lived upon the earth, and that nowhere, in thought or in deed, can I sin where it is not holy ground.

Besides, in the lives of every single one of us have there been holy experiences, and we have single spots on the earth's surface, which make for us the whole earth holy. Either that place is most holy to us where we first saw the light, or where our ancestors dwell or have dwelt, or where the years of our childhood glided joyously by; can we see it again, visit it, without tears in our eyes and thanks in our hearts; without looking up to heaven? Is not that place holy to us, where the most important earthly relations were formed; where we found a partner for life in marriage, a partner whose hand bound us with an indissoluble bond, and brought us the blessing of God; where a child was born; where we heard the voice of the Highest instructing us as to our duty on earth? Is not that place holy to us, where we experienced some good fortune we had longed for, sent to us by the Giver of all good; deliverance from danger, the safe return of relatives and friends? Alone wandered Jacob through a wild, pathless waste. In weariness and grief he closed his eyes. But how completely was he comforted by the vision of that ladder let down from heaven, and of His Lord speaking to him in accents of blessing! Holy to him was that place! And should not every place be holy where we have experienced the grace of the Highest, and been strengthened by the consolation which He alone can give? When Moses saw the Lord in the burning bush, holy

to him was that place. And should not that place be holy to us where the Lord, faithful, earnest, ay, severe, appeared to us in the purifying flame of affliction? These places we think of, as though the events connected with them happened of themselves. Shall we not remember that God is over all, and that He is near in joy and sorrow; in danger, which He allows, but out of which He delivers us? If we do this, earth will more and more become to us holy ground, the very gate of heaven; and more and more holy will be our lives from the constant feeling of God's nearness and presence.

2. The earth is holy ground, because God is worshiped upon it. As God revealed Himself to man from the beginning, there never has been a period when some of His creatures, however small the number, have not known and worshiped Him aright. The patriarchs builded altars to Him and called on His holy name. In the tabernacle of the covenant, in the temple where the children of Israel assembled, they brought Him their prayers and their oblations. The Christian Church arises and decks the earth with countless edifices, and there in the hearing of His Word, in communion, which by His sanction, he enjoys with those in covenant with him, the Christian feels that God is near. Over how many lands, and in how many portions of the world has the Church now been extended! How many nations have taken her to their embrace! When the day of the Lord returns, how widely over the earth are heard the notes of the Sabbath bell inviting to His praise! Does not the ringing of bells answer from land to land and from one part of the world to another, all over the round earth? Rules not the same feeling of devotion, of penitence, of faith which we experience in the hearts of our brethren from which oceans separate us? Few and small, at first, were these streams of the knowledge and the worship of God. Behold, how mightily He has extended them! And the time will come, He confidently awaits it, when the knowl-

edge of the Lord will fill the earth, as the waters fill the sea. Perfect in heaven stands the Kingdom of God, to which our race after a long pilgrimage will attain. But because of our high destination holy is the earth on which we have journeyed thither.

And since God is not so honored in the bare acts of divine worship as by the keeping of the least of His commandments; therefore the places where His temples stand are not holy as those where pious men have walked and exercised their private or their public virtues, have offered their duty, a higher oblation; and therefore, holier is the whole surface of the earth since such men have lived upon it and done such deeds here. We know them no more. God knows them all. And not to the praise of human nature, but to the praise of His grace, which works through our weakness; dare we assume that wherever holy men have walked, a glory streams back from the earth to all who come after them. For we know that from the earliest times until the present, there has succeeded a pious race of God-fearing men with edifying example. From Abraham, the land where he dwelt, became a holy land; since all over it, he saw the Lord and devoutly walked before Him. He obeyed God's severest requisitions. It was his intention to take his only son, Isaac, and present him as an oblation on Mount Moriah; and sacred will those places always be, whereon he dwelt, and that to the honor of his righteousness.

By faith Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. David, as from a mirror, reflected holy heroism, deep unutterable penitence, cheerful hope. In wretchedness, suffering, persecution, the prophets gave their inspired testimony for God and for His holy truth. In Christ the perfections of God Himself were displayed upon earth, and a virtue which outshines all praise is kindled upon the mirror of perfect love, when on the

cross He besought the Father to forgive his enemies. And his disciples afforded the world what it had never seen before. Emotions which controlled others were dead in them. They were called to be, and indeed they were, a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they might show forth the praises of Him who had called them out of darkness into His marvelous light. Glorious above all stand the apostles and martyrs, following their Lord in their blameless walk, in their sorrows so submissively endured, in their death encountered with joy, and from love to Him, who died for them. O Church of Christ, never have so many nations been embraced in thy bosom, never have such graces been exhibited by them; and as thou thyself art a spiritual, living temple of God as thou hast extended thyself over it, thou hast made the earth all holy ground.

And is not our fatherland holy ground? Yes, so we proclaim it: and that without comparing it with any other land. For we recognize the right of every Christian to determine what is his duty to himself: even to the regard he entertains for his own native land. Our fatherland is holy ground. Do not its inhabitants belong to the great family of Christians, to that entire body, of which the Lord, who dwells in heaven is the head? Has she not erected upon her soil, innumerable temples, dedicated to Him, where we may assemble, and in which nothing is dispensed—Thy grace, O Son of God, enables us to bear this testimony—nothing through word or sacrament, by which the health of souls may not be confirmed; nothing in which we engage, which does not elevate us in thought: in all the prayers which there ascend to heaven, in all the same principles which are implanted in the soul. Is there not in the citizens of all this land, a real desire to become acquainted with religious truth? Are not all troubled souls, through the life and warmth shed abroad among the people, kept in perfect peace? After such periods, do not other periods

come, when this peace is mighty and prevalent? And other virtues of the people could we mention—not to foster a pernicious pride, but to the praise of God's grace—which are the marks of the wholesome fruit of faith. Yes, this faith, this Christian sentiment among us, is the source of all heroism in the battles for their possessions which a people, in God's providence must maintain; of our attachment to our rulers, which not only holds us loyal to them, but also causes us to sympathize with them in their joys and sorrows, as though they were our own; and of those common virtues, which illustrate human brotherhood.

Add to the love of fatherland, the love of family, of near ancestors, willingly, so far as faith and piety, and not so far as worldly distinction, is concerned, would we agree that their record should be taken? Yes, you have even in this narrow circle, remarkable examples of Christian virtue, which are not without their influence. Yes, ye children, holy is your home, because of the edifying life of your parents. Yes, ye residents of this city, there is within the enclosure of your own walls, outside of the churches where God is worshiped, many a spot, upon which He approvingly smiles.

Look, then, at this: This earth on which you dwell and walk, is a holy place. It is so because of the worship of God; because of the faith and piety which have been displayed upon it. Recognize this fact, and let it inspire you with fervent enthusiasm, or with wholesome reverence; this earth can be made holy or profane by yourselves. You know that the progress of God's kingdom is hastened or hindered; you know that your fellow-Christians are edified or offended; you know that in your fatherland your home originates a new series of actions, good or evil; you know that, when your footsteps no more echo upon the earth's surface, to the eye of the Omniscient One your life will leave behind you a track of light or darkness; that its influence will extend far into the future, and into the eternity beyond

this life. How? The spot where I stand upon the earth may be profaned through me; it may be made, so to speak, a yawning abyss, in which all the spiritual blessings, which would otherwise descend to me from my ancestors, will be swallowed up and lost. Shall I be the instrument of spreading, not faith and virtue, but error and sin? Shall I not tremble at this thought? Can I endure the idea, not only of my own salvation forfeited, but also of the perdition and ruin of others, widespread around me? Thou art terrified, and thinkest with shame of the many places on this earth which thou hast desecrated; where thou hast sinned; where thou hast, perhaps, induced others to sin. Tremble, but still hope! Lo, on this earth, which thou hast desecrated, has Jesus walked, and sprinkled it with His blood. Through Him can be taken away that profanation when thou dost heartily repent of it. Through Him can thy sins be forgiven, and those sinful consequences to thee and to others be exterminated. Henceforth sin no more, and endeavor that this earth, upon which thou hast thus far increased the darkness, may be illumined by the light of thine edifying example. Do something good, in word and deed, which in the Church, in the fatherland, in the children of thy love, thou mayest bequeath to the coming generations. Then, perhaps, shall appear many an one where thou hast stood, thankful as for some consecrated spot in the past; or at least thou shalt joyfully recognize, when thou lookest down from the abodes of the blessed, the light-giving track of thy life upon earth.

3. The earth is holy ground, in the *third place*, because of what daily transpires upon it, and because of what will yet transpire upon it, intimately linking it to the world of spirits. What is more frequent than birth and death? Imagine an instant in time, in which a man is not born upon the earth. Whether that place is holy on which he first greeted the light of this world, when the mother, who forgets her sorrows, because of overflowing joy at holding

her babe in her arms; this let the father answer, whose hot tears fall down amid his words of thanksgiving; this let every one say who has a heart susceptible of noble emotions. For who has arranged for this existence which now begins, and which will extend through all eternity? Who has formed this spirit, capable of knowing and loving its Creator, and which, in the future, will find its perfect happiness in wearing His image? How manifest in this appears God's omnipotence; how distinctly utters His voice: "The place on which ye stand is holy ground!" If you feel thus, my brother, how can you profane a home, which God thus makes holy, by interrupting its harmony through your worldly passions?

Not less holy than birth is death itself. Here soon will the father, the friend whose couch you surround, address you, giving you his parting blessing, and expressing to you the hope of a joyful reunion. Here will he receive, with clear consciousness, the body and blood of the Savior; thanking Him for His gracious help hitherto, and imploring strength for the great journey which is impending. And then will be silent that tongue which lately spoke affecting and edifying words. No other breath passes over his lips; his eyes see you no more. The rational, pious, believing soul, which to this last instant animated these stiffening members, where is it? It is with God; the bosom of his heavenly Father has received it. Is God not present? Is not that place where you surrender up the dead holy ground? His soul, this moment upon earth, is already in heaven; is not that place where you stand holy ground? And for all of you who still live has the All-seeing One already designated a place where you will breathe your last breath, where you will speak your last word; where—may God grant it!—you will have your blessed passage to heaven. Oh, let us walk in holiness over this earth, where so many dear ones have died, and where, some time, we also shall die!

The body, remaining behind, must be

confided to the earth—and holy, also, is that place where it will repose. For on the margin of the open grave pious tears will be shed, and pious words spoken, and pious resolutions formed. So also remember that after the earth has been replaced, the earthly house, in which this rational spirit has dwelt, on the day of the general resurrection, glorified and renewed, will be united to it again. Yield to the cravings of your heart; mark, visit, adorn the spot which receives the dust of your relatives and friends; it is holy: and this honor is meet. But, what? Will not the dust of all that have lived upon the earth be laid away beneath its surface? Have not all the race, from the beginning till now, left behind them the investiture which the undying spirit surrendered? The avaricious dig after treasures in the bowels of the earth. The earth holds other treasures which no man knows, of which no man thinks, on which only the eye of God beams with rays of light. It is the dust of the righteous, whose rising and renewal creation awaits. It is the dust of Adam; of his body, which God made out of the earth, given back to the earth again; the dust of pious Abel, who first tasted the bitterness of death; the dust of Abraham, to whom the Lord appeared under the oaks of Mamre; the dust of David, who was worthy to be called the father of the Messiah, and in whose words we so gladly call upon God; the dust of the Apostle, for whom to live was Christ, and to die was gain; the dust of so many believers and martyrs, who glorified the Savior in their life and in their death. Few, indeed, are they whose material forms do not still abide in the earth. Enoch, who led such a godly life that God took him, and he was seen no more; Elias, borne to heaven in a chariot of fire; with the body of Him, in whom dwells the fullness of the Godhead, Jesus Christ, who raised Himself from the dead to the right hand of the Father. The dust of all the rest, the dust of her innumerable children, the earth keeps in her bosom, like a mother who, even after her child is dead, will not let it

go out of her arms; clings to the cherished form, happy, swings it in her circuit, until for it and for herself shall come the hour of the great awakening.

As the earth is holy through the real, though invisible connection between earth and heaven, so is it even more through the distinction which awaits it, and in which this connection will be more fully disclosed. The spot where a king will appear to receive the homage of his subjects, to distribute penalty and reward, is especially dignified in their esteem. And will not our heavenly King, who once walked the earth among men in the form of a servant, appear here in righteousness? Will He not send His angels as reapers to gather the ripened harvests, and to separate the wheat from the chaff? Will He not then summon from the earth man's lifeless but sacred dust, and reunite it again to the spirit which once animated it? Will not all that are in their graves hear His voice and come forth—they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation? Will not here sound forth the victory-songs of the Conqueror, and the wail of the lost? Will not this material heaven and this earth be burned with fire, after these great events have transpired? And will not they be constituted new heavens and the new earth? And do I not know, do I not feel, do I not anticipate, that I shall walk these earthly places? Deny Jesus on the spot where He is to appear? Sin on the spot where He is to judge me? Tremble because of death on the spot from whence my body will arise? Grasp eagerly the earthly things which will be destroyed by flames?

O God! perfectly holy are the heavens where Thou dwellest; where no sin ever can enter; nothing impure ever can come; where is cherished by the holy throngs that worship Thee no purpose which is unworthy of Thy presence! It is otherwise upon the earth around its whole surface. Though it should be a holy temple, according to Thy thought, a dwelling-place of innocence and purity, it is profaned by the wickedness

of the wicked. But Thou, O God, hast never left it without a witness; and the more clearly we recognize the marks of Thy presence, the more deeply must we grieve over this profanation. We would check this as far as it is in our power. We would be holy, that through us the earth may be holy. Give us the power for this, O God! and, through the merits of Thy Son, blot out the profaning influence of our past lives. Extend Thy kingdom over the earth. May Thy Church win the nations which do not know Thee, till there shall be not one on the earth which does not call upon the name of Jesus! Let all the members of the Church be true to their calling: to be holy, as Thou Thyself art holy. Let our own nation emulate all other nations in the effort to be devoted to Thee; to render Thee the honor which is Thy pleasure. Sanctify to Thyself, through Thy blessing in temporal and spiritual things, the whole course of our future lives. Holy be the day of our death, through Thy grace and our own faith; and may the spot where our mortal part shall rest at last be made holy by a blessed resurrection! Amen.

THE EVENING AND THE MORNING.

A SUMMER EVENING MEDITATION IN THE
WOODLAND CHURCH, PHILADELPHIA,
BY LEONARD WOOLSEY BACON.

And the evening and the morning were the first day.—Gen. i: 5.

THE early fathers of New England, who sought in the letter of the holy Scriptures an explicit warrant for every act of their lives, used to insist on the order of these words as having a serious significance in their bearing on personal duty. The evening and the morning, they said, were the first day—not the morning and the evening. The evening and the morning were the second day, and the third: and the evening and the morning—not the morning and the evening—are the seventh day, which is the Sabbath of the Lord our God. Thus they reasoned, and (being men of a high strain, with whom conviction and action always go together) thus they acted. If there are any old

men here, or even men not so very old, who were boys in the country in New England, they will remember well how, as the Saturday afternoon shadows began to lengthen, the plow or the scythe were laid aside, no matter how pressing work might be, and the last cares of housekeeping were dispatched, and before the rim of the sun's disc had disappeared below the horizon, the Sabbath quiet had settled down over farm and village. Perhaps they will have a more distinct remembrance still of how, as soon as the Sunday evening twilight had begun, it was understood that the Sabbath day was over, and the boys rushed out to base-ball, and the women got out their knitting; and the talk of the old folks was no longer all of sermons and doctrines, but began to revolve upon crops and prices and other worldly themes again. This old Puritan usage of "keeping Saturday evening" as the beginning of Sunday, grew out of the primeval and Oriental division of time indicated here and elsewhere in the Scriptures; the evening and the morning make the day. I am not sorry that the old custom has gone out. I believe that we have come all the nearer to the spirit of the Scriptures for having departed from the letter of them, and conformed to the usage of modern language in the division of time. But none the less, I love to turn back to this ancient phrase, "the evening and the morning were the day," and see how much it has to teach us still.

I. We look first at these *creative days*, which were as a thousand years, or as many thousand, and we learn better how to reckon them. The divine chronology does not begin to reckon from the creative word, Let there be light. That was the morning. But the night, also, is the Lord's. The chaos which was in the beginning, the brooding darkness over the weltering deep, these were His no less than the outburst of the light; for to Him the night shineth as the day. The Spirit of God was there above the formless and the void, and hovered upon the face of the deep. It was then that the first day began, far

back in the original darkness, or ever the light was. There the outgoings of the morning were prepared, in the bosom of the night, and the darkness was the beginning of the day.

And as it was in the beginning, so it continued, as the goings of creation went on in their stately but interrupted march. The ancient record sheds light on God's later revelation in human science. The evening and the morning—not the morning and the evening—are the second day, and the third. It is not written that upon each day's work came down the night, each successive period of creation being extinguished in darkness; but that each was completed and summed in the glory of the light; that when a wintry darkness followed, this was no part nor failure of what had gone before, but the brooding-time for the brighter day, the nobler and higher work of creation that was to follow. And when God's highest earthly work was completed in His own image, then the twilight that fell upon the earth was the evening of a new day—the Sabbath of God's rest and of His work of grace. The evenings all "look forward, and not back."

II. We have observed the Scriptural method of reckoning the periods of creation. Let us reflect on what is God's way of estimating the *periods of history*.

I do no unjust disparagement to the common way of recording the course of human history, when I say that it takes the form of a record of failures and catastrophes coming down upon splendid beginnings of empire. It is the morning and the evening that make the day; not the evening and the morning. For one Motley to tell the story of the Rise, there be many Gibbons to narrate the Decline and Fall. History, as told in literature, is a tragedy, and ends with a death. And what wonder, that to the imagination of men it should be so? The strata of the earth are not more filled with the relics of extinct species of animals, than its surface is strewn with the monuments of dead civilizations. They surround us—these relics of human disappointment and failure

—at the high festivals of our modern civilization, like the mummies of their ancestors about the revellers at an Egyptian banquet. We bring over the obelisk from the land of a departed empire, prouder than our own, and set it up in the metropolis for a *memento mori*. On whatever high triumph we are riding, the history of the dead nations steps up beside us, like the slave behind the triumphal chariot, and whispers, Remember, thou art mortal!

"The path of glory leads but to the grave."

So human history is ever looking backward; and the morning and the evening make the day.

But it is not so that God writes history. The annals of mankind in the Holy Book begin in the darkness of apostasy: but the darkness is shot through with gleams of hope, the first rays of the dawn. The sentence of death is illuminated with the promise of a Savior: and the evening and the morning are the first day.

There is night again when the flood comes down and the civilization and the wickedness of the primeval world are whelmed beneath it. But the flood clears off with a rainbow, and it is proved to have been the clearing of the earth for a better progress, for the rearing of a godly race, of whom by and by the Christ shall come according to the flesh: and the evening and the morning are the second day.

And again the darkness falls upon the chosen race. They have ceased from off the land of promise. They are to be traced through a marvelous series of events down into the dark, where we dimly recognize the descendants of heroic Abraham and princely Joseph in the gangs and coffles of slaves, wearing themselves out in the brick-yards of the land of Egypt, the house of bondage. And this—is this the despairing evening of so bright a patriarchal age as that gone by? No, no! it is so that men reckon, but not God. This is the evening, not of yesterday, but of to-morrow. The elements of a new civilization are brooding there in that miserable abode of slavery: of a civilization

that shall take "the learning of the Egyptians" and infuse into it the spirit of a high and fraternal morality, that shall take its religious pomps and rituals and cleanse them of falsehoods and idolatries and inform them with the spiritual worship of the one invisible God. The holy and priestly civilization of David and Solomon, of the sons of Asaph and the sons of Korah, is to come forth out of that dark chaos of Egyptian slavery. And the evening and the morning shall be the fourth day.

We need not trace the history of humanity and of the Church on through all its pages. We have only to carry the spirit of this ancient story forward into later times, and the dark places of history become irradiated, and lo! the night is light about us.

We behold "the decline and fall of the Roman Empire"—that awful convulsion of humanity; nation dashing against nation; civilization, with its monuments and records, its institutions and laws, going down out of sight, overwhelmed by an inrushing sea of barbaric invasion, and it looks to us, as we gaze, like nothing but destruction and the end, ruin and failure. So it seems to us at this distance: so it seemed to that great historian, Gibbon. But in the midst of the very wreck and crash of it sat that great believer, Augustine, and wrote volume after volume of the *Civitas Dei*—the "city of God," the "city that hath foundations," the "kingdom that cannot be moved." This awful catastrophe, he tells the terrified and quaking world, is not the end—it is the beginning. History does not end so. This is the way its chapters open.

The night was a long night, but it had an end: and now we look back and see how through all its dark and hopeless hours God was slowly grinding materials for the civilization of modern times. So long, so long it seemed: but the morning came at last. And the evening and the morning made the day.

And we, to-day, are only in the morning twilight, after just such another convulsion and obscuration of the world. It is not a hundred years since

our grandfathers and many and many of their contemporaries on the other side of the sea were feeling that the end had come; the foundations were destroyed, and what should the righteous do? This was in the midst of the disorder and carnage and terror, the unbelief and atheism of the French Revolution. Everything seemed to be gone—Church, State, Bible, faith, hope, all. The men are still living who are old enough to remember opening the newspaper and reading that “the Emperor” had resigned the imperial diadem into the hands of Napoleon; that the fair conception of a Christian civilization, as it had been cherished for a thousand years—the dream of poets, the scheme of statesmen, the prayer of saints—the conception of one Holy Roman Church in one Holy Roman Empire, dominating and filling the earth, was overthrown, abandoned, lost. It seemed as if this must be the end; but it was the beginning. They trembled, as they thought they heard through the darkness the tolling of the knell of order and polity and faith; but they were mistaken: what they heard was the bells that were ringing in the new morning that was about to dawn.

I have spoken to you now of this principle of the divine order, which begins the day with the evening, as illustrated, first in creation, and then in history; and now, can I safely leave it with you to make the more practical application of it—

III, to the course of human life? For this is where you most need to know and feel it, and where, I suspect, you most fail to see it. It has been such a common blunder, from the days of Job and his friends down to the days when Christ rebuked the Pharisees, and from those days again down to ours—the blunder of supposing that the evening goes with the day before, and not with the day after—that the dark times of human life are a punishment for what is past, instead of being, as they always are to them that love God, a discipline and preparation for what is coming. There are many and many

such eventides in life: times of enforced repose; hard times, when business stagnates or runs with adverse current; times of sickness, pain, seclusion; times of depression, sorrow, bereavement, fear. Such are the night-times of life; and blessed are they who at such times have learned to “look forward, and not back;” to say, not, What have I done, that this thing should befall me? but, rather, What is God preparing for me, and for what is He preparing me, that thus He should lovingly chasten and instruct me in the night season? O, what a different view it gives of life, and what a different view of death—this habit of “looking forward, and not back!” The eye grows dim, the bodily strength abates, the darkness begins to settle down, and men say, “This is the end. It has been a long, weary, toilsome day for him, but this is the end at last; for the night cometh.” Then lift your heads, ye saints, and answer: “No, no! this is not the end; this is the beginning. The evening is come, and the morning also cometh; and the evening and the morning are the day. Look! look at the glory of the evening sky. It shall be fair weather in the morning, for the sky is red.” So shall it “come to pass that at evening time it shall be light.”

THE GOD OF HOPE.

By R. S. STORRS, D.D., BROOKLYN.

The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

—Rom. xv: 13.

To a much greater extent than we often recognize, Roman literature was composed of letters, carefully and elaborately written by distinguished men. Many of these remain, and by them we gain a better insight into the actual condition of society than from the philosophical essays and orations of those days, which we also have. Cicero, a most accomplished man, wrote many letters, and from these, rather than from his most illustrious orations, do we obtain a conception of his real temper and purpose. Seneca, a contempo-

rary of Paul and an eminent philosopher, was at this time writing letters which we now have. From these we gain a distinct and just conception of the forces that were then moulding society at Rome. Pliny, the younger, has left us some four hundred epistles on various themes—literary, philosophical, religious, and some on social life. We are impressed with his writings as those of a man of elegant mind, graceful and urbane, and we also have, by means of them, a vivid picture of the whole expanse of ancient life. Turning to Paul, we notice in his thought and utterance a tone which is strikingly different from either or all of these authors named. They question and doubt, but he writes with assurance; with affectionate, but authoritative emphasis. He declares truths which require acceptance. He enforces duties which demand obedience. He points to hopes which have the basis and inspiration of enduring promise. In none of their writings is there such a passage as this which we have quoted. They had no idea of a "God of Hope." There had been indeed a reaction from polytheism, but there was no distinct personality; no God of veracity pledged to truthfulness; no "peace in believing," for they did not know what to believe. The central idea of the text was outside the horizon of their thought. In no sentence of Paul's epistles, perhaps, do we see more distinctly the radical difference of his conception of God and the universe and theirs; the breadth of the chasm between them.

This appears the more remarkable when we remember that Paul's letter was written for common people—mechanics, sailors, slaves; written, too, by one who had not a large acquaintance with men like Seneca—the tradition that the two corresponded is not authentic—but written with emphatic force, as he says, "I have written the more boldly, putting you in mind, because of the grace that is given me of God." Paul had received a higher instruction than had his Roman contemporaries. He spoke also to minds that

had been taught of God and prepared by the Holy Ghost to receive the message. It is impossible to conceive of this text as the outcome of an unilluminated mind. It towers in its august proportions and significance above human thought as clearly as the Capitol at Rome, seen from the forum, or the stars above, as seen in the unclouded heavens.

Hardly less strikingly divergent from the divine conception of Paul are the views of worldly men to-day. They are thoroughly out of harmony with the Apostle. They regard God as cold, distant, selfish; just, it is true, but austere; powerful, wise, holy, but not a "God of Hope." It would be a relief to them to get rid of Him, and put in His place impersonal force. This is the secret of fatalistic skepticism, a dislike of God. Religion is regarded as casting a gloom over life; dampening, darkening every joy, making the grave more terrible and life less lovely. Paul talks of hope, of abounding hope, as we speak of an investment where property accumulates; so our investment in God is rapid and productive.

There are conditions on which alone this hope is ours. Food, sleep and temperance are conditions of health; economy, honesty, industry and commercial instinct are conditions of prosperity; books, teachers, study and mental discipline are conditions of intellectual culture; and so loyalty to Christ, who came to men with miracle and mercy to win them to truth; repentance and faith, love and obedience; fellowship with God and the Holy Spirit are natural, not arbitrary, conditions of abounding joy and peace. "Come unto me all ye that labor and are heavy laden;" the more burdened, the more sweet the solace and rest, a promise to the weakest and the vilest. As far as earthly language can bear the weight and carry the riches of eternal life, God speaks to us as the God of hope, superlatively so. Every attribute of His nature is a guarantee for the fulfilment of what He presents to our anxious, inquiring faith. We have not only joy,

but "peace in believing." Joy is sometimes like a brawling brook, noisy and shallow; peace like the deep, placid pool, in which is reflected the blue of heaven.

This, furthermore, is the utterance, not of passionate ecstasy, not of deductive logic, but the testimony of the personal experience of Paul. He knew what he affirmed. He said: "I have whereof I may glory through Jesus Christ in those things which pertain to God," and added, "I am sure that when I come unto you I shall come in the fulness of the blessing of Christ." Certainly there could be no greater contrast conceivable than the tone and temper of the Apostle, compared with that of the world in his day and ours.

1. We remark, therefore, Paul was right. Every reasonable person must admit this. He had possession of a joy and peace, precious and beautiful, hungered for and rejoiced in a possession that Seneca and Cicero never wrote of or knew of; an experience that changes the world from a prison to a palace, and life from a lament to a victory and a song! If God be a mere impersonal force, Paul was wrong and pessimism is right; but Paul was not wrong, and this spectre of unbelief flees before the rays of the rising Sun of Righteousness.

2. That is an unsound Gospel which is not one of joy and gladness. Conditions there are, of course, but they are easy. It has been complained that the pulpit has sometimes presented salvation with impracticable conditions. It is not generally true, at least at the present time. There is rather a tendency to minimize the Gospel, to make it ethic instruction alone, and the record of our Redeemer's preaching merely that of the high, intuitional thought of a young Jewish teacher. Such a view lowers the Gospel and emasculates its energy. The utterance of no man—no matter what his genius is, or his emotional fervor—can inspire us with the life which "the God of Hope" causes to abound in us "through the power of the Holy Ghost." To this adequate source Paul points us.

3. This experience holds the prophecy and promise of everlasting life and felicity. As the dawn is a prophecy of the day, the rill of the river, these balmy spring days of bounteous summer, so the Gospel constitutionally holds the pledges of life everlasting in this present, earthly experience of the believer.

4. Every Christian, therefore, should walk in this atmosphere of joy and peace; not under coercive restraint, and not in depression and gloom. Sorrow there is continually. Almost every day, almost every hour, we feel the shock occasioned by the rupture of endeared fellowship, but that is not the Gospel. It is Death. Over how many thresholds and hearthstones does he pass? How many dear ones have been clutched in the cold crypt of his skeleton hand? This is Death. But through the Gospel hope is victorious. We walk with unblanched face, and our voice is resonant with joy in believing. Thus we lead others to believe also in this Savior. We teach them that there is no risk, no damage, no fear of final gloom. Every grief is relieved, every joy redoubled. Here is life's sweetest, supremest joy. Take it. It comes fresh from the bleeding hands of Him who once hung upon the cross, and who is now waiting to welcome us to the realms of light.

HOLDING FORTH THE WORD.

BY ALEXANDER BLACKBURN, D.D. [BAPTIST], LAFAYETTE, IND.

Holding forth the word of life.—Phil. ii: 16.

In the study of the epistles, it is well to keep in mind the fact that they are addressed, not to unconverted men, but to believers, with the aim of making them better Christians. The text is a part of the message to the first Church planted on the shores of Europe, and is written by its first preacher. It illustrates the work put into the hands of the Church of Christ. We speak of men transacting business. What is business? Is it not the bringing of things together which enhance human happiness and usefulness? We may consider the business man as one who goes be-

tween things that are separated and carries articles whither they are needed. Great transportation companies, railways and steamers bring East the produce of the West, and return with manufactured merchandise. The teacher, acquiring knowledge, carries it to the pupil; the physician brings to the wound or disease the appropriate remedy, and so in every vocation: business is the bringing of supplies to meet demands—a going between things separated. Now the great want of the race is the Gospel, the word of life. Men are dying from lack of it. The true Christian goes between. It is his "business." Christ's words are spirit and life. They must be brought to man's need. The Church here finds her legitimate work. There are a few requisites to success:

1. Be sure that you have the truth. You cannot hold forth what you do not possess. Business to be honest must have actual stock or capital. Our commercial and agricultural circles have been and are now disturbed by gambling in "deals" and "futures." Thousands of barrels of oil that never existed, and millions of bushels of grain that never were harvested, have been made the basis of mere speculation. Mortgage and ruin have overtaken multitudes in this illegitimate traffic. There is a godless spiritualism, a Christless Unitarianism, and a Scriptureless "new theology," which, however curious they may be, have no breath or life in them for a hungry soul. You might as well send a starving man to a bucket-shop for bread as to satisfy your soul with such speculations. The wife of Abraham made cakes for the angels. There have been improvements in bread-making since Sarah's day, but nobody yet has been able to make bread without flour. You must have the grain to begin with, and so you must have the truth, the bread of life, before you attempt to feed the famine of the soul.

2. Be sure that it is unadulterated. Municipal authorities, through Commissions, have discovered food adulterations. Innutritious, if not positively

poisonous matter, has been mixed with wholesome food, cheapening and degrading it. So the truth, as it is in Jesus, has been vitiated through a mixture of vain philosophy, traditions and science, falsely called. It fails to nourish starving souls. The best test of purity is the effect on your own life, and in others. Daniel, the model temperance man, tested the wholesomeness of his coarse pulse, and showed a fairer, ruddier hue than those possessed who were fed with royal dainties. Therefore,

3. Be sure not only that what you have is truth and unadulterated, but that you yourselves are living epistles of what you intellectually hold. It is not the printed book, elegantly bound, carried under your arm or read by your lips, that does the work, but the truth which has become the vital texture of your soul. We had, awhile ago, a revised version of the New Testament, and now we have one of the Old. Our wise men, who have made a life-study of the Hebrew, have done the work. We thank them for it. But every Christian should be a new transcript, a walking Word of God, proving in his life that he has been with Jesus. A military man sees at a glance whether a soldier has been trained under the old manual of Hardee or by later schools. Men are not slow to detect, by your walk and conversation, whether or not you have been trained by Christ, and learned of Him.

Notice a few subordinate considerations as how to hold the truth:

(a) Hold it not as the miser holds his gold, but hold it to give. The merchant gets to give. He is anxious to part with his stock. He is ruined if he cannot sell, and his merchandise is left to spoil. We ought to be as anxious to disperse as to acquire. It is more blessed to give than to receive.

(b) Hold it forth lovingly. Tact is needed in business. Anybody can buy, but to sell—that is another thing. I once asked a salesman why he was so talkative to one customer, and to another so taciturn, and he said that he

had always studied character, and knew very quickly how to handle men. We, too, need to be wise as serpents and harmless as doves. The wisdom of Paul is seen, as when he propitiated the Athenians in his first sentence, speaking of their religiousness or devotion to worship, and in his prefacing reproof to churches by considerate mention of good things. There is no cast-iron rule for preaching or for Christian appeal. "His pound-pressure on my button-hole led me to Christ," said a lawyer of a friend; but that friend did not button-hole every one alike. Achilles had his vulnerable point. Paris found it with his poisoned shaft. We are to be as wise as the children of this world and draw, rather than drive men to Christ.

(c) Hold forth the truth constantly. Notice the present participle in the text, and the continuous action implied. You cannot cover up the Christian character and live. It must have breath. In descending into deep wells, men first lower a candle. If it goes out, they know that death-damps are there. No sane person would risk asphyxia. There are places in which no Christian ought to risk himself, because death is there. He will not go to drinking-saloons, and other places I need not mention. It is not the darkness there that harms, any more than in the deep well, but it is the death-damps! In the place of prayer you see Scripture mottoes posted. In these resorts of pleasure you see nothing of the sort. O, young man, DON'T GO THERE!

Finally, have confidence in the Word as God's own message. It is His Word. He will give it success. He ordered the serpent of brass. It mattered not about the pole, whether it were rough or smooth, crooked or straight, large or small, low or high, so that the people could see it. It was God's method. All men had to do was just to look and live. A man once kept on his parlor mantel an ugly oyster-shell. When asked why that incongruous thing was there, he told the story of his earlier years. He was a diver. Once he saw a shell in

which was held a bit of paper. He took it to the surface, carried it home, deciphered it, and found it a part of a gospel tract. It was blessed to his salvation. The shell was reverently preserved, because it had silently "held forth the word of life" to him who had long neglected the appeals from human lips.

Men are to be saved by belief of the truth—the truth as it is in Jesus Christ, our Savior. It is the power and the wisdom of God. Take it in its purity; take it as a personal, experimental possession, and hold it forth lovingly, constantly, with wisdom and with hopefulness. The world's great need is a living Christ. Hold forth, therefore, the Word of Life, that men may be saved.

ABOUNDING LOVE.

By RUFUS B. KILSAT, D.D. [BAPTIST],
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This I pray that your love may abound yet more and more in knowledge and in all judgment.—Phil. i: 9.

CHRISTIANITY is pre-eminently the religion of love, and its aims are to be advanced by no other controlling motives than love to Christ. It is not strange that the world's wonder was roused by the novelty of a body of believers bound together by no ties of race, or rank, but in a unity of fellowship so unique as that which distinguished the early Church. Paganism had no such community of those of different nationalities and social conditions, holding all in common, looking not at one's own things, but at the interests of others. It is not strange that they exclaimed, "See how these Christians love one another." They were not only ready to die for their Lord, but for a brother. Their mutual privations, doubtless, intensified their mutual attachment. We read of the condemned in the prisons of Paris, during the Revolution, becoming strongly bound to each other by the presence of a common calamity, and how that when one was hurried away to the guillotine his comrades would part from him with

tears. The fact that the Church of Christ has now no such discipline of trial makes it all the more needful that we should take pains to cultivate this abounding love. The emotion to which the text refers is not an affection for Christ or Paul, but a mutual love, one for each other. All forms are one in essence, however varied in application. It is God's aim to teach through the Church the true brotherhood of man; else it is a sealed revelation. But how pitiful the sight. Nation wars against nation; the greedy monopolists, the rich magnates of the world, are pushing their schemes regardless of the interests of the poor, and the world does not propose to bear it any longer. I hail this result, but where shall we look for relief? Not to infidelity, but to the Church of Christ. The world's king is Jesus, and the ideal community ought to be exemplified in His Church. It is not. Judgment must begin at the house of God. As the rising tide sweeps away the refuse of the beach and its ill odor at low water, so will the flood-tide of Christian love, the abounding grace of God, remove these elements that are at once our weakness and our reproach. Let us notice some of the characteristics of this love.

1. Its absolute unselfishness. Self-love is a strong original impulse in un-renewed natures. Lot felt its enthralling power, and not until God took him in hand and subjected him to severe discipline, was he ready, with Abraham, to confess himself a stranger and pilgrim in this world. Absalom and Ahab showed the same antagonism to this heavenly love.

2. Its purity and ennobling power. A love that lacks purity is all the more perilous when it seduces by genial kindness. We avoid the selfish schemer as an iceberg; but we may be misled by one who wears the garb of gentleness, yet debases and misleads. Christian love is rich in spiritual impulses that ennoble the soul.

3. It is distinctively Christian. It is generated in the heart by God himself, through Jesus Christ. As our Lord

loved His followers, in spite of all their faults and follies, so we are to love Christians. We are to avoid narrowness of views and a one-sidedness of character. The family prepares us for society; the Church on earth prepares us for heaven. Our love should be disinterested, and go out after the humble, as well as to the dwellers in brown stone. A Christian love is patient. It helps us to put up with delay, opposition, failure, and it is a wise love as well. The Life-Saving Services shoot out their life-line, but unless it is properly fixed to the shore side of the wreck the life-car will not work. And so there are right approaches to man's necessities. We infer two facts from this subject.

First: Here is the secret of steadfastness, and of success in doing Christian work. Nothing but this abounding love to God led Moses to bear with his people so long, willing to be blotted, as it were, from the Book of Life for their sake; or made Paul willing to be "accursed, after the manner of Christ." Nothing but this sustains a discouraged Sabbath-school teacher, or a weary pastor. But for this impelling love of Christ I would preach no more. It is not because of success, popularity, and flattery; it is not because he is paid for it, that the minister stays in his pulpit, but because of the constraining love of Christ, which supplies him with its abounding fullness, as the artesian well pours out its affluent supply. There is a perfunctory service, soulless because loveless. All Church work may not be Christ's work, though noisy and pretentious. It may be but tinkling brass, in God's view.

Secondly: Here is the supply we need in order to bear with the infirmities of others. Heaven has an assembly of faultless ones. There are none here. We need the patience of love which a mother shows with a fretful child or with a wayward son who is treacherous and obstinate. The rule, "seventy times seven," is not a hard one for her abounding love. We have to bear with vexatious and irritating people about

us, and we need continually to remember how God bears with us. Nearer to Him we must daily come. As the rough iron is wrought in delicate steel, that it may become stronger, more delicate in structure and continuous in service, so shall our love—when we continually touch God—"abound yet more and more in knowledge and in all judgment" to the praise of His grace.

SUCCESSIVE FOES OF SPIRITUAL LIFE.

By REV. C. H. MORGAN, PH.D. [METHODIST], EAST SAGINAW, MICH.

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.—Joel i: 4.

ONE of the most terrible and destructive foes of vegetation in Oriental lands is the locust. The text speaks of the successive ravages of this insect in the different stages. The first is the young "gnawing" locust, without wings; the second, the "swarming" locust, that at the end of spring, when still in the first skin, multiplies itself; the third, the "licking" locust, that, after the third casting of skin, develops small wings, enabling it to leap the better, but not fly; the fourth, the "consuming" locust, mature winged insects, that, flying in vast clouds, darken the sun, and alighting devour every green thing. If to the Jew it was a vivid type of the repeated wastings of his nation by Assyrian, Persian, Macedonian and Roman invasion, it may be to us a no less vivid picture of sin's successive swarm and scourge of our own spiritual heritage. We note, then, three thoughts respecting spiritual life.

1. Its foes. Nature reveals life in its myriad lower forms begirt by foes. In our own physical life, the foreign fact becomes a near experience. The life of the body seems to hang on the prolonged rhythmic tremble of a few delicate nerves. The prick of a needle may stop breath or heart-beat. Our frame in every lobe and sinew is a fortification manifestly planned to fence out the

foes of life. Intellectual life has its foes. A Macaulay, vigilant, of boundless application, can scarcely hold the breadth of his domain against their incursion. That spiritual life should have its foes is therefore no anomaly. That it should be superior to them is the marvel, the revelation of how fine and indispensable a thing it is.

2. Their succession. Have you ever planted a garden? Then you have felt a certain surprise and dismay to find that the fair and tiny plant forms, so soon after their appearance, have been attacked and marred. But you save them from their first enemies, and rest with a sense of security. The next week they are again despoiled. It is a new foe. Henceforth you have no rest; you know it is a fight with bug and weed to the end of the season. What is this but the history of spiritual life in the Church and in your soul? "A sower went forth to sow." Some of the seed was caught up almost before it touched the hard, beaten path; the first quickly-springing blades were scorched between the underlying rock and the fierce sun; the thorns overtook and choked that which was even half-grown; only a remnant came to perfection. Successive foes for every stage of growth; for the early Church, for the middle-age Church, for the modern Church; foes for boy and girl who would be Christ-like and true; for youth and maiden, for man and woman, for those in life's late autumn. How familiar is this lesson to many of us! But let us note a frequent additional feature.

3. Their connection. Writers agree that the foes of the text were of one kind, in that they were several species of locusts, or several forms of the same species. So sin in one form is often followed by its fellows or its progeny, each working a wider ruin. Infidelity, from Celsus to Strauss, has appeared, locust-like, form after form, to attack, and perhaps lay waste this or that field in Christian life, and then be swept by the next clarifying wind of discussion into the sea of oblivion. Take the man who finds adversity or heavy toil in his

path, and then turns aside into the saloon to drown care by intoxication. Surely now "that which the gnawing locust hath left, hath the swarming locust eaten." Or take the one who has been wronged, and who thereupon grows sour and bitter, faithless and reckless. "That which the licking locust hath left, hath the consuming locust eaten." It was bad enough that the first foe to spiritual life should have come, but the harm of that might have been small when compared with the effect of the after-folly. So we see pleasure-seeking followed by a breed of worthless traits, speculation followed by falsehood and dishonor, worldly yielding followed by neglect of prayer; unbelief, indifference; compromise followed by compliance; doubt followed by intellectual pride; ignorance followed by fanaticism; covetousness by pharisaism; selfish success by insolence. Even among the most mature of this repulsive brood there are connections; so that low superstitions attend on vulgar wickedness, and murder closely dogs the steps of lust.

What is the lesson, my hearers? Beware of the coming into the field of your spiritual life of *any sin*. It will draw others after it; it will itself be metamorphosed into something worse. The palmerworm will change into the locust, the locust into the cankerworm. Let the breath of God's truth blow over your soul, the rain of His favor fall, to preserve you from the desolations of your foes.

SPIRITUAL WRESTLING.

BY REV. WILLIAM GREEN [METHODIST],
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*For we wrestle not against flesh and blood,
but against principalities, etc.*—Eph.
vi: 12.

1. *We wrestle.* (a) Single-handed. Each man in the grip of his own antagonist, hand to hand, foot to foot. (b) Desperate. Thorns cannot wrestle with fire, nor stubble with flame. (c) Must be skillful.

2. *With whom we wrestle:* with real foes; foes of a high order; foes to be

dreaded, for they (a) approach *unseen*. We have equal advantage with a visible foe, but not an unseen. (b) Exhaustless strength. Not flesh and blood—principalities, powers, rulers, spiritual wickednesses in high places.

3. *Their mode of attack.* (a) Intellectual pride of gifts. (b) Practical pride of gifts—of privilege.

4. *How we may overcome.* (a) Guard weak points. (b) Keep enemy off. Give no place to the devil. (c) Follow up advantage.

5. *For what do we wrestle?* (a) Spiritual life. (b) Eternal life.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Hindrances of Mercy. "The Lord . . . troubled the host of the Egyptians . . . so the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."—Ex. xiv: 24, 25. J. B. Thomas, D.D., Brooklyn, N. Y.
2. Has every Man his Price? "Doth Job fear God for naught? . . . Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—Job i: 9-11. M. M. Parkhurst, D.D., Chicago.
3. Why Sinners are Suffered to Live. "Wherefore do the wicked live?"—Job xxi: 7. T. De Witt Talmage, D.D., Brooklyn, N. Y.
4. Sunlight for Cloudy Days. "But I am poor and needy; yet the Lord thinketh upon me."—Ps. xl: 17. Rev. C. H. Spurgeon, London.
5. Homes and How to Brighten Them. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."—Prov. iii: 33. T. L. Cuyler, D.D., Brooklyn, N. Y.
6. The Moral Needs of Cities. "Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Eccl. ix: 15. J. H. Barrows, D.D., Chicago.
7. The Condition of Entire Self-Surrender and Devotion to God. "Woe is me! for I am undone . . . for mine eyes have seen the King, the Lord of hosts."—Isa. vi: 5. J. D. Wells, D.D., Brooklyn, N. Y.
8. First Healing and then Service. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them."—Matt. viii: 14, 15. Rev. C. H. Spurgeon, London.
9. Hearing as for your Life. "Take heed therefore how ye hear."—Luke viii: 18. T. T. Eaton, D.D., Louisville, Ky.
10. The Silences of Scripture. "If it were not so, I would have told you."—John xiv: 2. Rev. W. C. Snodgrass, Emporia, Kan.
11. Profession and Confession. "Then certain of the vagabond Jews, exorcists, took upon them to ca. over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth."—Acts xix: 13. Rev. Henry Ward Beecher, Brooklyn.
12. Paul's Sister's Son. "And when Paul's sis-

- ter's son heard of their lying in wait [a band of Jews to kill Paul], he went and entered into the castle, and told Paul."—Acts xxiii: 16. C. S. Robinson, D.D., New York.
13. The Ideal Church. "Seek that ye may excel to the edifying of the Church."—1 Cor. xiv: 12. Charles Wood, D.D., Albany, N. Y.
14. Bearing Others' Burdens. "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi: 2. F. A. Horton, D.D., Oakland, Cal.
15. Life's Prizes. "I press toward the mark."—Phil. iii: 14. Rev. David Swing, Chicago.
16. Satan as a Hinderer. "We would have come unto you, even I Paul, once and again; but Satan hindered us."—1 Thess. ii: 18. A. T. Pierson, D.D., Philadelphia.
17. Never Forsaken. "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. xiii: 5, 6. Alexander McLaren, D.D., Manchester, England.

SUGGESTIVE THEMES.

1. Spiritual Exaltation need not be Fanaticism. ("And Enoch walked with God: and he was not; for God took him."—Gen. v: 24.)
2. The Causes of Unhappy Marriages. ("The sons of God saw that the daughters of men were fair; and they took them wives," etc.—Gen. vi: 2.)
3. The Strategy of Michal. ("So Michal [David's wife] let David down through a window: and he . . . escaped" [from the men Saul sent to slay him].—1 Sam. xix: 12.)
4. Tears of Joy. ("Jacob kissed Rachel, and

lifted up his voice, and wept."—Gen. xxix: 11.)

5. Pure Literature for the Young. ("Thou shalt not sow thy vineyard with diverse seeds."—Deut. xxii: 9.)
6. The Secret of Peaceful Progress. ("Great peace have they which love thy law: and nothing shall offend them." [Marg.: "They shall have no stumbling block."]—Ps. cxix: 165.)
7. Suitable Subjects for Christian Conversation. ("They shall speak of the glory of thy kingdom, and talk of thy power."—Ps. cxlv: 11.)
8. Freedom first, then Consecration. ("Let my people go, that they may serve me."—Exod. vii: 16.)
9. A Fruitless Affliction. ("In vain have I smitten your children."—Jer. ii: 30.)
10. The Wondering Disciple. ("And when he was baptized, he continued with Philip, and wondered, beholding," etc.—Acts viii: 13.)
11. A Ladder too Short. ("The world by wisdom knew not God."—1 Cor. i: 21.)
12. A Sinless Life a Possible Ideal. (" . . . was in all points tempted like as we are, yet without sin."—Heb. iv: 15.)
13. The Influence of Heredity on Christian Character. ("The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."—2 Tim. i: 5.)
14. Agnosticism and Experience. ("I know that my Redeemer liveth," etc.—Job xix: 25. "I know whom I have believed," etc.—2 Tim. i: 12.)
15. Short-sighted Sorrow. ("And they all wept sore, and fell on Paul's neck," etc.—Acts xx: 37. "I have fought a good fight . . . henceforth there is laid up for me a crown," etc.—2 Tim. iv: 7, 8.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD.

July 1.—CHRISTIAN DECISION.—Josh. xxiv: 15.

The reading of John Foster's "Decision of Character" has been the means of deciding the course in life and the eternal destiny of many a man. And these ringing, memorable words of the aged Joshua, in his farewell address to Israel, have likewise brought multitudes to decide, and decide wisely, the momentous question which the Gospel presses home upon the attention of every person who hears it: "Choose you this day whom ye will serve . . . But as for me and my house, we will serve the Lord."

I. Consider first the duty so pointedly and solemnly enjoined. (1) "Choose." Religion, God's service, is a choice; there is no compulsion, no decree, no arbitrary fate, in the case. It is the free and unconstrained act of the creature, in view of the motives presented to his mind.

(2) "You." It is a personal individual act. Each one in the vast multitude of assembled Israel was appealed to in his personality; each must and would choose for himself, and himself only. The Gospel is never addressed to an assembly in the aggregate, but strictly and only to each individual as such—as truly so as if he were the only soul present. "Thou art the man," is a fearful fact for every hearer of the Gospel to ponder.

(3) "This day." There is no "to-morrow" in the gospel message; it is now. Mercy is limited to the present. In all the Bible there is not one promise based on a future repentance. "To-day if ye will," etc. You remember the instance of the general recorded in history, who with his sword drew a circle on the sand around the ambassador sent to treat with him for terms of peace, and then said: "You pass not that circle till I have your answer." It is indecision—

the habit of deferring till to-morrow—that is the ruin of millions who hear the Gospel.

(4) "*Whom.*" It is not only a *choice* that is to be made, but a choice *between* God and Satan, sin and holiness, this world and the next. "Ye cannot serve *two masters*," is a fact of infinite signification.

(5) "*Serve.*" Aye yes, it is a service, as well as a *choice*—a real, whole-hearted, life-long service—requiring one's time, property, influence, and supreme consecration and devotion to the glory of God.

II. Note, in conclusion, Joshua's resolve: "As for me and my house," etc. (1) He waits not to hear what Israel will do—he does not hesitate or waiver—he speaks for himself and his "house"—he lifts aloft before the eyes of all the people his banner, and on it is written: "*As for me and my house we will serve the Lord.*" God alone knows the effect of that noble, sublime example on that multitude: their response was in keeping with it. Well is it for the preacher, and for every Christian teacher and worker, as well as for those whom they seek to enlist in God's service, when Joshua's example is imitated.

July 8.—ALARM TO THE CARELESS.—
Isa. xxxii: 11.

We do not propose to expound this passage as the basis of our remarks, but in the spirit of it to deduce some admonitory lessons. To be "careless" in *temporal* things—in business matters, in social manners, in personal habits, in things affecting one's principles or character—is generally regarded as a very serious defect or offence. How much more so when one is "careless"—conspicuously and habitually careless—in *spiritual* things, in the duties, the interests, the obligations which relate to God, the soul, and eternity! And yet this is characteristic of great numbers who hear the Gospel. They read and listen to all that God has to say, in His Word and Providence and by His Spirit, without any real concern of soul. They go through life, even down to

death, in an indifferent, care-for-nothing frame of mind.

Is there no *cause for alarm*? Is there anything more unreasonable, more hazardous, more God-provoking, than a careless attitude and habit towards God and Christ and salvation from sin and death?

1. *Unreasonable.* Can you conceive of anything more so? It is God's own message that is addressed to you. The subject is one that directly concerns you on subjects most vital to your present and everlasting well-being. Your duty is clear, pressing, immediate, and yet you neglect it. The motives that urge it upon your attention are many, solemn, affecting, and still you heed not. The Spirit calls, the years are speeding, the means of grace are losing their power to impress you, and you remain careless still. What future call of conscience, or the Word, or the Spirit, will suffice to break up this dreadful habit? Alas, it is the chill of the second death!

2. *Hazardous.* More so perhaps than open, flagrant sin. It is so insidious in its approach, so deceitful in its influence, so paralyzing in its effects! Once fairly established in the habit, and the thunder of Sinai will pass unheeded, and the strains of Calvary will have no power to move.

3. *God-provoking.* Is there anything more so? After all that God has done, and Christ has suffered; after all the strivings of the Spirit and the calls of Providence, not so much as your interest is awakened, or your attention secured. Beware, O ye careless ones! Mercy has its day, and so has justice!

July 15.—FAULTS IN PRAYER.—Jas. iv: 3.

They are too numerous to mention in *extenso*. They are too common and palpable to need description. I shall glance only at a few that I regard as most reprehensible.

1. *Too great length.* We are not heard for our much speaking. Long prayers are the bane of the prayer-meeting, and often of the pulpit. The colder

the heart the more the words. A full, intense, burdened heart, will put its petition in a few direct, earnest words.

2. *Too "round-about."* There is tedious circumlocution. He does not come at once to the burden of his prayer. He does not come straight to the mercy-seat and plead with God. By the time he really begins to pray—gets his heart in the matter, and gets his soul full under the burden—it is time to stop. He loses his opportunity!

3. *Too general.* It embraces everything in general and nothing in particular. The interest, the feeling, is dissipated over a large field. The thought is not concentrated till the heart burns. The petition is not single and definite.

4. *Too formal.* A cold heart is always formal. True, earnest, burdened prayer is never formal. Though reverent in spirit and form, it will be familiar. It will not address God with all His titles, and tell over all His attributes, but strike at once at the heart of God! Study the form of prayer Christ taught His disciples: "Our Father" are the first words. And how simple, yet all-comprehensive the petitions! How brief the entire prayer!

5. *Too much unbelief.* Do not take God at His word. Do not discount His great and precious promises. Do not realize that His glory is involved. Forget that without faith it is impossible to please God; and that He only "waits to be inquired of" by His people to do great things for them, even to open windows in heaven and pour out a blessing so great that there shall not be room enough to receive it.

July 22.—THE FRUIT OF THE SPIRIT.—Gal. v: 22, 23.

What a record of graces! What a test of hope and profession! What a subject for personal, frequent meditation and prayer!

1. These graces are none of them *natural to man*. They are not inborn; nor are they the effect of education or self-culture. They are not of the flesh; hu-

man endeavor never did and never can produce them.

2. These virtues are the *direct implanting of God's grace*. They are called by the Apostle "the fruit of the Spirit," inasmuch as they spring from the operation, the actual husbandry, of the Holy Spirit, in and upon the soul of the believer, taking of the things of Christ and showing them unto him; making him a new heart, giving him a renewed nature, and planting and germinating in him the new life of holiness, the seeds of righteousness. No less a power than Omnipotent Grace can work a change so great and marvelous.

3. *Contrast "the fruit of the Spirit,"* here recorded, with *the fruit of the flesh*, as described by the same inspired pen (Rom. i: 29-32). Was there ever a greater contrast drawn? Is it possible that a nature so corrupt and full of all manner of evil and wickedness can be so radically changed, so thoroughly transformed, as to become the soil in which the very fruit of Paradise, the angelic virtues, shall grow and mature to the praise of God's grace? Even so; and Paul himself was an illustrious example. Surely, with God nothing is impossible. In view of such grace—such a wonder-working power—no sinner need despair.

4. "The fruit of the Spirit" do not always appear, even in every true Christian, in their *divine order* and *symmetrical proportion*. Grace works on very different natures, and is subject to an endless variety of conditions and modifying influences; so that, while the great change has been wrought, the seeds of the new life have taken root in the heart, the form and degree of development will greatly vary in different persons and different conditions and surroundings. In one, faith predominates, in another, love, in another, charity, etc. Seldom do we see in this world a perfectly rounded symmetrical Christian character. Grace has not its perfect work here; and yet the conversion may be genuine. The believer should not despair, if he fails to discover in his heart and daily life, at one and the same time,

of the fruits of grace here enumerated.

5. But, finally, if *some of these spiritual truths are not actually discoverable to a man's consciousness on a fair and honest searching, and manifest to the observation of others, it will be wise to conclude that "the root of the matter" is not in him*

July 29.—DAVID'S RECOURSE IN TROUBLE.—1 Sam. xxx: 6.

David was in great distress and perplexity. In his absence, the Amalekites had invaded the land and burned Ziklag, and carried captive the women and children, including David's two wives: and so angry were the people, that when David returned, they were for stoning him, so great was their grief over the loss of their sons and daughters and the burning of their city. David himself wept with the people, "until he had no more power to weep;" and when the frenzied people "spoke of stoning him, David encouraged himself in the Lord his God;" and straightway sought guidance from Him. David, in this, acted wisely.

Similar experiences occur in the lives of us all; times which not only distress us greatly, but baffle our wisdom, perplex our minds, and we know not what to do. Man's wisdom and all human resources are inadequate. Let us follow David's example. Our deliverance may not be as signal as was his, but it will be such a deliverance as shall indicate

the wisdom of our course, and the faithfulness of God in keeping promise.

1. *God himself invites us to have recourse to Him* when in trouble. "Call upon me in the day of trouble; I will deliver thee." "Come unto me, all ye that labor," etc. And so of multitudes of similar passages.

2. He is an *all-sufficient Helper and Guide*. His protection is ample in the greatest emergency. His wisdom makes no mistakes; the darkest trouble He can illumine with more than midday sunlight. Go to Him, weeping sufferer, trembling, perplexed soul, and you will not go in vain. You will come back strong and rejoicing.

3. There is *no other recourse, no other helper*, that can possibly meet the demands of human nature. We must go where David went for direction and comfort, or despair and die! (a) Who but the Almighty Savior can lift the burden of sin from the soul? (b) Who but He can give us the victory over our evil nature, over the world, the flesh, and the devil? (c) Who but He can vanquish death, and pilot us safely across the dark river? (d) Who but He can shield and deliver us in the awful day of judgment? (e) Who but Jesus Christ, the Lord of life and glory, can be the fitting portion of the soul through an endless future existence?

Wherefore, arise and call upon God. Hasten to the covert of His wings. Follow His guidance.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D. D.

Japan as a Missionary Field.

WITHIN an area of 170,000 square miles, a territory not larger than California, is a population of 40,000,000.

Francis Xavier went to Japan, a Jesuit missionary, in 1549; in ten years he had planted the faith in fifty-two kingdoms, preached through 9,000 miles of territory, and baptized upward of 1,000,000. He is said to have won to the Catholic faith, in *Japan alone*, 1,800,000.

The entire Empire seemed, about the year 1600, about to be converted to Romanism. Princes were baptized, and a royal embassy went to Rome in 1582. But not long after, a letter was detected and brought to the notice of the Government, written by a Jesuit priest to the Pope, urging him to come and take possession of Japan, as a province of Roman Catholic Christendom. Edicts and

persecutions followed, and in 1620, the year of the landing of the Pilgrims, not a Bible, religious book, or Christian, was found in Japan. Not until about 1860 did the national prejudice sufficiently give way to admit the first Protestant missionary. In 1867, Dr. Hepburn published a Japanese English and French dictionary, preparatory to the Japanese Bible.

There are some special arguments for the immediate and full occupation of Japan as a mission field, and for concentration of effort in that sunrise kingdom.

1. Proximity, as our nearest neighbor across the Pacific.

2. Our own Government opened Japan to Christian enterprise. Marco Polo, about 1298, told his countrymen in Venice of Zipan-gu—the “Sunrise Kingdom.” Columbus set out for Japan, and on touching at Cuba, supposed he had found Zipan-gu, when, in fact, he was unveiling a new continent. After Japan had been shut for centuries, it was Commodore Perry, March 31, 1854, who concluded a treaty between the United States and Japan, which first opened its long-sealed harbors to the Christian world. How fitting, therefore, that we, American Christians, should carry the Gospel thither!

3. European Missionary Societies have left us there an open field for American Missions to prosecute their work.

4. It is due to the honor of American Protestantism, not to leave a Christian republic to be represented there for the most part by licentious American sailors stopping at these ports, and unprincipled merchants, led on by greed of gain, and theosophists, who either teach infidelity or deceive a credulous people with blank imposture.

Moreover, the elevation of Sandwich Islands to the position of a Christian nation, and the division of mission fields among so many Christian societies—now reaching in all nearly one hundred—seems to indicate that to the American Church naturally falls the new enterprise which opens in the evangelization of Japan. And what an inviting field!

Never have changes so rapid, radical, and revolutionary been known among any people, as are actually occurring before our eyes. God put into our hands the mystic *key* that unlocked these gates to Christian civilization. It was the *common school*. Japan, awaking from the torpor of centuries of isolation, beginning to feel the thrill of contact with Occidental life, felt the moving of a new aspiration, a national ambition to take her place among the foremost powers of earth. And the Japanese saw that *education* was necessary. Not yet ready to shake off the fetters of religious conservatism, associating Christianity with Jesuit intrigue, they tried to get the *schools* of the Christian world without the *churches*. They did not understand that the truths of the Bible have penetrated and permeated the educational system of Christendom: and so they welcomed Christian teachers and tried to prohibit preaching the gospel; but the teaching indirectly sowed the seed of the kingdom; and for the sake of the school Japan had to tolerate the pulpit and the Church. The text book opened the way for the Bible, the teacher introduced the preacher, and before Japan was aware, the forbidden “God of the Christian” had “set foot on the Island Empire!” So marvelous are the changes taking place, that only the face of the country is unchanged. The old faiths are losing what hold they had, the temples their charm, and the idols their lustre. The very men who, even three years since, sounded the trumpet of alarm lest Japan should be transformed into a Christian nation, now *advocate* the adoption of the new faith as a political measure to save the Empire from falling behind in the march of nations; lest her “sunrise” glory turn to the fading glory of the sunset!

PART II.

MISSIONARY TEXTS, THEMES, ETC.

Consecrate children to missionary labors. How magnanimously did parents resign their children at the *country's call*! These hundred thousand graves of American soldiers hold few

who were an unwilling sacrifice upon the part of those whose sons they were; and, with a similar spirit, we should give them, from their birth, to Jesus and ask Him to use them if He will, to proclaim the Gospel to a dying race. Dr. Clark asked a mother if it was not hard to give up her "Eddie" to go to Bulgaria. "I am not giving him up now," she answered; "that I did in his baptism: but I did not know till now where the Lord wanted him to go."

The Church needs more honest faith in the Bible: to realize that whole peoples are dying Christless; that every human soul needs Christ, and that He died for every human soul; that, without Him, men are lost, and what it means to be lost; more faith in God and more faith in *Hell*—in the reality of the exposure of men. Theodore Parker, when a lad, heard a powerful sermon on eternal punishment; but he saw that nobody seemed to feel impressed by it, and he said within himself, "Even Christians don't believe this, and why should I?" That may have been the turning-point of that boy's life.

The consummation of self-consecration is this (Rev. xii: 11): "They loved not their lives unto the death." It reminds of Tacitus and the Cæsarean legion: "*Morituri te saluant.*"

There are three residences in this country, each of which represents a sum sufficient to support 300 missionaries and 1,000 teachers and native helpers for one year. Let *God's cause have its just proportion!* These tremendous outlays on *self*, and these comparatively petty offerings to God are what, as Johnson said to Garrick, "make death-beds terrible."

"Tarry till ye be endued with power from on high!" "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses," etc. Regenerating grace is not enough, nor is sanctifying grace: there is an *enduing grace* which clothes us with positive power to *witness* and *convert*.

"But he who lives and never gives,
Himself shall lose the way."

When a Brahmin is dying, though he may have prayed ten hours daily, yet all his friends can do is to *clasp his hands about the tail of a cow*. The man cries, in hopelessness of uncertainty, "*Where am I going?*" Heathenism knows no intercession, no prayer for others—only for self.

Woman's degradation.—If there be infinite distance between heathen man and Christian man, what can express distance between heathen woman and Christian woman? "Go, tell American Christians," said a dying heathen, who gave half of all his property to the cause of the Gospel, "we shall be their reward."

PART III.

MONTHLY BULLETIN.

What colossal strides Africa has been taking toward a Christian civilization, since Robert Moffat first went there and Livingstone began his explorations of the veiled interior! History seems now to be moving by steam, if not by lightning. Stanley found Livingstone at Ujiji in 1871; he died on his knees at Itala, in 1873. The next year Stanley started to cross the continent and after 1000 days came out at the mouth of the Congo. The next steamer that sailed after the news of his success reached England, bore the first missionary workers to follow with the Cross in the footsteps of the explorers. Within another 1000 days a chain of stations was established around the great lakes. Another 1000 days, and the chain was stretching along the navigable waters of the Congo basin. Give us another thousand, and from Zanzibar to the Atlantic, the camp fires of the missionary band will flash their signals across the continent. No greater event has occurred since Pentecost than the great Berlin conference of 1884, uniting fifteen great nations in the creation of the Congo Free State, covering one-tenth of the continent of Africa! He who can behold such a march of God with indifference cannot be a disciple!

AFRICA.—Between 400 and 500 chiefs of the Congo Basin are connected with

the International Congo Association, bound by mutual covenant to advance the peace and prosperity of the whole district. Trade is to be encouraged and regulated. The King of Belgium has provided a perpetual annuity of \$200,000 to the Association.

MEXICO.—The boldness of the Catholic priesthood has aroused governmental opposition. A priest was arrested at Toluca, and fined for wearing his official robes in the street; and even a bishop was fined in Tobasco for opposing the reform laws in a sermon. Gen. Aree, the new Governor of Guerrero, is an acknowledged friend of reform, and kept Bibles in his own house for distribution.

CHINA has 350,000,000. For over forty years has been opening wider and wider. The men are fossilized, but the women and children are open to moulding influences, and very susceptible. Women who are missionaries can, without effort, get the audience of all their own sex in a neighborhood, by intimation of an intended visit, which will elicit formal invitation. The great problem is to get hold of the 200,000,000 women and girls. Medical missions are a great help. In one hospital over 900,000 patients have been treated since it was begun. The Chinese take instruction implicitly, having great regard for the authority of teachers. How important to give them right leaders! Several graduates of Oxford and Cambridge have sailed for the "China Inland Mission" and among them the first men of their classes. The farewell meetings exceeded in interest any meetings ever known hitherto.

SIAM presents open doors everywhere. Bangkok is the Venice of that land—the major part of the population living in floating houses on the rivers and canals. That capital has from 400,000 to 600,000, and the whole country from 4,000,000 to 6,000,000. The king favors the missionaries, and pursues a very liberal policy as to progressive movements. Gambling is fearfully prevalent, and men will sell wife, child, or even themselves, to pay gambling debts. Yet it can be seen that the Gospel is working wonderful changes prepara-

tory, like the honeycombing of the Hell Gate rocks, for a great upheaving when God's full time comes. The only real hindrance is the paucity of missionaries. The whole New Testament and parts of the Old are now translated and circulated, and over 1,000,000 pages of religious reading have been published there during the year past.

HAWAIIAN ISLANDS.—Rev. S. C. Damon, seamen's chaplain at Honolulu, died at age of 70 in February last. The king and royal household honored the veteran missionary with their attendance at the funeral rites.

INDIA.—It is becoming more and more obvious that this is the great stronghold of Asiatic paganism. High average education, keen and subtle intellects, the prevalence of the most poetic and fascinating of the Oriental faiths, familiarity with the faults and vices of a nominal christianity, the wide dissemination of infidel literature—these are a few of the many difficulties and obstacles that beset missionary work there. Progress is slow, although there is a comparatively large working force in this field. As the work advances, it is becoming increasingly plain that our main dependence is on *Christian schools and Zenana work*. This land must be *christianized by its women* and by training its children in Christian truth.

ILLUSTRATION OF THEMES.

BY JAMES M. LUDLOW, D.D.

NO. IV.

Repentance.

THE MORAL VIRTUE OF REPENTANCE. Seneca said: "He who grieves to have sinned is almost without sin."—*Agam*, 242.

Vide Moore's "Paradise and the Peri."

REPENTANCE NECESSARY. The Arabs of Damascus believe that when anciently an Israelite committed sin, on the morrow it was found written on his forehead, or somewhere on the door of his house. He then went to the Gate of Penitence, which is still shown in the Great Mosque, and as he bowed there the mark disappeared.

REPENTANCE THE NATURAL RELIEF OF A BURDENED SOUL. Madame de Guérin wrote in her journal: "Every burden that we throw off makes us lighter, and when the soul has laid its load of sins at the feet of God, it feels as if it had wings. What a relief, what light, what strength I find each time that I say, It is my fault!"

DIVINE FORBEARANCE THAT MEN MAY REPENT. The Mohammedans believe that two angels guard every man—one on either side—and that at night they fly back to heaven with a written report of his words, actions and thoughts. They are allowed to record a bad action but once, while good deeds are transcribed ten times, so that by no accident its record may be lost. Even the sin may not be recorded at once. As they talk of it, the angel on the right says to his comrade: "Forbear seven hours to write it in God's book; peradventure he may repent and pray and obtain forgiveness."

A young man, having been found guilty of crime, attracted the attention of Judge —— because of his youth and apparent sense of shame for his misdeed. Taking him into his private room, the Judge expressed his sympathy for the prisoner, and promised to suspend sentence in his case, that he might prove his contrition by his reformation of life. He assured him that he should not be sentenced at all if he abandoned his evil ways; but that, in the event of any future misconduct, the punishment would be inflicted for all. We are all under the "suspended sentence" of Divine righteousness, "condemned already," says the Scripture; but God gives room for repentance, that the penalty may be averted.

TRUE REPENTANCE NOT NECESSARILY FOLLOWED BY DETAILED CONFESSION OF SINS. King Clovis came to the Church of St. Eleutherus, where the Bishop of Turnai was officiating:

Bishop—"I know wherefore thou art come."

King—"I have nothing to say to thee."

Bishop—"Say not so, O King! thou hast sinned, and dar'est not avow it."

King—"Thou hast guessed right, but I may not tell it."

The day following the Bishop visited the royal palace, holding in his hand a paper which he declared to have been divinely written, and which contained the words, "Pardon for the offences which might not be revealed."

REPENTANCE IN THE CHRISTIAN NEED NOT BE DEEPLY PAINFUL.—*Wordsworth's Excursion.*

The spirit . . . "is pleased
To muse, and be saluted by the air
Of meek repentance, wafting small flower scents
From out the crumbling ruins of fallen Pride,
And chambers of Transgression, now forlorn."

Arab proverb: "The tears of repentance are cool, and refresh the eyes."

TRUE REPENTANCE EVINCED BY THE DESIRE TO MAKE AMENDS FOR SIN. Philip Augustus of France left by his will fifty thousand livres to recompense any who could prove that they had ever been injured by him.

There is a Jewish tradition which makes the rebuilding of the Temple at Jerusalem by Herod an elaborate penitential offering on the part of that royal criminal. The Rabbi Babas, whose eyes Herod had put out when he massacred nearly all the other members of the Sanhedrin, was summoned by the wretched monarch, who appealed to his former victim for some medicine for his own torturing conscience. Babas gave this prescription: "As thou hast extinguished the light of the world, the interpreters of the law, work for the light of the world by restoring the splendor of the Temple." Similar traditions invest with interest the cathedrals of Gloucester, Norwich, Milan, etc.

REPENTANCE TO BE FOLLOWED BY REFORMATION. Cicero said: "The best resort for a penitent is change of conduct."

Shakespeare said: "Repentance is heart's sorrow, and a clear life ensuing."

V.

Remorse.

PAINS OF REMORSE. Seneca said: "No man is more severely punished than he

who is subject to the whip of his own remorse."—*De Ira*, III., 26.

REMORSE AND REPENTANCE. Said Coleridge:

"Remorse is as the heart in which it grows;
If that be gentle, it drops balmy dews
Of true repentance; but if proud and gloomy,
It is a poison-tree, that, pierced to the inmost,
Weeps only tears of poison."

SPECIAL TIMES OF REMORSEFUL TENDENCIES. Says Froude: "Remorse may disturb the slumbers of a man who is dabbling in his first experience of wrong; and when the pleasure has been tasted and is gone, and nothing is left of the crime but the ruin which it has wrought, then, too, the Furies take their seats upon the midnight pillow. But the meridian of evil is, for the most part, left unvetted; and when a man has chosen his road, he is left alone to follow it to the end."

Justin McCarthy thus describes the last days of Daniel O'Connell: "He became seized with a profound melancholy. Only one desire seemed left to him—the desire to close his stormy career in Rome. The Eternal City is the capital, the shrine, the Mecca of the Church to which O'Connell was undoubtedly devoted with all his heart. He longed to lie down in the shadow of the dome of St. Peter's and rest there, and there die. His youth had been wild in more ways than one, and he had long been under the influence of a profound penitence. He had killed a man in a duel, and was through all his after-life haunted by regret for the deed, although it was really forced on him, and he had acted only as any other man of his time would have acted in such conditions. But now, in his old and sinking days, all the errors of his youth and his strong manhood came back upon him."

Rousseau says in his *Confessions*: "Remorse goes to sleep when we are in the enjoyment of prosperity, and makes itself felt in adversity."

VI.

The Satisfaction of Justice Must Precede the Exercise of Mercy.

The sisters of Spinoza endeavored to

deprive him of his legal inheritance. He resisted them at law; but, having vindicated his claim, and forced its recognition, he gave the property to them.

The Royalist Legislature of France, upon the Restoration, enacted that certain Bonapartist leaders should be put to death as guilty of high treason. There was, however, an understanding that, after the indictment, the officers should delay to arrest some of them, in order that they might have opportunity to escape across the borders—the Government even appropriating a large sum of money to facilitate the exodus. Marshal Ney, among others, refused to accept his life on such conditions, but demanded first a declaration of the Court exonerating him in the sight of both law and honor.

VII.

Vicarious Suffering.

THE IMPULSE OF MORAL SUBSTITUTION NATURAL EVEN TO MAN. General Gordon felt an almost Pauline interest in the degraded tribes among whom he lived, and wrote: "I would give my life for these poor people of the Soudan. All the time I was there, every night I used to pray that God would lay upon me the burden of their sins, and crush me with it instead of these poor sheep. I really wished and longed for it."

Lord Lawrence, when magistrate at Delhi, received the following petition from a man afflicted with the leprosy—the disease typical of sin: "It is well known to all that for a leper to consent to die, to permit himself to be buried alive, is approved of by the gods, who will never afflict another individual of his village with a similar malady. I therefore solicit your permission to be buried alive. The whole village wishes it, and I am happy and content to die. You are the ruler of the land, and without your leave it would be criminal. Hoping that I may obtain my prayer, I pray that the sun of prosperity may ever shine on you. "RAM BUKSH, *Lep.*"

Henry M. Stanley's story of Uledi is not only a gem in his brilliant book, "Through the Dark Continent," but de-

serves to become classic for its moral pathos. Uledi, though the bravest of the brave, was over-tempted to theft. By camp law he was condemned to receive a flogging. Shumari, his brother, begged for him thus: "I have never stolen . . . Please, master, as the chiefs say he must be flogged, give me half of it, and knowing it is for Uledi's sake, I shall not feel it." And Saywa, Uledi's cousin, seizing Stanley's feet and embracing them, said: "If, as the chiefs say, Uledi should be punished, Shumari says he will take a half of the punishment, then give Saywa the other half, and set Uledi free."

A foreign missionary tells of a rough boy who, by neither entreaty nor threatening, could be induced to keep order in the school. Having broken a rule, the penalty of which was severe punishment, he was summoned to the missionary teacher. "I had not the heart to strike him," said the good man, in relating it afterward; "yet the discipline of the school and my entire usefulness in the neighborhood were at stake. I told the fellow that I would rather take his punishment myself, and indeed, that I would. With a heavy blow I broke the stout rod against my own hand, producing an instant black and blue swelling across my entire palm. The boy looked stupefied for a moment, then fell at my feet in tears. I need not say that he became one of my best boys and most devoted friends."

A dead dog was found fastened to the door of a Mosque in Jerusalem. This was regarded as the deepest sacrilege by the Moslems, who cried out for the slaughter of all the Christian inhabitants. The Califf Hakim ordered their extermination, unless the guilty party were surrendered to him. At length a young man presented himself, and bowed his neck to the scimitar. It afterward transpired that he was entirely innocent, but had volunteered not only to die for his people, but to assume the disgrace of conduct which he abhorred.

A Christian merchant in New York, speaking of a clerk who had been tempt-

ed to dishonesty, and whom the good man was trying to win back to honest life, said: "His sin was not mine, yet such was my sympathy for him, that I seemed to feel his sin as if it touched my conscience. I could not shake off a sense of shame as I thought of his guilt. My experience gave me a helpful idea of Christ's bearing the sins of humanity on His heart, as well as an outward penalty on the cross. If my moral nature could feel so much as the shadow of that horrible load which was upon the poor fellow's soul, what may not He, whose sympathy with every man is infinitely close, have felt for the sins of all the world? I longed to do more than save this young man from the outward consequence of his crime, and from future crimes. I wanted to put my heart beneath his, and bear for him some of his deeper trouble. I put my arm about him, and, calling him by name, said: 'Shall we pray God to forgive us?' I could not help saying *us*."

Some years since an old sexton of a city church, whose duty it was to collect the pew-rents, failed to account for the full amount to the Treasurer. Though he denied any dishonesty, his manner was such as to fasten suspicion upon him. He was discharged from his position, and went about with head bowed in disgrace toward the grave. After some time it became known that, not the old man, but his son, was the culprit. Such was the father's love for his boy that he preferred to carry the ignominy and shame himself, the utter blighting of the good name that he had won by seventy years honorable Christian life, rather than that his son should start with any prejudice against him.

BIBLE CHRONOLOGY.

By HOWARD CROSBY, D.D.

WE have received the following letter, and deem it worthy of a reply:

LETTER.

"The dates of our Bibles have the commencement of the 'common account A.D.,' four years after the birth of Christ; also, Christ enters upon His ministry A.D. 26. Many of our commentaries have the latter date A.D. 27. Thus He was 30 or 31 years old on entering upon public life.

Then, if He continued in His work three and one-half years, the crucifixion would have taken place in 30 or 31 A.D. But our Bibles and commentaries place the crucifixion A.D. 33. Now if A.D. 1 is four years after Christ's birth, and the crucifixion is 33, then His ministry lasted six years or more, instead of three, and He was 37 years old at the crucifixion. Again, if Christ 'was about 30 years old' when He began His ministry, and A.D. 1 is four years after the Advent, then He began His public work A.D. 26, and allowing three and a half years for His ministry, the crucifixion would be in 29 or 30.

"Here is confusion. How does the baptism of Jesus take place A.D. 26, and His first public teaching stand under date A.D. 31? Will some one answer?" "S. W. L.

"*Corning, N. Y.*"

REPLY BY DR. CROSBY.

The dates in our Bibles cannot be depended on. Browne, in his "*Ordo Sæculorum*," gives the following:

- B.C. 5—Birth of Christ (Dec. 8).
- B.C. 4—Death of Herod (April 4).
- A.D. 28—Baptism of Christ.
- A.D. 29—The crucifixion.
- A.D. 30—Paul's conversion.
- A.D. 44—Herod Agrippa's death.
- A.D. 44-45—Paul's first journey.
- A.D. 49—Claudius's decree.
- A.D. 48-51—Paul's second journey.
- A.D. 51-55—Paul's third journey.
- A.D. 55—Paul's arrest.
- A.D. 56-58—Paul at Rome.

Browne considers Christ's ministry to have been only for one year, instead of three. Here he is certainly in error. His date of the crucifixion is probably correct. If so, the baptism should be in A.D. 26. He puts Paul's first journey too early, probably by two years; and this deficiency of two years continues with the succeeding dates. The Council at Jerusalem (Acts 15) is variously fixed at dates between A.D. 49 and A.D. 51; but Browne is again here too early, and puts it at A.D. 47.

Luke says that Jesus was "about thirty years of age" when He began His ministry (see Revised Version of Luke iii: 23). Browne's dates, if the three years be traced back from His crucifixion, would make Him just 30 years and 3 months old at the baptism, which would answer exactly. Browne's book, although containing conspicuous errors, is perhaps the most careful and thorough

work on the Chronology of the Scriptures to be found in the English language. Although it has been issued forty years, the Bible student will find it a rich treasure-house of information on this subject.

A perfectly correct Chronology of the New Testament history cannot be formed from present data, although a few dates—like that of Herod Agrippa's death—are certain.

The Old Testament chronology has received great light since Browne wrote, from the Eponym Canon and other Assyrian remains.

As regards the date of Christ's birth in B.C. 5, the facts are these: Herod the Great was made king in the 184th Olympiad, when Colonius and Pollio were consuls. This fixes that date at the year of Rome 714. Josephus tells us that Herod died in the 37th year after he was made king. He also tells us that he died a few days before the Passover. Hence he died in the year of Rome 750, at the very beginning of the year—that is, in one of the early days of the month Nisan. Now, the year of Rome 750 corresponds to the fourth year before the beginning of the Dionysian era, which the Christian world has followed. The Dionysian era was formed on erroneous calculations; hence the paradox of our Lord's birth more than four years before the date of His birth.

PAUL, THE CHIEF OF SINNERS.

By TALBOT W. CHAMBERS.

THIS is a statement made, not by others, but by the apostle himself; "Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. i: 15.) What did he mean by it? Some say it is a mere hyperbole due to excited feeling; others, that the comparison is not with all men, but only a certain class, viz.: the apostle's Jewish companions before his conversion. But neither of these can be exegetically sustained. The words must be taken in their full natural sense—that Paul was the worst of sinners. But how is this to be made out in the case of a man of

unblemished external morality and of earnest religious habits all his life? The answer is twofold, arising from the facts in the case on one hand, and the apostle's conception of them on the other.

1. These facts are Paul's conduct while still an unbeliever.

He was a *blasphemer*. This does not mean that he was a profane swearer. Such he could hardly have become with his instincts and training. Men are profane now from carelessness, from loose habits, from anger, or, more frequently, from poverty of speech. They wish to emphasize what they say, but have no command of language, and therefore interlard their utterances with oaths and cursing. Hence not one in a hundred ever justifies the practice, or fails to admit that it is wrong. There is no reason to suppose that Saul of Tarsus ever fell into such a coarse and vulgar habit. His blasphemy was serious and intense; uttered as a duty. He considered Jesus of Nazareth an impostor, who pretended to be the Messiah of the Old Testament; he, therefore, invoked curses upon His head, and did all that lay in his power to induce others to do the same; as he said, in his speech before Agrippa, "compelling the saints to blaspheme." (Acts xxvi: 11.) This was more malignant than ordinary profaneness of speech.

He was also a *persecutor*. As he said to Agrippa, "Many of the saints did I shut up in prisons, and when they were put to death I gave my vote against them; and being exceedingly mad against them, I persecuted them even to foreign cities." This was altogether willful on his part. He had not the excuse of the emperors and Roman officials: that Christianity, being an illicit religion, the practice of it was an offense against the law, which magistrates were bound to notice and punish. Inflamed by pride and ambition, he became foremost in the pursuit of the Nazarenes.

Not only so, but *injurious*; or, as Elliott puts it, "a doer of outrage." Wanton and insolent in his treatment of the Christians, triumphing in their sufferings, insulting their faith, he took a

malicious pleasure in whatever gave them annoyance. The original word, from which the term here (*hybristes*) is derived, always included the notion of personal violence, and was used in Attic Greek to denote in law proceedings what we would call aggravated assault and battery. But at a later period this technical sense disappeared, and the main reference was to over-bearing insolence, wanton spiteful treatment.

Now it was just the general excellence of Paul's morals that made this course peculiarly wicked. He had been carefully taught and trained. He was free from all gross vices. He was familiar with the Scriptures. He saw how Christians lived, and how they died. He had ample opportunity to witness the effect of their faith in transforming, or elevating, or comforting their lives, as well as to learn the facts which constituted the historical basis of that faith: but, blinded by prejudice and interest, he refused to accept the truth, and never did accept it till summoned by the voice of the risen Redeemer, when on the way to Damascus. Considering Paul's privileges, one may well doubt whether there was a greater sinner in all Judea, or the empire, than he. Multitudes were more criminal or more vicious, but not one abused so many opportunities, or was so insensible to divine grace. Just as to-day a man of correct morals and church-going habits, who refuses through pride to bow before the cross of Christ, may be a greater sinner before God than many a state-prison felon who has not had the hundredth part of his opportunities. Sin is measured not only by its relation to law, but also by the situation of him who commits it—the light, the experience, the restraining influence he has enjoyed, the barriers he has had to break through, and the stubbornness of will with which he persists to the end. The apostle was *totus in illis* before his conversion as well as afterward; and the convictions of his mistaken conscience only rendered him more fierce and cruel and relentless in harrying the Church of God.

2. But, beside the facts in the case, is

to be considered the apostle's conception of them.

He knew them as no other man did or could know them. They knew only a part, but he the whole. They knew the outside, but he what went on within. All the personal, selfish, bitter, malevolent feelings that lay behind his outward career were present to his mind: how he served himself, when he seemed to be serving God; how he hated the persons as well as the doctrines of believers; and how he gloried in his exploits as a defender of the faith. But while he knew all this about himself, he had no such knowledge as to the rest of men. He knew not their circumstances, their temptations, their animating spirit. He could form an opinion only by outward observation, which might be partial and imperfect, and he was bound to form this opinion in a spirit of charity, making every possible allowance. But toward himself he was bound to be severe and rigid in view of the constant temptation to put the best side foremost. Hence as he knew his own errors, but did not in the same sense or degree know those of others, he could in all sincerity say, "of whom I am chief."

This consideration is strengthened by the usual result of growth in grace, or progress in the divine life, which is to enlarge one's conception of sin. The beginner, according to the old illustration, is in a neglected and dust-filled room dimly lighted through a crevice, and in the gloom it seems to him in a fairly-good condition; but increase of light reveals impurities not before suspected or dreamed of. The further the illumination proceeds, the greater the disclosure of unseemly and disagreeable things. Thus the apostle, becoming holier day by day, and having his standard of purity immeasurably exalted, often saw sin where he had not seen it before, and, looking back to the period when he was "breathing out threatenings and slaughter against the disciples of the Lord," felt that this incarnation of the spirit of hell gave him a wretched pre-eminence in sin. He was no longer,

as he wrote to the Corinthians, A.D. 58, merely "the least of the apostles" (1 Cor. xv: 9), or, as he wrote from his imprisonment at Rome, circa A.D. 62, to the Ephesians, "less than the least of all saints" (iii: 8); but now, at the end of his career, circa 66-68—the comparison with either colleagues or brethren being abandoned—he puts himself in the front rank of sinners, as an example of the grace of God, and a pattern to others. None had gone so far astray in enmity to the cross, and none owed so heavy a debt to its forgiving and renewing power.

It is no wonder that the paragraph concludes with the magnificent doxology, "Now, unto the king of the ages, the immortal, invisible, only God, be honor and glory for ever and ever." Such grace could come only from a Being who has the incommunicable attributes of deity. It is far, far beyond the reach of any mere creatures, visible, mortal, transient.

ORIGINALITY AND IMITATION.

By W. J. GILL, D.D., BROOKLYN, N. Y.

In an address to the students of the Northwest Seminary, Dr. Francis L. Paton selected "The Sermon" as his theme. In regard to its composition, his first advice was, "Do not steal." Nor is this rhetorical canon wholly unnecessary. It is a gipsy custom to disguise the children whom they carry off; but, in spite of such efforts at concealment, detection has sooner or later followed. While "lego ut discam" is a good rule, yet the golden grains of truth gathered from the mines now so accessible to all, should first pass through our own minds, be melted in the furnace and poured into the mould of our own heart, stamped with the "image and superscription" of our own personality, before being circulated in the realm of thought, and become current on the lips of speakers. The object of the *HOMILETIC REVIEW* is to supply the best models for the wise use of those whose plastic nature may yet be shaped in their mould; and also for the instruction and stimulus of all who seek

to offer "beaten oil" in the service of the sanctuary. Facts incontrovertible prove that the most eminent orators, as well as poets, followed and improved upon models. When, therefore, it is asked, What rhetorician gave Homer instruction before he improvised the *Iliad*, or constructed the *Odyssey*? Whence did the thousand-souled Shakespeare learn his art ere he built himself a livelong monument in the profoundest depths of the human heart? If it is demanded, Rise, hallowed Milton, rise and say what principles of composition impressed thy glory-visioned soul, and taught thee to ride sublime upon the seraph wings of ecstasy? our reply is at hand. While no one can positively affirm that Homer owed nothing to Orpheus, Ninos, Amphion or Musæus, we are willing to allow him the distinguished honor of original genius; yet all antiquity is full of authors who, intentionally or otherwise, appropriated his thoughts and phrases without acknowledgment; esteeming the poems of the "Blind old bard of Scio's rocky isle" as a public treasury which they might legitimately plunder; just as in modern times the grand historic pile of the Coliseum has been profanely utilized by a degenerate race as a quarry, whence they might extract materials for the construction of a Roman castle, or an Italian farm-house. In the "Augustan age," the lights which blazed with brightest lustre, acknowledged they shone with a radiance reflected from the "eye of Greece," the city sacred to Minerva. As "classics," their works are still regarded as the standard of correct taste and perfect culture; so that moderns are proud to wear the crowns in which, with intensest splendor, flash those jewels which have been gathered from Olympian hills, or the banks of the Tiber.

A sister art may be appealed to in attestation. At first Raphael's style, like that of his master, Perruginò, was dry and cold: afterwards his figures were instinct with a new life and grace, which he learned from Leonardo da Vinci; but on electing to reside in Rome,

where he enjoyed increased advantages, he created that noble and animated style which so eminently characterized his latest performances.

Should it be still urged that "Nature is the best guide," it is passing strange that the most distinguished masters in poetry and oratory, in painting and sculpture, have been in some measure imitators, and have relied less upon their personal powers than upon a judicious use of the works of others. It seems reasonable, too, to suppose that as the arts and sciences, like the human family, have their infancy and manhood, at first helpless and dependent, then mature and strong; so no one man is able to advance unaided from the rudiments to perfection. It may be the glory of one to discover the life-giving spring; he must share with others the honor of forming the channels and reservoir by which a vast population is sustained. Not one person—not one age, even—avails to erect the temple of Arts; if the vast edifice arise in strength and symmetry and grace, on the labors of one generation must another build.

We admit that an "original surpasses a copy," which is apt to be trammelled by authority and example; but the ages may be searched in vain for such a rare and perfect original as is a law unto itself, and, imitating none, is itself inimitable. The cases are too rare for any induction to be made of general application, and even of them it is impossible to affirm that instruction and example would have been unserviceable. Could it be declared of any mind of modern times, it would have been pre-eminently true of Shakespeare, who, eagle like, "stooped to conquer"; who, soaring high above the mountain peaks upon the wide-spread pinions of imperial fancy, "he floated there without their aid by the sole act of his unlorded will that buoyed him proudly up," yet wanting such culture and grace as the classic models would have furnished, a "quirk was to him the fatal Cleopatra, for which he lost the empire of the world, and was content to lose it."

For similar reasons the bays of originality which, with justice, adorned the brow of Corregio, have lost their living green, and in the want of suitable models he strangely failed in composition and design, and so attained not to the highest niche in the temple of fame. The late principal of the Free Church College in Scotland was once visited by Dr. Bruce, one of the ablest pastors in Edinburgh. So anxious was he to avoid everything like plagiarism that he discarded all other books save the Bible, Shakespeare, and The Witness newspaper, then edited by Hugh Miller. Supposing he had made a marvelous discovery of some new Scripture

doctrine, and upon reading over the paper, as the unaided result of his own independent thought, he was somewhat mortified to hear Dr. Cunningham direct him to such a chapter and page in one of the volumes of John Owen, the Puritan Vice-Chancellor of the University of Oxford, who had discussed that very topic with his usual exhaustiveness as early as the days of the Commonwealth. In the hope of returning to the subject, we at present sum it all up: If originality is the Scylla, imitation, ill-attempted is Charybdis; or better still, as old Flaccus taught the school-boys, "In vitium ducit culpæ fuga, is caret arte."

PREACHERS EXCHANGING VIEWS.

"In the multitude of counsellors there is safety."—PROVERBS.

Prayer Meetings.

Editor HOMILETIC REVIEW:

"Will you, or some of your city pastors, tell us how the metropolitan prayer-meetings are managed, with what degree of interest they are attended, and about the per-cent. of membership that comes to them?"

"F. F. B.

"Marshalltown, Iowa."

In response to the above, we give the views and experiences of three representative pastors severally located in the cities of New York, Brooklyn and Philadelphia. It will be seen that the practice of these eminent and experienced pastors varies—no two are alike—and each is satisfied that his own is best among the people whom he serves. No definite rule, we are confident, can be laid down for the conduct of prayer-meetings in order to secure attendance, interest, and the best results. The law of adaptation must be studied and applied in each individual case.

From an interview with Dr. Charles S. Robinson, the laborious and successful pastor of the Memorial Church, New York City, we give the following facts:

"The pastor always attends and conducts the service. The usual attendance is large, numbering three or four hundred. After singing some one is called upon for an opening prayer. Then a portion of Scripture is read, and after singing again the meeting is thrown open to the brethren, and they are expected to carry it on with life and spirit. The conference is not con-

fined to a single topic, but the subjects are prepared at the beginning of each year, and printed on a small card for distribution. The aim is to give variety, both in the matter of voluntary prayer and remarks. Brief and appropriate singing is interspersed. Special effort is made to draw out the younger portion of the members, and develop the gifts of the modest and shrinking. Sameness, stereotyped methods are avoided to the utmost. The pastor does not lecture, but takes his part like the others, and usually closes with a ten-minute address, gathering the thoughts of the meeting as compactly as possible into lessons of help. An hour's time is rarely exceeded, and it is usually found to be a season of blessed fellowship with each other, and of profitable communion with God."

Dr. Henry J. Van Dyke, Sr., of Brooklyn, writes us:

"The answer to the question 'What are my views and what my practice in reference to conducting and to securing the best results from the weekly prayer-meeting?' must depend somewhat upon circumstances. What would be acceptable and edifying in one congregation will not be so in another. In my own church the people do not like an *open prayer-meeting*; and, after repeated experiments, I have found it impracticable as a rule. Occasionally, when urged, men whom the people want to hear will speak; but, for the most part, when the opportunity is offered, there is either an awkward silence, or some one talks who has nothing to say. I am told by the Elders that when I am present the people prefer to hear their pastor talk; and the result is that in my church the prayer-meeting talk is a brief, simple lecture, on a topic selected before, and printed in our programme for the year. I try always to make my talk orderly and connected with itself and

with the subject. It is largely expository. I prepare myself for it by letting the subject soak in my mind during the day. Sometimes I make an outline in a book which I have in my study.

"But in many churches prayer-meetings are conducted upon the open plan, and seem to be successfully conducted. The discussion takes a wide range, and many take part in it. The young people's prayer-meeting in my church, which I do not often attend, is conducted in this way, and is a good training-school for our young men. If your purpose is to help in the conduct of these open meetings, your task is more difficult. You must fire into the *stock*, and so load your gun that it will scatter. Perhaps the best way to avoid the two extremes of a too rigid logical order and a too loose discussion over heaven and earth—to attain the happy medium, if there be such a medium, between a gold chain around the neck and a basketful of sand mingled with golden particles—is to stick to the exposition of the Scripture passage; and then the best preparation for the prayer-meeting is the study of the Scripture lessons. The judicious exposition of Scripture is the highest attainment for layman or minister, and the best preparation for pulpit or prayer-meeting or Sunday-school, for Sabbath service, or the Christian life every day in the week. God's Word is our guide, our storehouse and armory."

In answer to the same inquiry, we have received the following from Dr. Arthur T. Pierson, pastor of Bethany, one of the largest and most flourishing churches in Philadelphia:

"I will say that the way of conducting prayer-meetings, set forth by Dr. Sherwood in *THE HOMILETIC REVIEW* each month, is in accord with my views. The idea is not sermonistic, but rather a mere suggestion, giving intellectual and spiritual impulse. My idea of prayer-meeting topics is that they ought to be severely practical, and touch common life at every point, and I strive to draw out intelligent laymen as far as I can. To give you my idea: Suppose the topic is Solomon's sin. Define it: it was really a broad churchism—a toleration of all creeds for the sake of his wives. If I were conducting the meeting I would divide the subject into these heads:

1. A doctrinal mistake. 2. A practical mistake. 3. A lesson on religious unity in the home. 4. A lesson on the power of association; and ask beforehand some four persons to be prepared to take up, each, one of these lines of thought. In all my experience nothing ever worked like this. I find I cannot trust anything but prayers to absolute spontaneity—for the spontaneous talks are the cranks.

"The simple, suggestive expositions and applications of your own Prayer-Meeting Service are admirable. Pastors, both in city and country, will find them very helpful. If I suggested

anything in addition, by way of variety, it would be a series of questions—say from six to ten, centering about the lesson, and leading out the mind in practical directions. Sometimes it might be well to suggest *Scriptural parallels*, either biographical or ethical, or contrasts, for we see truth by opposition."

Plagiarism.

The cases of plagiarism named in the *MAY HOMILETIC REVIEW* deserve exposure, and will readily meet with the disapproval of your readers. Preachers who cannot walk without the aid of borrowed crutches are too feeble to sustain any important charge long; and men who parade in stolen clothes will soon disclose an awkward "misfit" and an ungraceful carriage.

"The workman that needeth not to be ashamed" will gather material from all available sources, but he will be the forger of his own nails, and the weaver of his own fabric; and the man who cannot or will not do that is unfit for the ministry.

So far we agree with the writer. Still, ministers may sometimes be unjustly accused of plagiarism by some carping critic whose "reliable testimony" should be taken with considerable reserve. A case in point: Once the writer preached a sermon from Hosea xiv: 5, 6, and was accosted after service by a fussy deacon, who remarked: "I presume, sir, you have just read Dr. Raleigh's sermon on that text?" To which I replied, "No, sir, I have not read a sermon by Dr. R. or anyone else on that text." Soon after I was amused to find that the popular Dr. and myself had run on very similar lines of thought in our sermons; hence my friend might have reported me a plagiarist had I not met his enquiry by a negative.

Having spent fifteen years in the ministry in England, the following statement of the writer is amusing to me: "It would not be thought at all strange if such a thing occurred in England, where sermons are bought as commonly as men buy books; but it is hoped that the day may be far distant when we shall think as little

of our own brains as do our British cousins."

"Our own brains," indeed! Where are they in the gullibility to take in such idle gossip, and in the ingenuousness to commit the same to print?

JOHN EVANS.

THE HOMILETIC REVIEW for May is at hand. I was much interested in Prof. E. J. Wolf's discussion of 1 Tim. i: 13, and think he has contributed to a better understanding of the expressions used.

But I was surprised at the title of his article, "Was Paul the chief of sinners?" though I had once heard a sermon preached to show that he was. And I am quite at a loss to know why "all manner of exegetical ingenuity has been applied to this expression in order to show that the Apostle did not mean what he said," or why he should have been charged with "extravagant and exaggerated self-accusation."

The difficulty has perhaps arisen from confounding the terms sinner and criminal, as appears from Prof. Wolf's question: "How can a man who has maintained a pharisaic strictness of life, who was confessedly free from the grosser crimes of murder, uncleanness, drunkenness and the like, justly pronounce himself the chief of sinners?"

Paul did not speak of himself as the foremost criminal of his time, but as the chief of sinners. He was not so much comparing himself with his fellow-men as noting his relation to God and his Christ. The expression conveys, without extravagance or exaggeration, the literal truth in regard to Paul as he saw himself under the illumination of the Divine Spirit. It is no question between man and man, or concerning degrees of criminality, but between the soul and infinite holiness. And when the light of infinite purity has flooded the inmost life, when every secret chamber of the soul, with its actual guilt and its horrible possibilities of sin, is laid open to view, each may adopt the language as his own—"sinners, of whom I am chief."

He who has seen himself as the Holy

Spirit reveals men to themselves, need have no difficulty with the apostle's language. Though the prince of moralists he may feel that he is worse than the murderer. He then *knows himself* as he knows no other man, and as none but God can know him, and finds neither extravagance nor overstatement nor rhetorical flourish in the Apostle's heartfelt confession.

C. W. MILLER.

Lawrence, Kan., May 1, 1885.

Late at Church.

The Rev. Samuel Fisk brought about a greatly needed reform in the following way: He was a pastor in Madison, Conn., and lost his life as a soldier—a captain—during the late civil war. An invocation he once offered will hardly be forgotten in Madison. First he voiced the gratitude and supplication of those present before God. He then prayed for those passing up the aisles; for those lingering about the door, or coming in; for those alighting from their vehicles; for those on the way; for those just leaving their homes. He could use words aptly, and the thought of the evil of "late coming" was pressed upon the minds and consciences of his congregation. He closed with the petition that God would "in His infinite compassion remember those who reach the door in time for the benediction."

Bridgewater, Conn.

Thanksgiving.

In whose name do we give thanks? Can we approach God in any other way than through the Lord Jesus Christ? In the late Thanksgiving Proclamation made by our President, as in preceding proclamations of the same kind, no allusion was made to the One Mediator between God and man, through whom alone acceptable worship can be rendered to the Almighty. Why is this studied avoidance of His name, through whom all our mercies are received? Christians ought not to be silent when their Savior is thus dishonored. Ought not ministers to call public attention to this great dishonor done to Christ?

East Craftsbury, Vt.

J. C. I.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Style in writing is like style in dress, a good fit."—H. M. SHAW.

"Let your style be clear—a plain, honest, English style, with point and pith in it."—A. RALEIGH.

Positive Preaching.

THE character of a minister's preaching will be largely determined by his own conception of his office. If he regards himself simply as a public teacher, deriving his authority from the people to whom he preaches, and answerable to them for its exercise, his preaching will be broad and thin, adapted to the wishes more than to the real needs of his hearers, handling a great many themes for which he can find no more than a motto in the Bible, tentative and inferential, very minute in certain practical matters, and very vague in regard to all that is called doctrinal, suited to the times rather than to the eternities. But if he regards himself as ordained of God to be His ambassador and the steward of His mysteries—as a herald sent to proclaim the good tidings of salvation, as a divinely-appointed teacher to edify the saints in their most holy faith—his preaching will be definite and positive in its spirit and its form. He will choose not *motlos*, which may be twisted into anything, but *texts* with an explicit meaning, and will be careful to adhere to that meaning. He will study and strive to imitate the example of Christ and His apostles, and be careful to "teach no other doctrine" than what they taught. He will be anxious to declare "all the counsel of God," whether men like it or not. He will proclaim not human speculations, but divine and eternal verities. He will strive more to demonstrate what the Gospel teaches, than either to prove or to disprove what uninspired men have taught. He will appeal constantly to the law and the testimony, and clinch every argument with a *thus saith the Lord*. The preaching of such a man will necessarily be positive, not only in its substance, but in its form and spirit. He will teach

as one having authority—not in himself, but in the Word of God which he expounds, and in the divine commission he executes.

Which of these two types of preaching is the best, the most conformed to the mind and will of God, and the best adapted to the wants of the soul, it needs no profound argument to decide.

Even upon human principles, and in view of our experience in all secular learning, that which is positive and definite is infinitely more powerful than that which is vague and speculative. The first principles of all knowledge must be taught dogmatically, in axioms which are to be accepted in their own light, and in definite statements which must be believed before they can be understood. He who undertakes to explain the multiplication table, or the rules of grammar, or the first principles of any science, before they are memorized and as the condition on which they are to be believed, will not make much progress in teaching, nor turn out very thorough scholars. Why should religion, based upon a divine revelation, and confessedly dependent for its acceptance on the power of a Divine Spirit, be treated as exceptional in this respect to all other kinds of human learning?

If we appeal to the example of Christ as a teacher—or, if that seem too high for our imitation, to the example of the great Apostle to the Gentiles—positive preaching, deriving its substance from the Word of God, enforcing its doctrine by divine authority, and depending for its success upon the influence of an Almighty Spirit, is the only kind of preaching which can be defended or tolerated. Take a single illustration from the record of Paul's ministry during the two years of his imprisonment in Rome. That great city, the centre

of the world's power and influence, was a seething cauldron, full of all kinds of opinions, and all kinds of wickedness. There is not a philosophy in our day, setting itself up against God and His truth, whose essential elements were not held and taught then; nor a form of human oppression and wrong-doing prevalent now which did not call for reform then and there. With what kind of preaching did Paul undertake to counteract sin and save men from its power in the city of Rome? He affirmed the truth as the antidote for error; he diffused the true light as the only power that can dissipate and swallow up the darkness.

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, *preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*" (Acts xviii: 30, 31.) It was by such preaching that the Church of Christ was established, and it is only through such preaching that she can attain her final triumph in the world.

Flayed Out.

A correspondent complains that, though he has been in the ministry but twelve years, he seems to be "drying up intellectually." Being in apparently good physical health, he fears some mental collapse, and asks if others, comparatively young in professional life, have similar experience.

Our friend may comfort himself with knowing that his case is exceedingly common. The wonder is that he has not had the feeling sooner. Fred. W. Robertson says of a great preacher: "He has lost his power, which was once the greatest I ever knew. I heard four sermons from him with scarcely four thoughts, and much absolutely false logic. But how can a man preach for ten years without exhausting himself? Talk, talk, talk forever, and no retreat to fructifying silence!"

During the first few years of the ministry one draws largely upon the fund of ideas, facts and impressions he has

acquired in the course of his education. When this fund is exhausted, he naturally feels his leanness. Besides, every mind is naturally limited in the range of its logical habits, the lines on which imagination plays, and the scope of its inventiveness. In the course of ten or twelve years one has fully worked over the field of his own individuality. His new sermons will seem to him to consist of hackneyed repetitions. His attempts at originality will appear barren and *jéjune*. Our friend's experience should simply remind him that he is not a Shakespeare, with cosmic mind and the soul of universal manhood buttoned up in his waistcoat.

The case referred to above suggests the question, How, if possible, to prevent this early "going to seed?" A most practical expedient will be found in the habit of giving much time to study aside from that required in sermon building. The course of education should not be completed when one leaves the seminary. But, practically, it is then ended for the majority of preachers, who are compelled to devote almost the entire week to the preparation of their two sermons and the pastoral care of their congregations. In other professions, like the law and medicine, a young man has leisure for study because of the lack of practice. The young clergyman steps upon the track for the full routine of practical work. He owes it to his own future to save to himself many hours every week for independent reading and thinking, at whatever detriment to the present. The making of most of our strong men, who from forty to seventy years of age are doing their best and most popular work, has been in the fact that their early charges were small, and did not exhaust the energies of the pastor day by day. One of our greatest preachers tells us that he has never made over one new sermon a week, and never will.

For one who has begun to feel the first decadence of power we would advise a total change of method in pulpit preparation. It may be that you have resources which your old habit has not

developed. If you have been a "topical" preacher, throw yourself for awhile into expository work. You will find new stimulus and limitless variety of suggested thoughts—more, perhaps, than you can crowd into your discourses. Or, if you have been a "doctrinal" preacher, take to the study of Old-Testament narrative, with a view of applying the lessons to be learned from it to the common every-day life about you. Give your people something from Church history; its pages are bright with the record of the heroism of the faith, if you have only the ability to appreciate it. Or, take up the missionary world. You can thrill your own heart and the hearts of the people with the biographies of scores of grand spirits who have done pioneer duty for the Church, from the times of Schwartz in India to those of Whitman in Oregon. Then there is an immense field of living issues, new problems relating to social order, the family, temperance; for we are in a transitional state, and a wide-awake mind will find ceaseless novelty in studying the kaleidoscope of to-day. Most preachers get into ruts, and, instead of having exhausted themselves, will find that in the past they have only exhausted certain channels of interest and power. The best rest for recuperation is in change of thought.

Preparation of Sermons.

While a volume might be profitably written on this subject, yet a few hints may not be out of place. While it is well, occasionally, to lay out one's utmost strength on a sermon, and devote extra time and care to its preparation, yet, as a rule, the aim should be to make every sermon the best. There is never an excuse in a well-regulated pastorate for a hasty, slovenly, weak, or ill-digested sermon. Seldom does an emergency arise in a pastor's experience, in which he cannot command the time and resources for a short, condensed, burning discourse adapted to the occasion calling for it. His mind should always be in such a state of discipline and preparation that, at a moment's notice, he

can arrange his thoughts, gather his mental forces and concentrate his whole mind and gifts, and make a most effective written or extempore address or sermon. The writer, under great pressure, has produced the best and most telling sermons he ever wrote or preached, in five or six hours; and doubtless this is the experience of many.

But, extraordinary occasions and sermons aside, we insist upon it, that the aim should be to do his level best in every sermon he prepares. Away with the thought that there will be nothing unusual or remarkable in the occasion, the audience, or the nature of the subject. What right has he to assume this—to forestall the providence of God, or the Spirit's operation? How does he know but that that very Sabbath and occasion will be a Pentecostal season, if he does his whole duty? How does he know but that Providence will guide to his church that very day some soul whose eternity will be then and there decided, under that very sermon? How does he know but that, if he comes up fully to the help of the Lord against the hosts of evil, before the sun goes down the cloud of mercy shall appear in the west? How can, how dare mortal man, clothed with a divine commission, charged with a divine message to guilty man, standing up "between the living and the dead," do less than his very best? Haste, lassitude, feebleness, lack of earnestness, in such circumstances, is dreadful! The stones of the street might cry out against such an one.

The bare thought that he is laboring on a message of God; that the sermon now in hand bounds his whole duty for the time being, both to God and man; that he may not live to prepare and preach another, or that some who will hear it will never hear from him again the message of life; that God may honor that very sermon to the conversion of some soul, or to the reviving of His people—such thoughts, legitimate and solemn, may well impress his mind and heart, and inspire and compel him to lay out his whole strength and put un-

der contribution his richest stores of knowledge and of mental and religious power, to make that identical sermon "the very wisdom and power of God unto salvation." Dr. Samuel Johnson's opinion is worth remembering: that "if one sits down doggedly and persistently to write, whether at the first he is in

the spirit of it or not, he can work himself up to fervor and force." What earnest preacher, whose heart is in his work, has not found it true? And what a world of motive, what divine sources of influence to move and sway and inspire him, lie open to the preacher in his hours of sacred study and preparation!

HINTS AT THE MEANING OF TEXTS.

"First clear your mind of all cant."—DR. SAMUEL JOHNSON.

Revival Service.

SELF-JUDGMENT AND GOD'S JUDGMENT.

For if our heart condemn us, God is greater than our heart, and knoweth all things.—1 John iii: 20.

The word rendered "condemn" is *καταγινώσκω*, which means literally "knows against," and has a secondary meaning of pronouncing judgment against. The clause signifies one's real consciousness of demerit, the hearts own knowledge, independently of the outer law's declaration that we are sinners. It describes a man "under conviction," to whom is left no possibility of self-exoneration.

But observe the play upon the word in the latter clause: "God is greater than our heart, and knoweth (*γινώσκει*) all things." There is no doubt that this more complete knowledge on the part of God would confirm the verdict of every soul against itself if the divine thought were limited to the inspection of the sins of that soul. If our bleared consciences see so much that is "against us," the infallible moral sense of God will see far more; and the strictness of His righteousness will detect in every offence a deeper heinousness than we could imagine. But while this is true, does not the very phraseology indicate that God's judgment is not based solely upon what is in the sinner? There is an immense sweep in the expression, "God knoweth all things," which we have no right to try to limit to the line of what "our heart knoweth against us." If the apostle had intended to restrict our thought to the comparison between the condemnation of a human conscience and that of the Infinite Con-

science, other words would have been more natural and intelligible. He would not, in all probability, have dropped the *κατα* in the second use of the word. He seems to have dropped it because he did not wish the clause to contain the idea of condemnation. He will not say, "God knows everything against us." Besides, the *πάντα* is correctly rendered in our version "all things," an expression which John would hardly have used had he meant only all the sins of the individual whose heart condemned him. The "all things" which God knows includes His own purpose of redemption, the sufficiency of the great sacrifice to put away all sin, and the infinite glory of His grade which canopies every repentant soul. This interpretation makes the passage grandly consistent with the entire Epistle, whose purpose seems to be to lift our hearts toward the divine heart; to make us think less and less of self, and more and more of God, in whom we dwell, and who "abideth in us." The first of Christian duties is to substitute for our own judgment His judgments; to endeavor to feel toward ourselves as He feels toward us; to let our self-condemnation be swallowed up in the sense of His abounding grace.

WAITING.

We have a great High Priest that is passed into the heavens.—Heb. iv: 14.

Tabernacle cleared, High Priest alone inside; all Israel outside waiting in awe and suspense till He come out. That is our position in reference to Christ.

I. HOW COMFORTING TO KNOW THAT HE

HAS PASSED INTO THE HEAVENS! None else dare enter the Holy of Holies.

II. THIS DOES NOT MEAN ENTIRE ABSENCE FROM US. Just as the saints are in heaven, though their bodies are not, so our Lord is on earth, while His body is in heaven.

III. THIS PREPARES OUR PASSAGE THERE. He is our sesame, our forerunner.

IV. OUR HEARTS SHOULD COMMUNE WITH HIM THERE.—Rev. v: 8. Very pleasing to Him. Let us wait for Him. Never expect complete happiness till He come. Never desire complete happiness while He is away.

FUNERAL SERVICE.

How GOD'S PEOPLE ARE KEPT.

Who are kept by the power of God, through faith, unto salvation.—1 Peter i: 5.

All God's people are partakers of the most exalted privileges. Theirs are justification by the righteousness of Christ, adoption by the love of God, regeneration by the Spirit of Christ, sanctification by the grace of God, and perseverance in holiness through the intercession of Christ.

Temples of the Holy Ghost, the dwelling-place of the Most High, they are yet surrounded by temptations and exposed to dangers; but they are "kept by the power of God, through faith, unto salvation."

I. WHAT ARE THEY KEPT FROM?

Not, 1, from persecution: "They who will live godly," etc. (2 Tim. iii: 12.) The form may be varied with the changing ages, but in some way or other it will find them out. 2. Not from affliction and death. All the ills that flesh is heir to are alike the lot both of the believer and the worldling. 3. Not from temptation. Our Lord himself was sore tempted. "The disciple must be as his master, and the servant as his lord," "The devil walketh about," a lion for strength, a serpent in cunning, "seeking whom he may devour." The believer is "not ignorant of his devices"; he has "to wrestle not against flesh and blood," etc. (Eph. vi: 12.) Though not kept from, the Christian is yet kept in these things, watched over

by the Father, strengthened by the Spirit, sympathized with and succored by Christ. Retaining his faith in Jesus, he is kept in peace, in joy, in love.

II. HOW ARE THEY KEPT?

1. By the "power of God." (Isa. xliii: 1-3.) 2. "Through faith." This the instrumental cause. Abraham; three Hebrew children; Peter. "I have prayed for thee that thy faith fail not."

III. WHAT ARE THEY KEPT FOR?

"Unto salvation." This, the end, is secured, seeing God provides the means. (Rom. viii: 29, 30, 38, 39.) "He is able to keep that which I have committed to him against that day." In the matchless allegory of the Pilgrim's Progress, we learn that it is not the strength of our faith that saves us, but the purpose of God keeps us, the oath of God keeps us, the atoning blood keeps us, the indwelling Spirit keeps us, the covenant of grace keeps us, the intercession of our enthroned High Priest keeps us; for Mrs. Much-Afraid and Mr. Ready-to-Halt got as safely to the Celestial City as did Great Heart, or the martyred Faithful.

"More happy, but not more secure,
The glorified spirits in heaven."

THE LAST CHANGE.

My change.—Job xiv: 14.

A very natural expression for a man like Job.

1. It might have been an unwelcome change.

2. It will be a great change.

3. It may be a sudden change.

4. It will be an unattended change.

5. It must be a final change.

6. It will be most eventual.

Revival Service.

REST.

I will give you rest.—Matt. xi: 28.

All are seeking rest. Examples, etc.

The rest Christ offers to all is

I. NEGATIVE. 1. Rest, not lethargy. 2. Rest, not inactivity. 3. Rest, not confinement. 4. Rest, not leisure.

II. POSITIVE. 1. Rest, that is, peace. 2. Rest, that is, fearlessness. 3. Rest, that is, fortitude. 4. Rest, that is, security.

Children's Service.

A SERMON TO CHILDREN.

The child Samuel.—1 Sam. iii: 1.

I. HE WAS THE CHILD OF MUCH PRAYER.
"My sons are not Samuels." Pray on.
Many like you. Follow up your prayers, etc.

II. HE WAS A CONSECRATED CHILD.
Not revoke your parents' offering, etc.
Rather, "dear father and mother, we will fulfill your desires."

III. A CONVERTED CHILD. Not too young, etc. Mustard seed, etc.

IV. A TEMPTED CHILD. Hophni and Phineas wicked, yet "Samuel grew on, and was in favor both with the Lord and with men."

V. AN HONORED CHILD. Eli not informed, Samuel was; he loved God and the truth. Children, the world calls you to its pleasures. God is calling you to His honors. Which will you choose?

LIVING ISSUES FOR PULPIT TREATMENT.

Why Immorality and Crime are on the Increase.

Immorality is the bane of nations as it is of individuals; a rigorously moral people have a sensitive regard for political integrity and national honor.—E. P. DAY.

As virtue is the garment of honor, so is immorality the robe of shame.—J. BINGHAM.

My son, if sinners entice thee, consent thou not.—Prov. i: 10. *The name of the wicked shall rot.*—Prov. x: 7.

In the May number of THE HOMILETIC REVIEW (p. 454), we gave some startling facts and statistics, showing the "Fearful Growth of Immorality" all over the civilized world. The fact of an alarming increase, simultaneous and widespread, is indisputable. *What are the causes?* Is it possible to ascertain what they are? It is obvious that they are not local, but general. Substantially the same forms of immorality and crime increasingly prevail in the United States, Great Britain and Continental Europe, showing the operation of the same or like causes and conditions. We think it not difficult to name some of these leading causes; and they are sufficient factors to account for a moral state and condition of society that demands the immediate and earnest attention of every thoughtful citizen, and of every lover of virtue and humanity.

1. The first cause which we assign, is the *great increase of the consumption of liquors, and, consequently, of drunkenness over all this area of increased immorality and crime.* The statistics on this subject have been given in *The Voice* from time to time, and also in HOM. REVIEW (see Feb. number, pp. 181, 2).

They are astounding in their figures. We need not repeat them here. And they are sufficient to account for much of the increase of the social evils we have named. For the relation of drunkenness to crime and immorality of every kind and degree, is logical and active. So truly is this the case, that the increase of the former is sure to show a corresponding increase of the latter. We must check the incoming tide of drunkenness, or we shall be destroyed by crime and immorality.

2. An *impure press* is a tremendous agent in corrupting morals and inciting to crime. An examination of the several forms which the increase of crime and immorality takes on—such as marital infidelity, divorce, prostitution, bastardy, suicides, murders, robberies, and youthful depravities—points direct to a vitiated, demoralized press as one of the exciting causes. Dime novels, story papers full of lust and "blood and thunder"; obscene illustrated magazines and *Police Gazette*s; divorce and seduction trials, spread out in all their disgusting details in our daily papers, and the sensational and corrupting class of fiction so extensively read in these days even by the better class of the adult population—such seed, sown broadcast over the land, is sure to produce such a harvest of wickedness as we are reaping in this land. The French novel, which constitutes to-day the staple of popular reading in France, is corrupt to its core—99 out of every 100 works of fiction being based on conjugal infidelity; while in Germany it is said that "80% of all its popular

dramas are from the French," and illustrate the same feature of French life! Is it any marvel that Paris is a great brothel-house, and Berlin, Vienna, Hamburg, Leipzig, Dresden and Magdeburg are but little better?

3. The concentration and crowding of so great a population into cities, is fast telling on the morals of the nation. The rapid growth of cities, drawing from the country into these great centres, is a serious problem now confronting us; and what the ultimate result will be it is difficult to say. Thirty years have shown an advance of urban population from one-eighth of the entire population (12.5 per cent.) in 1850 to nine-fortieths (22.5) per cent. in 1880. The quiet and simple life of rural districts feels the influence of the city, so that urban and suburban excitements and temptations reach the majority of an entire population. The effect of density of population, and other conditions of city life, are unquestionably favorable to evil. The crowds of young men drawn thither, away from the restraints of home, and lost in a great crowd, fall an easy prey to temptation. Vice lures on every hand. Association is corrupting, and emboldens vice. Moral sentiment is low. Example leads astray, and concealment is a powerful plea. Our cities are the centres of crime in its most appalling forms. Our cities are the hotbeds of depravity; the schools which educate and graduate the main portion of our immoral men and women, and give so low and vitiated a tone to the morals of the nation. Our cities must be reformed and evangelized, or, in time and at no distant day, they will corrupt and demoralize the nation beyond the endurance of a righteous God.

4. We have bare space to glance at but one more curse—the administration of justice. Rum and politics interfere sadly with the course of justice. Whole-some laws are not enforced: instance our license laws, and laws against gambling, and against distributing obscene prints, and printing and selling bad reading of any kind. It is difficult to convict criminals on the most conclu-

sive evidence. Justice is extremely tardy in its operations, and very unequal in visiting punishment on offenders. Money, position, technicality, special pleading, the arts of attorneys, and favoritism on the bench, have far too much influence in our courts of justice. A general and radical reform is demanded in the interest of good morals.

Housing the Poor in London and New York.

It is no expensive thing to be poor.—FANNY FERN.

The gods and avenging furies are the protectors of the poor.—HOMER.

Did not I weep for him that was in trouble? Was not my soul grieved for the poor?—Job xxx: 25.

LONDON.

The first official response to "The Bitter Cry of Outcast London" is the recent report of the Royal Commission appointed to inquire into the housing of the poor in London and other British cities. On this large and important commission were the Prince of Wales, the Marquis of Salisbury, Cardinal Manning, Sir Richard Cross, and many other eminent dignitaries. Many of these persons have long been identified with legislation for enforcing sanitary laws and ameliorating the condition of the poor of London. They have been dealing with the same hard problem, so recently studied in New York City by the Tenement House Commission, who reported to the last State Legislature. In several respects the two commissions arrive at the same conclusions.

In the opinion of the English Commission the limit of overcrowding has been reached in the slums of London, and yet many of the tenement districts of New York are still more densely crowded. The worst cases cited in the report is that of a family of 8 or 9 found in one room, and 17 persons occupying 3 rooms: New York is worse still. Some of the London houses are poorly built, and the occupants suffer from bad drainage, and from the want of closets. The demolition of houses not fit to be inhabited, under the Cross and Torrens

acts, seems to have done as much harm as good. The removal of these dwellings has increased the overcrowding of adjoining slums and raised the rents there. The rents are maintained at a very high rate, partly by the influence of middlemen, who in some cases collect £100 a year for property and turn in only £20 to the landlord. While the condition of the poor in the slums is mainly due to poverty, high rents, demolitions, and extortions of house jobbers, yet it would be vastly improved if the authorities would enforce existing laws. The failure is in administration rather than in legislation. One important law has been a dead letter for thirty years, and in many districts no attempts have been made to enforce other laws that were intended to remove some of the greatest evils that the commission has dealt with. Many of the vestries and district boards that have the sanitary condition of the city in their keeping are controlled by members who own property in the slums or are interested in grog shops. In some districts these members have prevented the enforcement of sanitary laws by open vote. The remedy seems to be a livelier interest on the part of residents.

So there are in London, as well as in New York, good sanitary laws that are not enforced, and landlords who exert a bad influence upon local authorities. One of our own Tenement House Commissioners justly observes: "The chief difficulty seems to be to secure men of capacity, courage and probity as administrators, and also to obtain competent subordinates in the face of political influence and of the miserably low pay." More inspectors are needed in London, as they are in New York, where we are soon to have them.

The English Commission goes far beyond our own in the way of suggesting remedies, some of which are quite Socialistic in tendency. The prisons in the overcrowded districts cover 42 acres, and the Commission recommend that these prisons be removed and the land used for dwellings. The Marquis of Salisbury suggests that this land be sold

for less than the market price. Ten of the Commissioners agree in recommending legislation to enable a leaseholder to acquire freehold interest on "equitable terms." Mr. Gray goes further: advocating the acquisition of land in and around cities by the municipalities, and urging that rural and sanitary authorities should be empowered to erect dwellings "to any extent that may be necessary." The entire Commission suggests that it would be well to lend money for the construction of laborers' dwellings at 3½%, instead of 3¼%, which is the rate required by law. The problem is more difficult of solution in London than here, owing to a complicated system of local government and the British system of land tenure.

NEW YORK.

The city contains about 26,000 tenement houses, in which are domiciled over 500,000 persons. Some districts are more densely crowded than others, and have a larger population to the acre than any other city in the world. While many districts within the last few years have been bettered in general appearance, and a greatly improved class of buildings are being erected, yet life, among all our tenement-house population, is socially and morally corrupt to its very centre, and poverty, pauperism, and crime flourish with little or no restraint or relief. The public peace, health and morals are also greatly endangered by such a state of things. Some important legislation has been secured by the agitation of the subject during the past few years. The sanitary laws of the city have been made more stringent. Experiments have been made on a large scale in building first-class tenement houses, with the best possible sanitary conditions. The law recently enacted restricting the height of buildings is also an important one.

But the most hopeful form of improvement lies in the direction of a wise Christian supervision of the inmates of these great receptacles. The reform instituted a few years since on a small scale in New York, bids fair to lead to most important results. The experiment

which Miss Dow has made, as superintendent of several large tenements in one of the most wretched parts of the city, is eminently satisfactory. A complete transformation was effected in a comparatively brief space of time. The experiment is being tried by others with similar results, and will be repeated all over the city, and in other cities and large towns throughout the country

where such a population centres. If the experiment is faithfully made, and made on strict humanitarian and Christian principles, the condition of the poor in all our great centres of population will be essentially changed for the better, and one of the greatest dangers which now threaten the health and morals of our cities, and through them the country at large, will be averted.

EDITORIAL NOTES.

American Institute of Christian Philosophy.

CUMGRIVEN will be interested in the following notice: Two Summer schools will be held in connection with this useful Institution the present season, and a series of timely Lectures is arranged for the occasion. The first will be held at Asbury Park, and at Key East, N. J., beginning at Asbury Park, on Tuesday, July 21, and continuing until Tuesday, July 28; and then at Key East, N. J., from Wednesday, July 29, till Saturday, Aug. 1. A Lecture will be delivered on each of these eleven days by some distinguished scholar or writer on a topic of special interest.

The Second Summer school will begin at Richfield Springs, N. Y., on Thursday, Aug. 20, and will be continued till Wednesday, Aug. 26. The lecturers in the latter course are: Dr. Deems, President of the Institute; Dr. Buttz, Pres. of Drew Theo. Seminary; Prof. Addison Ballard, Lafayette College; Dr. C. McCook, Philadelphia; Dr. Munger, of North Adams, Mass.; and Dr. McCrack-

en, University of the City of New York.

These several places are easy of access and most delightful; two by the seaside, near New York city, and the other at one of the most charming places of summer resort in central New York. The occasion will afford refreshment and delight alike to the mind and the body.

Symposium on Prohibition.

The next paper in the series on this subject will be by Dr. Daniel Curry, Editor of *The Methodist Review*, in the August number, who will be followed by Mr. Joseph Cook, of Boston. Then Dr. Howard Crosby will be heard, who will be succeeded by Dr. Herrick Johnson, of Chicago. By the time this Symposium is completed a writer advocating nearly every side of the important question involved will have participated in the discussion. We know of no surer way to truth and harmony; and we ask our readers to patiently, carefully, and candidly weigh the arguments presented.

QUERIES AND ANSWERS.

"E. C. J."—How can I meet the objection of an anti-Prohibitionist that Christ made wine at the marriage in Cana, and hence approved of its use? A: In the days of Christ several beverages, wines, were made from the juice of the grape: 1. The simple juice, unfermented; 2, the same juice boiled, to keep it sweet and unfermented; 3, the fermented juice. In support of this view we cite the late Prof. Moses Stuart, Prof. Tayler Lewis, Dr. Eliphalet Nott, Dr. J. R. Lees, and Dr. Norman Kerr,

of England. Alcoholic wine is made with more difficulty in a warm country, such as Palestine, than here. If the temperature be over 75°, the grape-juice will ferment into vinegar, instead of into wine. Without entering into the discussion that has raged over the question, common-sense seems to indicate the position taken by Dr. Nott as the only safe one, viz.: "As to the wine at Cana of Galilee, if it be arrogant to assume that it was certainly not intoxicating, it is no less arrogant to

assume that it certainly was intoxicating." (Temperance Lectures, p. 139.)

"Pastor."—"Three years ago I contributed out of my salary \$500 toward the expenses of my Church. Since then my congregation has increased. I do not know of any defection, but have reason to believe that I have steadily gained in their love and appreciation—but I am at a loss to understand a continually increasing deficiency in the Church revenues (we have the envelope, instead of the pew-rental system) and a seeming necessity each year for a larger contribution from my slender means. How would you account for it?"—A.: In our opinion this minister made a fatal mistake in offering his first donation. Human nature is such—even in the semi-sanctified hearts of church members—that a congregation is apt to hang upon the liberality of any one who seems willing to bear their burdens. The clergyman is unwise who allows his people to depend in the least upon his purse, or gives them the impression that the secular contract with him is not to be kept to the letter. There may be emergencies in which the pastor should contribute; but let him do it independently of his pastoral relation, as any member of the Church would give. We could name a score of Churches whose liberality has been paralysed by similar mistakes. This brother owes it to both himself and his people to retire from the position of their benefactor in money matters. They should be made to realize their meanness in taking of him \$500, when a deficiency of that amount would hardly average \$1 if distributed among the congregation.

"I enclose you a passage taken from 'The Expanse of the Heavens,' by Richard A. Proctor. Mr. Proctor attributes this to Jean Paul Richter. Is there any such passage in Richter's works, and, if so, where? Or, is it simply 'adapted' from 'A Dream on the Universe,' in 'Wit, Wisdom and Philosophy,' by J. P. Richter, p. 172 of 'The Standard Library Series'? Can you or any of your correspondents shed light on the subject?"

"Chicago.

"D. H. T."

The following is the passage referred to:

FROM THE "EXPANSE OF THE HEAVENS."

"God called up from dreams a man into the vestibule of heaven, saying, Come thou thither, and see the glory of my house. And to the angels which stood around his throne he said, Take him, strip from him his robes of flesh; cleanse his vision and put a new breath into his nostrils, only touch not with any change his human heart, the heart that weeps and trembles.

"It was done; and with a mighty angel for his guide the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wings they passed through zahas of darkness; through wildernesses of death, that divided the worlds of life; some times they swept over frontiers that were quickening under prophetic motions from God. Then from a distance, which is counted in heaven, light dawned for a time through a shapeless film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

"Then came the eternities of twilight, that revealed but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar—that by counterpositions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, reared, rose, at altitude, by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities around; above was below, and below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as thus they tilted over abysmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths were coming, were nearing, were at hand!

"Then the man sighed and stopped, shuddered and wept. His overlaid heart uttered itself in tears, and he said, 'Angel, I will go no farther; for the spirit of man acheth with infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite, for end I see there is none. And from all the listening stars that shone around issued a choral voice, The man speaketh truly; end there is none that ever yet we heard of. End is there none? the angel solemnly demanded. Is there indeed no end? and is this the sorrow that fills?

"But no voice answered, that he might answer himself. Then the angel threw up his glo-

rious hands to the heaven of heavens, saying, End is there none to the universe of God. Lo, also, there is no beginning!"

"Time Spent on a Sermon."

"J. W. P."—In *THE HOMILETIC REVIEW* (p. 176), it is said that

"Some of the first sermons of a young man may, with advantage, receive the thought and labor of weeks, and even months, instead of days,' and that 'Dr. Lyman Beecher often spent two weeks on a sermon.' It will add great value to this information if you will please disclose the plan by which the young preacher can spend 'weeks, and even months,' on one sermon, when every week he must prepare at least two.

"J. W. P."

—A. The "plan" is feasible. It is, of course, the *occasional*, not the regular sermon, to which the advice applies. The habit of an occasional sermon, on which the preacher has concentrated his best thoughts and studies for a considerable time—a sermon in which he does his level best—is a wise one, and productive of much good. As a discipline to his own mind and mental habits, it is invaluable: as a means of elevating his ministry in the estima-

tion of his people and strengthening his hold upon them, it cannot be overestimated. A *dead-level ministry will soon become monotonous and the people will tire of it.* Now and then plant an Alps on the plain, and force your people to look up and admire. Remember that "great" sermons, even of great men, are a *growth*. They are not thrown off at a sitting. They are in the mind and on the heart for days and weeks, and it may be months, simmering, taking shape, striking down their roots, and gathering the elements of power, till, in the fulness of time, the sermon is produced. In the meanwhile this mental process for an unusual and concentrated effort, has not retarded, but really aided, in the preparation of the ordinary sermon. A half-dozen sermons each year, showing thorough investigation, a wide range of study, a broad sweep of thought, and a mastery of your theme, will do more for your reputation, and usefulness, it may be, than all your other sermons.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

(Continued from page 552, June number.)

However much reason, Scripture and history may be on the side of Protestantism, it is but too evident that these are by no means always the most potent factors in polemics, especially when strong feelings are aroused. In zeal, to say nothing of fanaticism, the Catholic writers are certainly not behind Protestants. Rome has the advantage of unity and organization. The independence of Protestantism is its intellectual strength; but this very independence is often a source of weakness on account of its individualism. Sometimes liberals and social democrats do not hesitate to go with the Catholics, if in this way they can secure their political ends. The Old Catholics have not grown in number and influence as much as was expected, nor has there been active co-operation between them and Protestantism. Appeals are now, however, made in Evangelical journals to aid them in building a church, and it may be that they will be drawn nearer each other. What strikes us most of all in the Catholic Church of Germany, is not any increase in numbers, but the marked revival of zeal and the supremacy of ultramontane views. It seems as if the whole Church had become an embodiment of Jesuitism. It is surely a strange spectacle we are called to wit-

ness: while Romanism is losing its hold on nominally Catholic countries, as Italy, France, and Belgium, it is developing the greatest strength and most aggressive spirit in Protestant countries, namely Germany, Switzerland, Holland, England, Scotland and America.

In Prussia, the land of the *Culturkampf*, there were in 1882, 17,659,114, Evangelical Christians, 9,220,326 Catholics, and 357,554 Jews.

While the conservative tendency is predominant the progressive spirit is also found and is promoted by the discussions and surroundings of the German Catholic Church. This spirit is seen in two articles by Prof. Dr. Linsenmann, entitled "Reflections on the Spirit of the Christian Cultus," in the *Theologische Quartalschrift*, which is edited by the Catholic theological professors in Tuebingen. He distinguishes carefully between the symbolical and literal, the expedient and essential in worship. While maintaining the divine authority of the Church in establishing liturgical forms, he also claims that the subjective states of individuals must be considered, and advocates a degree of freedom as essential to the life of the Church. There must therefore be variety to meet individual needs; but unity must pervade this variety and make of it an organism. Worship is to lift the soul from the ordinary level to com-

munion with God; and the church building, with its treasures of art and all its services, is to promote this end. To be stationary means stagnation and death; the intellectual and spiritual treasures of religion must be developed. The author himself gives a summary of his views at the close of his second article. 1. The subjective element or feeling of the individual cannot be made the controlling principle in divine services. The believer must subject his personal religious needs to the institutions of the Church and to the rights and claims of the totality. "Our cultus excludes all sentimentality. . . . Earnestness and severity are much more readily harmonized with religion than effeminacy. But there must be no estrangement between the liturgy and the believing people: the divine service must not ignore the congregation of the laity, and the aim to edify must never be wholly ignored." 2. The preaching of the word is emphasized. "The liturgy as a service of sacrifice and prayer in the Church must never interfere with the service of the word. . . . The high significance of the sermon for the whole life of the divine service has never been questioned, and the neglect of the sermon for the sake of the liturgy does not lie in the spirit of the Church but must be regarded as a perversion." The author is evidently obliged here to distinguish between the ideal and the historic Church; for when has the latter encouraged the preaching of the word as a regular part of divine service? But the faithful Catholic always represents a desirable ideal as a reality—in spirit if not in fact. 3 and 4 treat of the relation of art to religion. Art is not to be taken for cultus; to do so is to mistake means for the end. "We do not favor the so-called æsthetic Catholicism, nor those attendants at service who do not come to hear the mass of the priest but one by Haydn or Beethoven. . . . The Church and art belong together; but in the Church the ministers must rule and not the artists. . . . Æsthetics may teach us what is beautiful, and we shall be pleased to learn from it; but the Church must teach us what is religious and holy. Perhaps artists must learn more from the Church, than the Church from them." 5. "The freedom granted by the spirit and laws of the Church must not be restrained." He holds that this freedom promotes spontaneity in worship, while in art it signifies inspiration, progress and the very atmosphere of life. "Compulsion makes lazy, dull, slavish; but freedom produces its own impulses, is the fruit of thought, the mother of invention and of all higher culture. Whatever in the religious life must be enforced by means of laws and ordinances will not lead beyond what is enforced, petty and slavish." 6. "Finally, let us warn against the narrow Judaistic spirit in the conduct of the religious services and in the art connected therewith, and against the zeal for the secondary and the sensible when the proper spiritualism of divine service has been lost. Should not the fate of Juda-

ism serve as a warning to us, which with painful rigor attended to the outward observances and ceremonies, and in undisturbed confidence clung to the law and the temple, but had lost the spirit of its religion and did not recognize its kindness?" Much of the article breathes an Evangelical spirit, and the closing words are significant: "If God spared not his temple at Jerusalem, on which such exalted promises rested, neither will our temples and altars be spared, but they will fall to pieces or be given to others, if over the smaller matters, as ceremonies, rubrics, style in art, we forget the weightiest, namely the spiritual edification of the kingdom of God."

PHILOSOPHY AND THEOLOGY.

GERMAN thought is celebrated for its efforts to get at the first principles of all thinking, and when these are supposed to have been found, it wants to look behind them to see what comes before the first. This tendency accounts for the depth, but also for many of the vagaries of German philosophy. Its mission being to explain the nature and the genesis of things, its fundamental character has given it great influence on theology and religion, as well as in all other departments of thought; and frequently the philosopher's speculations, wrought out in his study and proclaimed in the university, have found an echo in the pulpit. In no other land has philosophy been so potent in shaping the religious thinking. The critical and historical researches for half a century, which made such an ado in the theological world, have frequently been determined by speculative theories rather than by historical research. It was first postulated what can and must occur, and then history was ransacked to prove that it did really take place. The arrogance of a false speculation and its pernicious results have done much to dethrone philosophy, and metaphysical inquiries are now below par in the land of metaphysics. In other departments of philosophy, especially in logic and ethics, there is, however, much activity. But no school predominates: it is a period of criticism, scepticism and eclecticism, the great aim being rather to find a new basis for philosophy than to perpetuate any existing system. The rapid changes in the philosophical systems have made it evident that whatever theology may learn from philosophy, its dominion must be destroyed, if theology is to have any degree of stability. And a vigorous, growing theological school (that of Ritschl) declares that philosophy, especially metaphysics, shall be banished from theology.

Professor Dr. Weiss, of Tübingen, gives a review of the influence of philosophical on theological thought in the present century. (In *Theologische Studien aus Württemberg*, 2. Heft. First article.) He begins with a reference to the present efforts to make theology independent of science, especially of metaphysics and natural science. From these it can evidently more easily be separated than from the influence of

secular history, the theory of knowledge and psychology. "The feeling prevails that at last nothing will be left of theology as a science if the connection with the general science (philosophy) is destroyed." Faith must, indeed, be independent of secular investigation, and it must also be the basis of theology; but theology, if it is to be scientific, must remain in living communion with philosophical thought. The reformation freed faith from the fetters of traditional systems, but it soon became evident that the new religious life required a new theology with new relations to philosophy. Only temporarily has it been found possible to free religion from the influence of philosophical systems. Conflicts between theology and philosophy may be beneficial to both, leading them to examine their foundations. Both are imperfect and need revision. "Not that theology will be nearest the truth which is always most affected by the prevailing philosophical systems; nevertheless the progress of theology as a whole depends on its living contact with philosophy, using independently, for the development of doctrine, the philosophical impulses, which in the development of philosophy itself are purified and corrected." One-sided theological tendencies may also be valuable, in that they give new points of view, demand criticism and impel to an examination into what is valuable and abiding. In speaking of the influences to which German theology has been subject during this century, he distinguishes three periods. The first was controlled mainly by philosophical speculation and æsthetics. These determined the character of all higher culture. On the one hand Hegel is the most influential, but Schelling, Schleiermacher, Strauss, and Feuerbach, are also powerful. The influence exerted on theology tended ultimately to subject Christianity to the historico-critical method and to explain it as anthropomorphism. The æsthetic tendency was dominated chiefly by Goethe and the Romantic school. While these were the leading factors, there were of course others. Thus Schleiermacher, with all his philosophy, emphasized the emotional element in religion. Speculative idealism was particularly strong in the first three or four decades: its supremacy ended completely with the revolution in 1848. With this began a period of empirical, realistic tendencies, when speculation yielded to the exact investigation of facts. Natural science, history, philology, and in fact all departments of thought pursued this method, and speculation was depreciated and even treated with contempt. In this period materialism gained great power and material interests were developed. From 1870-75 there was a reaction which still continues. An effort was made to overcome the skeptical spirit and to get a new basis for philosophical thought by a return to Kant. This last period is to be discussed in the second article. Besides the dominant influences, the author states that all through the century there were

theologians who, largely under the influence of Schleiermacher, sought to learn from the speculative and empirical tendencies, without being controlled by either. Their influence is seen chiefly in dogmatics. Special mention is made of Nitzsch, Julius Mueller, Rothe, Martensen, Dörner, Landerer, Hofmann and Frank.

A peculiar interest attaches to the fundamental religious views of those who profess to occupy a purely philosophical standpoint. These views receive additional weight from the fact that they are answers to the old inquiry, whether thought can rest without resting in God. While some stop with the "Unconscious" as the source of all things, or with the "Unknowable," or with "Atoms and Force," many are impelled to seek until they find a "Spirit." In the second edition of his book on the *Feelings*, (*Das Gefühlsleben*) J. W. Nahlowsky claims that through reflection, through his emotions and through the conflicts of his will, man is led to ethical monotheism, to the idea of a mighty, wise and holy God. An author who has written chiefly on mathematics, H. F. T. Beyda, has published a book on *Being and Becoming* (*Das Sein und das Werden*). The views based on his philosophical and mathematical standpoint which interest us most, are those on God and Immortality. He calls God the highest Reason and Spirit. He must be living, must will and think, and when his activity is considered it must always be taken into account that He is a Spirit and has will. Predestination has been an objection to prayer, but it has been correctly answered, that if God has foreordained anything, He may also have foreordained to hear prayer. Respecting the existence of evil, he holds that God needs no justification, least of all from man and before men. It is always to be postulated that good, and good only, comes from God, and that evil is but a limitation in which the good cannot be realized. He claims, however, that all will eventually serve to promote the realization of the good. Our sole aim should be perfection in the good, which perfection consists in approach to God. Respecting the immortality of the soul, he says that faith in it presupposes the existence of God. "It appears to be impossible to believe in the immortality of the soul without faith in the divine existence; but it also seems to be self-evident that the doctrine of the soul's immortality must soon follow, if once faith in the existence of God as the highest Reason or Spirit has been established." In the nature of soul he also finds an argument for its immortality. "One cannot well imagine the soul as material, but only as a certain active power which gives the body what we call life; hence we say at life's close that the soul departs from the body." This power or force, constituting the soul, continues after death. "An argument for immortality is also found in the claim that faith in it is implanted in us by nature, so that we cannot help believing in it, and that it is impossible to conceive that such a longing for

immortality could have been given if its fulfillment was not to take place. Here also the proof rests on confidence in divine omnipotence, which orders all things with wise and benevolent design for the good of the creature." But whatever our faith may be, we should do good because it is good, and avoid evil because it is evil, and not imagine that merit can be earned, or that claims of rewards can be substantiated. "Whoever has a firm faith in an all-wise, gracious and omnipotent Creator, will not be affected by any doubts respecting his immortality, but knows how to conquer them and lives by faith." The book closes with the conviction that all religions will eventually harmonize in faith in a gracious God and the immortality of the soul.

The Knowability of God (Die Erkennbarkeit Gottes), by Dr. O. Bertling. The cosmological proof of the divine existence, including elements of the teleological and moral arguments is adopted. There must be a First Cause; the existence of intelligent beings in the world is proof that it is intelligent; conscience, with its disinterested motives, is proof that its motive is love, which love is to be realized especially in man. It is on the basis of the ethical that we rise to monotheism. We must recognize the qualitative difference between nature and spirit. As the ethical view first of all gives us a full idea of the divine being, so the end of all things is moral.

In ethics we have the border land of philosophy and religion, or rather the land which they have in common. Under the impulse of the doctrine of evolution, efforts are not wanting to account for morality as purely a natural product. By endowing beings with some kind of hunger, with an impulse to preserve life or to enlarge its advantages, or by getting them to move along the line of least resistance or least pain, it is imagined that ethics can be evolved. That materialistic ethics (which is really a misnomer) must be utilitarian, is self-evident. Morality has no objective standard; the subjective state of the individual, however produced, must be the ultimate appeal. I have just laid aside

a book which attempts to account for the origin of conscience on purely naturalistic principles; the outcome of the whole is, that morality is based on opinions and whims and inclinations, and of course must change with these. It is a pity that after robbing it of all that constitutes it *morality*, by making it a part of biology or natural history, the name should still be retained.

But numerous writers on philosophical ethics recognize the fact that its very existence presupposes God, immortality, reason in the universe, and a spirit in man that is not subject to the mechanism of nature. Some are led to the admission that reason has its limits, and that faith must supply the basis of ethics. So in *Prolegomena*, by Professor W. Windelband. Speculation leaves a gap which faith fills. "Whoever has a living religious conviction, possesses in it a conception of the mission which the divine command gives to the social life of man. In the divine order of the universe he sees the superior object, the design, to which society is to be made subject, and the religious mission in which he believes is the ultimate rule of conduct. From Plato to the present all forms of religious ethics have been based on this view." And he affirms that, in spite of all modern prejudices, this view is far more consistent and clear than the hedonistic theory of morals.

Professor A. Schoel, in a book on *Herbert's Philosophical Doctrine of Religion*, emphasizes the teleological view of nature, claiming that the unprejudiced, healthy mind cannot fail to discover the finger of God in the order of the universe. Superior to all real vital forces in the elements is the ideal unity of living beings, namely their beauty and design. These exist only for the beholder; they point to the highest artist. "The investigation of nature may, indeed, begin without religious contemplation, but cannot be completed without it, and this investigation will always be the support of religion." He regards the doctrine of descent as developed by Darwin and Haeckel as mere fiction, being nothing but a modern refinement of the old Indian doctrine of emanation.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

UNITED STATES.

Books.

Funk & Wagnalls. "The Oldest Church Manual, called the Teaching of the Twelve Apostles," by Philip Schaff, D.D. Since the discovery of the Codex Sinaiticus in 1859 by Prof. Tischendorf, no book has created such a sensation as the Teaching of the Twelve Apostles, discovered and published in 1883 by the Nicomedian Metropolitan Bryennios, who may justly be styled the Tischendorf of the Eastern Church. German, English and American scholars have run

a race of honorable rivalry in editions, translations and comments on this remarkable book. Even the popular press, secular and religious, has manifested an unusual interest in it, and every sect and theological party has been anxious to find in it aid and comfort for its peculiar creed, worship, polity and discipline. For that long lost book promised to give a summary of combined teaching of the inspired Apostles in the shape of a complete Manual of catechetical instruction and church members, and to answer a number of questions which were asked and

asked again, but never answered, or answered in contradictory ways to suit the taste and party interest of the questioner.

Of the large number of works on the *Didache*, that of Dr. Schaff, now published, is the latest and by far the fullest, as well as the most readable and interesting. He gives us the whole text in the Greek original and an English version in parallel columns, with explanatory foot notes, and all the kindred documents—the Epistle of Barnabas, the Shepherd of Hermas, the Apostolic Church Order, the Coptic Church Constitution, and the seventh book of the so-called Apostolical Constitutions—both in the original and in English, with notes. But the greater part of the work is taken up with thorough discussions of the catechetical instruction, the mode of baptism, the celebration of the Lord's Supper and the Agape, the Church officers, Apostles, Prophets, Bishops and Deacons spoken of in the *Didache*, and its genuineness, time and place of composition and practical value. The state of the Church presupposed in the *Didache* is throughout compared with the preceding state in the Apostolic age, and with the succeeding state in the second century. The book gives thus a very lively picture of the post-Apostolic age, or the period between 70 and 100. The baptismal question is treated with exhaustive fullness, and illustrated by the oldest pictures in the Roman Catacombs. Those chapters will especially interest those who lay stress on the mode of baptism.

The volume receives additional value by the fac-similes of the Jerusalem MS., and the photograph of the Jerusalem Monastery, which the author was so fortunate as to obtain through influential friends in Constantinople. Dr. Bryennio, the discoverer and first editor of the *Didache*, has taken a special interest in this work. He sent to Dr. Schaff his photograph, together with a letter and autobiographical sketch, which are printed at the close in Greek and English. In return for these favors the book is appropriately dedicated to the Metropolitan of Nicomedia in classical Latin.

Dodd, Mead & Co. "History of the Huguenot Emigration to America." By Charles W. Baird, D.D. 2 vols. 8vo, with Illustrations and Maps. The story of the Huguenot emigration to America, after the Revocation of the Edict of Nantes, has remained till now unwritten. This has not been due to a lack of interest in the subject, nor to a failure to recognize its importance. Many a glowing tribute has been paid to the memory of the persecuted exiles, and a high estimate has been formed of the value of the contributions made by them to the American character. The entire literature of the subject may be said to consist of little more than a few newspaper and magazine articles, and a few valuable monographs relating to local settlements. The present work is the fruit of investigations made in France, England and our own country during the last ten or twelve years. The materials used

have been found largely in unpublished documents. The work bears throughout evidence of painstaking care in the matter of investigation, and skill and judgment in arranging his materials. The author has long been favorably known as a close student and an accomplished writer. The present work lays the public under great obligation to him. It is exceedingly interesting as a matter of History, and a highly valuable contribution to Huguenot literature. It includes only the part of the emigration relating to New England. In another work Dr. Baird proposes to treat of the settlement in the Middle and Southern States or provinces. The public will await the completion of the History with great interest.

Board of Publication of the Reformed Church in America. "Centennial of the Theological Seminary of the Reformed Church in America" (formerly Ref. Prot. Dutch Church). This venerable institution is the first of its kind in the land to celebrate a Centennial anniversary. The occasion was one of extraordinary interest. A very large attendance from various parts of the country, and by representatives of similar institutions and of various Christian bodies, gave dignity and importance to it. Besides the Historical Discourse, several special papers were read, and there were also many letters and speeches of congratulation. The interest excited by the celebration was intense. It was fitting that a full account of the proceedings should be preserved as a memorial of the occasion; and a resolution was adopted to this effect, and a suitable committee was appointed to carry it into effect. That committee—consisting of Prof. David D. Demarest, Paul D. Van Cleef, D.D., and Edward T. Corwin—have executed the task imposed upon it, and in a way highly creditable to themselves as editors, as well as satisfactory to the institution and all who took part in the centennial exercises. Faithfully and thoroughly have they done their work; and the result is a large, imposing and beautiful royal octavo of 526 pages. It contains not only a full account of the anniversary exercises, but a large amount of historical collateral matter of special interest to all the friends of the Seminary and the Church to which it belongs. The volume ought to find a place in every "Reformed" family in the land. It also possesses a general interest for all denominations. It is from the press of Rogers & Sherwood, who have done themselves credit in the entire mechanical execution of the book.

American Baptist Publication Society. "Chaplain Smith and the Baptists; or, Life, Journals, Letters and Addresses of the Rev. Ezekiah Smith, D.D." The author of this voluminous volume, a century ago, was a prominent character among the Baptist ministers of this country. During the Revolutionary war he was chaplain in the American army, and his diary is full of the interest which the notes of such an observer of current and stirring events might naturally be expected to possess. Before he entered the

army he was pastor of the Baptist Church at Haverhill, Mass., and resumed his labors there at the end of the war. His prominent position brought him into close relation with most of the distinguished Baptists of his era; and hence this volume abounds in notices of them and their doings. The volume is a valuable addition to the Baptist history of the country. The editor of the work, Reuben Aldridge Guild, LL.D., Librarian of Brown University, is favorably known to the public by his "Life, Times and Correspondence of James Manning," "History of Brown University," etc.

Charles Scribner's Sons. "Assyriology; its Use and Abuse in Old Testament Study," by Professor Francis Brown. This little volume bears on a very important subject. Recent discoveries shed new light on the historical books of the Old Testament, and the danger is that these very discoveries will lead to wild speculation and unsound conclusions. The object of this essay is to put the subject in its true light, and furnish the means of turning to a wise and useful purpose these recent discoveries and whatever pertains to Assyriology.

William Briggs (Toronto, Can.) "Studies in the Gospel according to St. John," by the Rev. J. Cyddylan Jones. The author of this volume is a pastor in Cardiff, Wales. He has already issued a series of Studies in Matthew, as well as a series of Studies in the Acts. They are all bright, eloquent and instructive, and they afford an excellent example of modern Welsh ability in the pulpit. Those who have enjoyed the reading of the earlier volumes will be ready to give this new one a hearty welcome.

Christian Publishing Company (St. Louis). "Explanatory Notes on the International Sunday-school Lessons for 1895," by E.W. Herndon, Editor Christian Quarterly Review. This volume comes to us in the middle of the year, and we have the advantage of a previous study of the usual manuals of exposition earlier. It is issued in the interest of the Christian denomination, and, where there is an easy opportunity, suggests the peculiar tenets held by that people. The book is not very bright, and certainly lacks freshness; it is far behind those in use in the schools commonly; the illustrations are coarse, and the cuts of Jerusalem and the Jordan are quite unnecessarily inaccurate.

J. L. Batchelder (Chicago). "The Light of Life," by J. L. Batchelder. This book takes up such subjects as "God—a Spirit"; "Miracles—Credible and Rational"; "Fidelity in the Pulpit"; "A Holy Life." It discusses these and other vital questions with enthusiasm, and so it constitutes a zealous defence of the whole system of faith. The author displays a wide reading, and some will be interested in his volume as a collection of valuable opinions which he has gathered from many sources.

Periodicals.

North American Review (May and June). "Has Christianity Benefited Woman?" by Elizabeth Cady Stanton and Bishop J. L. Spalding. "Why Crime is Increasing," by Pres. J. L. Pickard. "The Tardiness of Justice," by Judge W. L. Learned. "What is the Catholic School Policy?" by M. C. O'Byrne and Bishop John J. Keane. "How shall Women Dress?" by divers writers. Each of these papers is worth reading. Mrs. Stanton's contribution is as bitter in spirit as it is false in fact, and is worthily answered by Bishop Spalding. Judge Learned's brief paper is timely, and exposes and denounces a great wrong. "Men," he says, "can bear what they believe to be a wrong decision, if it be made promptly; but they cannot bear the uncertainties of delay. If a plaintiff must wait six or eight years for his rights, now encouraged by a favorable decision, and then disheartened by a reversal, until, after three or four trials and twice as many appeals, he succeeds at last, he will learn in the end that, on the whole, he would have been wiser never to have prosecuted his claim. He will ask himself sadly, what kind of justice is that which in expense costs as much as it gives, and in anxiety costs more?"—The "Catholic School" article presents both sides of this momentous question in a strong light. The time has come for the inquiry to be made, whether the Church of Rome, or any schools founded under its auspices, can be trusted as a factor in educating children into good citizenship. The demand made at the Plenary Council of Baltimore for "such a division of the school tax as will enable the bishops to place their schools on a level with the public schools," is a serious one, and common sense requires us to consider the probability, in the event of such a division of public money, of the Catholic schools ever attaining this level. Mr. O'Byrne clearly shows that Roman Catholic education cannot be trusted, either as it regards morality, intelligence, or religious freedom.—"How shall Women Dress?" is a very serious question, and it is not a little amusing to read the various and somewhat conflicting answers given to it.

The American Church Review (April). "The Restoration of Catholic Unity," by William Chauncy Langdon. After stating the changes which have occurred, making a truly Catholic unity within reach of our American Christianity, the writer claims and aims to show that the experiences of the generation now passing away have effected such internal changes, and largely removed the only insuperable obstacles to such a re-union of the Churches; and that they have illustrated, before the face of the whole Christian world, the utter needlessness of our Christian divisions; that the nature of the issues which have now arisen between Christian faith and the faithlessness, and even the reckless godlessness of the present time, has furnished the

sufficient motive; and that a study of the prevailing tendencies and currents of public thinking will reveal grounds for hope that no thoroughly honest, earnest, and wise leading in this direction will from this time forward lack an effective support and a resolute following.

Christian Thought (May and June). "Genesis—Scriptural and Extra-Scriptural;" by Jesse B. Thomas, D.D. An article of unusual interest and great power. The writer handles the "New Criticism" theory and methods in reference to the Pentateuchal question, and especially of the book of Genesis, with decided vigor and ability. He claims and shows that four dominant ideas are apparent in the book of Genesis, viz.: 1. That of "beginning," making it a book of *origins*. 2. That of "begetting," making it a book of *continuous genealogy*. 3. That of "bringing forth," making it a book of *generations, or epochal life histories*. 4. That of "going forth," making it a book of *progress by emergency*.

Southern Presbyterian Review (April). "Modern Homiletics;" by Rev. Samuel M. Smith. There are many things in this long paper well and effectively said. Many of the writer's objections to the modern mode of sermonizing and preaching are sound, and his criticisms worthy of consideration, though often unnecessarily severe. His reasons in favor of written sermons *ex tempore*, are cogent and very strongly put. He shows familiarity with the literature of the subject; and, read with discrimination, the paper will be helpful.

Methodist Review (May). "The Doctrine of the Atonement," by R. Crook, LL. D. "Methodist Church Polity," by W. S. Edwards, D.D. Dr. Crook's article is a strong one from his denominational standpoint. He claims that Evangelical Arminianism, as embodied in modern Methodism, leaving philosophical theories aside, leaves the Bible to speak for itself, and "so by the blessing of God it has restored to the Church catholic the theology of the New Testament." The drift and main purpose of the paper is to examine the broad contrast between Augustinianism and Evangelical Arminianism.

GREAT BRITAIN.

British Quarterly (April). "The Alexandrian Type of Christianity" and "Religion in London" are noteworthy articles. Mr. Maurice, in a recent letter, urged the desirability of a fuller study of the early Christian writers of Alexandria. For centuries the Church of the West has been so effectually moulded by the one mastermind of Augustine that it requires an effort to perceive that any other type of Christianity is possible, and whether it would have been better if some other type had been followed. The subject is one of more than historic interest, and the main aim of this article is to show that there is a tendency at present to drift from the position of Augustine to that of Origen, or rather—since the older thought has no perceptible influence on the movement—that there are many points

in which the early Alexandrian Christian writers have anticipated the idea and spirit, though not the scientific method of our age. The paper on "Religion in London" is exceedingly valuable. The statistics it presents as to the moral and religious condition of London, collected with painstaking care and believed to be accurate, are of vital interest to the Church at large. We cannot go into particulars here, save to say, that the broad result of the analysis of the figures given is, that for a population estimated last midsummer at 4,019,361, the aggregate means of public worship in London was for 1,388,792 persons, being at the rate of 34.55 per cent. This shows gratifying progress since 1851, as the following will show:

Proportion per cent. of the 1851. 1865. 1884.
population accommodated....29.6 31.8 34.55

The discouraging element in the case is the increasing disparity between the means of divine worship and the growing population. Estimating that provision should be made for 53 per cent., the deficiency in 1851—678,372—had risen to 940,437 in 1884. That is, if all able to attend public worship in London were simultaneously to flock to her churches and chapels, not far short of a million persons would be excluded. And even this is a far better showing than New York and other of our chief cities could make.

The Edinburgh Review (April). "Prince Bismarck Sketched by his Secretary," is a highly readable article, based on Busch "Sketches of Our Chancellor," the effect of which will tend to alleviate the severity of former judgments concerning the Chancellor and his public career, and in domestic and social life it presents him in an amiable light. Neither the book nor this review of it is a complete history or biography of Bismarck, but rather a collection of studies and sketches to supply materials for a characteristic portrait to be executed hereafter by some more skillful hand. "India: What can it Teach us?" A paper of considerable interest based on several works recently published in London and Paris, all bearing on the Religions of India. While each of the four books reviewed occupies a distinctive standpoint, they all relate to "Hinduism," chiefly in its religious aspect, viewing not only its growth, character and outcome, and tracing it to its root in Vedism, but seeking to fix its place in the general history of religions by a comparison of its primitive form with that of other religions. On this point two of these authors are at opposite poles. The article is long, but will repay a careful reading.

Contemporary Review (June). "Socialism and Atheism." The object of this paper is to place Christian and anti-Christian Socialism into juxtaposition in order to see, by way of comparison and contrast, their mutual relations as social forces in the present day affecting, sometimes conjointly, and at other times in contrary directions, the general course of social evolu-

tion. The subject is full of peculiar interest; for if it be true with regard to general history that "the two things best worth attending to in history are not party intrigues, nor battles, nor dynastic affairs, nor even many Acts of Parliament; but the great movements of the economic forces of society on the one hand, and on the other the forms of religious opinion and ecclesiastical organization," it is all the more important to take note of the Socialistic movement, as a fact in contemporary history, both in its economic and religious aspects. As Socialism in politics tends to Republicanism, as in economics it tends to Communism, so in matters of religion it tends to Atheism, though, perhaps, it is too much to say with the Christian Social organ of Catholic Germany, that "Atheism is at the root of every form of Socialism." Nor is it very hard to account for this alliance of Socialism and Atheism. It is to a great extent the result of the materialistic tendencies of modern science and mechanical views of the universe

entertained by leading scientists. The fact in itself is of some significance, that the same year saw the publication of Mr. Darwin's "Origin of Species," and that of the textbook of social democracy, the work on "Capital" by Karl Marx. But, as one of the leading spirits of Socialism, Bebel, said in the debate on the Socialist laws in the German Diet: "With regard to Atheism our standpoint is simply that of the scientific materialistic view of the universe which . . . is not, however, our work: it has been called into existence without our agitation, literature, or activity; but, in the truest and fullest sense of the word, it is entirely the product of science in its modern development during the present century."

Fortnightly Review (June) has no paper of marked interest, but several that are readable: as "Eton in Eighty-Five," "The Queen and her Family," "Wyclif and the Bible," "Paris as an English Residence," and "Peace with Russia."

PRACTICAL ASTRONOMY.

BY ROYAL HILL.*

The heavens declare the glory of God; and the Armament sheweth his handiwork.—Ps. xix: 1.

The Location of the Stars for July.

JULY 1st, 8:30 P.M. As we again face the south point of the horizon at this hour, the last stars of the large constellation Virgo are passing the meridian; its principal star, Spica, being nearly two hours to the west. Another Zodiac constellation, Libra—The Scales—occupies the place of honor. This is one of the smallest constellations of the Zodiac, the sun passing through it in twenty-three days—between the 29th of October and the 21st of November. Libra is well marked by the two stars of the 3d magnitude that we see before us, somewhat more than half way up the sky. Of these, the highest one is exactly on the meridian at this moment; the other, which is lower in the sky, has already passed to the west about half an hour. The latter is remarkable in that it lies almost exactly in the path of the sun, which passes close to it on the 6th of November.

Arcturus—which, next to Sirius, is the brightest star visible in northern latitudes—is now just one hour to the west of our point of observation. The constellation of the Northern Crown is just coming to the meridian at this moment; Alphecca, the brightest of the seven stars that form the band of the crown, being 15 minutes to the east. Still further to the east is the lovely summer star, Lyra. About midnight it will pass the meridian, and will then be very nearly overhead.

About an hour to the east of our point of observation, and about halfway up the sky, another

very beautiful object engages our attention. It is a large and very conspicuous cross, inclined somewhat to the west. The upright of the cross is formed of six stars—a single one at each end, and two pairs along the line. The transverse bar has only two stars, a line from which will strike very near the highest star of Libra. This cross takes in part of two constellations: the three upper stars of the upright and the right-hand star of the beam being in The Serpent, the other four being in Ophiuchus, The Serpent Bearer, from which constellation the figure takes its name—The Cross of Ophiuchus.

Low down in the south, a little east of the meridian, are a number of stars forming a curved line, and near them a very beautiful red star. This is Antares, the principal star of the Zodiac constellation Scorpius, the Scorpion. This region will well repay examination with a small telescope, or even an opera-glass, as it is full of beautiful stars disposed in pairs, and some of them colored.

If we turn to the north, we notice that that part of the Great Bear known as The Dipper, although it is very high up, has passed to the west of a meridian line. The Little Dipper, which includes all the conspicuous stars in the Little Bear, now stands upright; the North Star at the end of the handle being the lowest, and the bowl above. The brightest star in the bowl is Kochab. At the time Moses led Israel toward Palestine, Kochab was the North star, though it is never so near the Pole as the present North Star is now.

* Prepared for this publication by easy applications of directions in "Stars and Constellations."

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REVIEW SECTION.

I.—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. III.

BY HERRICK JOHNSON, D.D., CHICAGO, ILL.

THIS is not a question of mere theoretical interest or speculative curiosity; it is of profound significance in its practical bearings. It may involve a challenge of Christianity's one distinctive method of conquest. It certainly lifts an interrogation point right in front of the Church's chief agency for securing the coming of the Kingdom of God.

The question not only concerns the pulpit, but the pulpit at the point of its excellent glory. Were it a question of decline in learning or oratory or fervor or tact, it would not be of such wide and vital moment. But we are asked to consider whether the pulpit is declining in *power*. And power is the one attribute crowning all a minister's accomplishments. Power the pulpit must have, or be put aside as something neither the Church nor the world has any use for.

Let us define our terms; for in discussion like this we want exact limitations. We need to know just where we are placing our feet.

By "the pulpit" we are to understand the stated and orderly ministry of the Word. Not a John-the-Baptist prelude, nor a spasmodic burst of evangelism; but the established preaching of the gospel in the presence of organized congregations.

"Power" may be defined capability of producing an effect; intelligent power, the ability to produce a designed effect. As "the pulpit" is conspicuously designed for "salvation," in the broad, deep sense of that word—*i. e.*, for reaching and rescuing men, and building them up in Christ Jesus—the power of the pulpit is its ability to produce this single and supreme effect. Its power in any other direction is subordinate, and chiefly, if not wholly, determined by its weight of spiritual transformation. The pulpit is educational and reform-

atory, beyond a doubt. It is a social and civilizing force, contributive to the world's betterment in morals. But it gets its grand leverage for this social and moral uplifting from man's need as a sinner and its power as a salvation. And it is weakened even as an agency of education and reform, just as it fails to go to the roots of human society with its divine doctrine and life. Let its efficacy be made unmistakable there, and society throughout all its ramifications—socially, civilly, politically, educationally—will feel the outpush and the uplift.

Hence the political power of the pulpit need not enter into this discussion; nor the educational power; nor yet the literary; and certainly not the sacerdotal. When the pulpit's sacerdotal power was almost supreme, its might of spiritual transformation, by which "living epistles" are made, was at its lowest; whereas the world can furnish no such signal illustration of the potent voice of the pulpit in politics as that given during our Civil War—the potency being due to the very freedom of the American pulpit from priestly assumption and State alliance, and to its fidelity to the great commission unto the fulfillment of which it was ordained.

To this vital point, therefore, our question presses us: Is the pulpit declining in its power of commanding men's consciences, of holding them in a decent and reverent regard for God's Word, and of bringing them into harmony with the divine order and the power that "makes for righteousness?"

Those who hold that this decline of pulpit power has actually taken place, point to *certain conditions of society* as furnishing, in part at least, its cause and explanation. Some refer to the wider diffusion of knowledge in our time, the greatly quickened mental activity, and the far larger number of educated and trained minds, as the conditions making it impossible for the pulpit to hold its old place of influence. Others point to the rival agency of the press thundering the truth by metallic type, and multiplying the proclamation by the countless leaves of literature, as having lessened the power of the pulpit. Others, still, insist that the spirit of the times, as manifested in the prevalent form of unbelief, is at once both proof and cause of a waning pulpit power.

But it can easily be shown that the pulpit, relatively to the pew, has fully kept its place in the march of educational progress and scholarly culture. Undoubtedly the pulpit has quite wholly ceased to be that "Sir Oracle" on almost all matters, in which light it was sometimes viewed a century ago in exceptional and isolated localities. But just as undoubtedly the pulpit has kept pace with the world in improved educational processes, enlarged intellectual equipment, and riper and wider scholarship.

"The press," as an agency in more widely diffusing knowledge,

in creating a Christian literature, and in stimulating thought and effort, is the marvel of our time. But that it has impaired the power of the pulpit, or lessened in any way whatever the effectiveness of "God's great ordinance of speech," we are instant and constant to deny. The statement finds no warrant in the facts. Never so many hearers, and with such average intelligence personally waited on the ministry of the Word as now. Moreover, see what enlarged audiences are commanded for the pulpit through this agency of the press, increasing thus the very power it is said to impair. Sermons are caught from the lips of living preachers and given wings, and sent to tell their message to the ends of the earth. Spurgeon preaches to two continents. What pulpit of earlier times carried as far? To admit that this is by the power of the press still leaves us face to face with the fact that it is an immeasurable increase of the power of the pulpit. And the press, therefore, instead of being a "rival" to the pulpit, is its effective adjunct and ally.

Moreover, the view we are combating is no less out of harmony with the nature of things than with the facts. The nameless and potent charm of intense personality cannot all go down into a dead book. *Truth in person* is where the hidings of power are. We look in vain along the pages of Whitefield for the secret of his mighty effectiveness. We search the famous sermon of Edwards, and wonder what there was in it that moved men so. It was not the sermon on the printed page; it was the sermon *in the living preacher*. While men are men, a living man before living men will always be more than white paper and black ink. And therein will forevermore lie the supremest possibilities of pulpit power, which no competing press, however enterprising and ubiquitous, can rival. The Founder of Christianity made no mistake when He staked its triumphal progress down through all ages, and its victorious consummation at "the end of the world" on "the foolishness of preaching." He chose the agency in full view of the marvels of these later centuries, and the pulpit is not therefore likely to be despoiled of its peculiar glory and made impotent to its work by any device born of the inventive genius of man.

Nor is the power of the pulpit impaired by any opposing form of unbelief. Here we are obliged to take direct issue with the gifted divine who has led the discussion in this Symposium on the Pulpit. Distinctly holding, as he does, that the pulpit has declined in power, Bishop Coxe says: "The reason *why* is not difficult to discover. Men cannot serve God and mammon. Their heart goeth after their *covetousness*." And because of this wide-spread idolatry of riches, this "hasting to be rich," or "mammon-worship," the Bishop maintains that "the conditions are wanting which insure to the pulpit its legitimate operation."

The radical defect of this position is that it places the conditions of pulpit power *wholly outside the pulpit*. And this looks very like leaving it to the god of this world to determine the efficiency of that great ordinance of speech instituted by the God of the gospel. Just as the devil is active and successful in pervading society with a mammon worshiping spirit, is the pulpit shorn of its might. But what strange and fatal limitations are thus put on the great warrant of the great commission: "All power is given unto me in heaven and in earth. Go ye, *therefore*, and make disciples of all nations." Surely Christ has not ordained a ministry and set it apart with such high sanction, and backed it by such infinite amplitude of power, only to have it subject to the shame of impotency and utter defeat by opposing unbelief. No. We believe the conditions of power are *in the pulpit—wholly and perpetually in the pulpit*—and not outside of it.

The Bishop cites in support of his view the record in Mark, that Christ "could there do no mighty work because of their unbelief." But we submit whether this Scripture has not been both sadly overworked and misapplied. It is the standing resort in justification of a fruitless ministry. And the misapplication is remarkable. The "works" referred to in the gospel narrative are works of miracles, and the "unbelief" is unbelief in Christ as a teacher sent from God. If the passage is applicable to works of regeneration, and to unbelief in a personal Savior, then indeed is the pulpit shut up to imbecility, and it would follow that Christ could do no mighty work anywhere, "because of their unbelief"; for unbelief has withstood the truth ever since Pentecost.

We would not abate the intensity or inveteracy of the prevalent unbelief. The age is indeed materialistic. The "secular spirit" is rife; mammon-worship is a deep-rooted and an awful sin. Bishop Coxe has not painted it in too dark colors. But history shows that his colors are outdone in their sombre hues by every century since Christ. Could the pulpit be confronted anywhere to-day with such opposing and malignant unbelief as that which looked up into the face of Peter at Pentecost? Recall the pagan idolatry of the first centuries, enshrined in art, embosomed in history, endorsed by culture, having its home in song, to tamper with which was awful sacrilege. Was there ever a giant and defiant establishment of unbelief to match it! If there is any force in the reasoning that finds proof and cause of the declining power of the pulpit of our time in the prevailing form of unbelief, then ought the pulpit of these early centuries to have been weak to utter helplessness! And what was the state of the world when Luther flung his thunderbolts from Wittenberg? How much in those days were men "distinguishing between their *psychic* and their *pneumatic* natures!" "Laodicean spirit" *indeed!* The haughty, self-sufficient and heaven-affronting content

of which is without a parallel even in the godless materialism of this nineteenth century, and which left no room for "hunger and thirst after righteousness." Yet, in the face of that blackness of darkness—yea, in conquering inroads upon it, the Reformation pulpit waned not, but waxed exceeding mighty.

Surely the conditions of pulpit power are in the pulpit—exclusively and forevermore in the pulpit—not external to it; not dependent on "the spirit of the times," nor subject to opposing forms of unbelief.

What are these conditions? In the last analysis, primarily, indispensably and absolutely, there is but one: *the presence of the Holy Spirit*. He, the almighty Spirit of God, and He alone, gives to the pulpit its sole, sufficient and invincible efficacy as a power unto salvation. He is not dependent on circumstance or contingent. He can make rams' horns tumble down walls of resisting Jerichos; barley-loaves scatter hosts of unbelieving Midianites; and "things that are not bring to naught things that are." The glory and the power and the victory are of Him.

But the Holy Spirit ordinarily works along the line of adaptation of means to ends. His common method of proficient and invincible procedure is not at war with the nature of things. Results in the spiritual world are not arbitrary and lawless, but have relation to appropriate instrumentality. If this is not true, then wisdom in winning souls is impossible, and Paul was a fool in becoming all things to all men that he might gain the more. If this is not true, then let us have human parrots or skilfully-constructed talking machines in our pulpits, and put thinking and living men to a business that requires judgment and reason and fitness for its prosecution.

What, then, are the conditions of pulpit power over and above the indispensable presence of the Holy Spirit of God? Comprehensively, three; An educated pulpit, loyal to intelligence: an evangelical pulpit, loyal to truth; a consecrated pulpit, loyal to Christ.

An *educated* pulpit. It must command the respect and attention of intelligence. Its constant office is instruction. God's truth is for the mind. Rational emotion is born of rational conviction. Truth must be grasped intellectually before it can be felt spiritually. The road to the heart is through the head. The pulpit must, therefore, be "thoroughly furnished," "apt to teach," taking heed to itself and to doctrine. Intelligence will not make it less sanctified, while it will make it better qualified. Pride of learning is a bar to ministerial efficiency, but pride of ignorance is a greater bar. A weak mind remedies nothing; neither a fruitless pulpit, nor anything else. God can use a weak mind, for it is not by might of instrument His work gets done. But Paul in the College of Apostles, and achieving the mightiest triumphs of the early Church, is the answer of inspiration to the claim that *God can open a man's mouth without this demanded edu-*

cation. He can. Will He? Is that His method? There are many able and gifted men along the pages of Scripture delivering God's message. There is but one Balaam's ass.

If, then, an educated pulpit is a condition of power, does the pulpit of to-day show decline in this respect? We make bold to say, far otherwise. Compare the present instruction of our theological seminaries with any possible preparation fifty or a hundred years ago! Think how the various denominations are now vying with each other in the effort to provide the best training and the amplest culture; two generations ago there were whole sections of the Church and scores of pulpits openly scorning the aids of human learning. Look back to about the beginning of this century, when Leigh Richmond wrote, "The National Church groans and bleeds from the crown of its head to the sole of its feet, from the daily intrusion of unworthy men into the university." Hear South, a century earlier, venting his scorn against men who had "rushed into the ministry, as being the only calling they could profess without serving an apprenticeship," and charging that "almost all sermons" were "full of gibes and scoffs at human learning," so that "the ignorant took heart to venture on the great calling." Step past the Middle Ages, that exhibit a pulpit scarcely worthy of the name, and listen to Celsus in the second century, deriding the early Christians as "wool-dressers, shoemakers; the most illiterate and rude men; zealots, who proclaimed the gospel first of all among women and children." Surely we may challenge successful dispute of the statement of Dr. John Hall, in his lectures at Yale: "There never was more of energy, talent, zeal, culture and ability consecrated to Christ in the pulpit than now." Consider the goodly company of accomplished scholars that have been engaged in revising our Holy Scriptures, and how the whole intelligent world has waited, eager for their work; consider the educational institutions founded, officered, and patronized by the ministry of our time; consider the representative character of the congregations assembling in all our cities and towns to wait, Sabbath by Sabbath, upon the Word; consider the scientists, and linguists, and statesmen that bow to-day at Christian altars—and then wonder out of what little world must have come the man who could say, and even write it down in a book ("The Decay of Modern Preaching," by J. F. Mahaffy): "Among the better classes and with educated congregations, I think the day of the pulpit is gone by."

But an *evangelical* pulpit, loyal to truth, is another condition of power. This involves fidelity to the great fundamental doctrines and duties of Scripture—the setting forth of the divine Word in its plainness and fullness, as revealing the illimitable need of man and the illimitable sufficiency of God. It must be that the Holy Spirit will *make this condition vital* to any signal and continued manifestation

of His power: for He is the Truth's Author, and must brood over it always with a kind of paternal tenderness, and watch its perversion with a holy jealousy, and note the honor put upon it with a warm and wakeful regard. History shows that a pulpit recreant to truth is soon "stripped and peeled." If the pulpit of to-day is declining in power, we should expect to find it exhibiting this sign of degeneracy: but the sign does not appear. Heresy is not abroad in the air. The Church notes no serious defection from the truth. Any sporadic case is promptly dealt with and easily disposed of. We venture to affirm, that never, in the whole history of the Church, did the pulpit better keep the balance of truth, and better bring out its total symmetry than now. Some eschatological aspects of truth may not be having that insistence to which their place in Scripture entitles them; but on the whole, as compared with past periods and their undue emphasis of certain truths, the pulpit of our time can fairly say it has not shunned to declare unto men the whole counsel of God.

A *consecrated* pulpit, loyal to Christ, is still another requisite to power. This involves the element of personal attachment and devotion. The pulpit may be coldly intellectual and rigidly orthodox, yet have no heart. "Unto the angel of the church of Ephesus, write: Thou hast left thy first love." Decline in pulpit power is inevitable by that road: and it is the one thing on account of which God makes threat of "removal of candlestick." For when love is gone, all is gone. Take the heart out of the pulpit and nothing is left but a dead form, the mere dry bones of a theological skeleton, and potent for nothing, though every bone be perfect and in its place, bone matched to bone, according to the Scriptures.

But will it be held by any intelligent, observant mind, that this is a true picture of the pulpit of to-day? Has it lost the fervor of its early attachment, and parted with its spirituality, and is it, therefore, in decline? On the contrary, all over the world it is pushing its conquests and multiplying its trophies. It never had so open doors and so wide room. Whether we look at the number of hearers reached, the kind of hearers, or the effect on the hearers, we find the index-finger in every case pointing to a pulpit commanding still in its influence, and the peer, if not the superior, of the pulpit of any past age. Japan is ripe for its official recognition. It is getting the restless ear of philosophic India. China's scholars are beginning to listen to its oracles. The three Protestant nations that have the grip of the world give it wider hearing than ever. Localities may witness otherwise: but *ex uno disce omnes* will not answer. We must take the sweep of continents. Call the roll of the present scholars of the world; spell out the names of men now living who have achieved eminence in any of the great departments of science, statesmanship, literature, or merchandise, and *more of them*, in proportion to the total number, will

now be found attending church than in any period since the dawning of the Gospel. While the only statistics that can tell us of the effect on the hearers abundantly and convincingly show, in the number of conversions reported, that the pulpit is more than ever what it was ordained to be—a maker of disciples; and by and through and in its wondrous and peerless message, “Christ crucified,” the wisdom and power of God unto salvation.

Do we then claim for the pulpit that it is at the height of its possible efficiency? By no means. It should take to itself shame for not realizing more fully the meaning of those words that back its great commission, and that are its perpetual and almighty warrant. But this is wide of the position that modern preaching is losing its hold on men and hanging out signals of decay.

We are left no room to discuss by what means and along what lines the pulpit might push to the outermost boundary of its power. We must be content with their bare suggestion.

1. The pulpit can deepen the intimacy of its sacred commerce with eternal things, so as to be under a more vivid and constant sense of their divine reality. This will increasingly give two things that lie at the base of all pulpit power, viz.: profound conviction of personal responsibility to God, and deep solicitude for the souls of men.

2. The pulpit must hold with a more reverent confidence, and declare with a mightier emphasis, that it is in its place not by infallible sacerdotal selection, nor by “law of supply and demand,” but by *direct, immediate, internal and effectual call of God*. History shows that the presence or absence of this conviction marks a rising or a falling ministry.

3. The pulpit must preach more fully, lovingly, boldly, balanced by and exclusively the living Word. The sensationalism that voices itself in pulpit topics born of secularities and smacking of the street rather than of the sanctuary, may seem, in the temporary stir it makes, to transform a prosy and plodding pulpit into a very marvel of effectiveness. But a spasm is no proof of vitality, though it may lead to a prodigious amount of twitching. Brass-band enthusiasm is as ephemeral as it is brassy. If the history of the pulpit proves anything, it proves that deep and wide reach of power—power that lasts—can only be had by lifting up in the pulpit, and constantly emphasizing there, the great and mighty ideas that lie embedded in the Scriptures, and that constitute what may be called the body of Christian doctrine. We cannot even keep morals, much less vital piety, by the yarn and tow and wish-wash of sensational and secular themes

4. The pulpit must more *prevailingly* make its appeal—not to the reason, as if men needed to be convinced; not to the affections, as if men did not hate the very truth they hear; but, whether by the *majesty of God*, or the thought of eternity, or the power of an endless

life, or the pathos of the crucifixion, or the wrath of the Lamb, to the human conscience.

The relatively weak pulpits to-day are of two classes: the pulpits forever proving primary beliefs and delivering exhaustive "replies"; and the pulpits that parody the Gospel by sensational headlines, and by themes that do not befit the high dignities of God's ambassadors.

The relatively strong pulpits to-day are the pulpits that are clearly and invincibly persuaded of a divine "call," that stand in vivid view of eternity, and that are taking a great many things for granted, as they preach a rounded and full-orbed Gospel right out of God's Word, straight at men's consciences.

II.—WHY SHOULD A CLERGYMAN ACQUAINT HIMSELF WITH SCIENCE?

BY PROF. ALEXANDER WINCHELL, LL.D., UNIVERSITY OF MICHIGAN.

SCIENCE is a knowledge of natural things and of their modes of co-existence and their orders of sequence. It attempts to answer the questions, what phenomena exist, and how are they correlated to each other in respect to space and time? What are natural things? Existences which have been brought into being by some superhuman power. What are the phenomena of motion and change in the world? The sequences of some action which eludes our scrutiny. If any one ignores transcendent causation in the natural world, we will postpone all dispute with him. If the phenomena of nature arise from supernatural causation, then there is a supernatural being, a mundane "artificer"—we need not be frightened from the symbolic use of the term—and by an intuitive and necessary illation of thought from the indefinite to the infinite, we rise to the notion of Infinite Cause. If any one denies this we will not argue with him here. We address those who acknowledge God. The Infinite Cause is God. The mundane artificer is God. The world is a system of results caused by the power, and planned by the wisdom of God. We are not terrified by any anthropomorphic phrase which we may be compelled to employ. We do not mean that divine power has grown weary, or divine wisdom been perplexed in the creation of the world. We mean only that relations of thought and relations of cause and effect obtain the realm of infinity as they do in the realm of finite things. There are legitimate predicates of the infinite which are necessities of intelligence, not consequences of our limitations. It is abuse of terms to style them anthropomorphic.

When we affirm that the products of Infinite intelligence and power admit of valid interpretation, like those of finite activity, we are still within the range of necessities of intelligence, not uttering a vain an-

thropomorphic phrase. If any one disputes this we shall not strive with him here. We hold, on solid philosophic ground, that the material world reflects the power and wisdom and purposes and beneficence of its Infinite Cause. We address those who agree with us.

What an astounding spectacle then surrounds us! God is not manifest to the sense, but here are the stupendous works which he has performed. To the sense he has quitted the scene of his grand activity, and we have come to gaze on the results; like travelers in a deserted country who discover the wide-spread relics of some forgotten civilization. As they survey each massive wall, each bonded stone, each co-adapted part, they deduce the indications of power, of plan, of purpose, of a sense of utility. So here is a revelation of the creative mind. The co-ordinations of the parts are expressions of thoughts of God. They stand to each other in certain relations of juxtaposition. They have been appointed to those relations. There is a purpose why so appointed. We may mistake the purpose, we may deduce only a small part of the purpose, or we may confess our profound ignorance of every part of the purpose. That the coadjustment has been determined purposively is a necessity of our intelligence, and of all intelligence. We look around on this scene of nature's products and discover certain fixed associations of co-existence. These are determinations of intelligence and will. They express laws. We notice also, certain uniform modes of sequence. These are not accidental. Uniformity dispels all thought of chance. They must be determined by choice and motive and cognition. These also are expressions of law. Nature's uniform modes of co-existence and fixed orders of sequence are natural laws, and all laws reveal mind. In this world of present activity and change, in this scene of appearances and disappearances, in the theatre of birth and life and death, here are the thoughts of God; here are the volitions of God; here are the purposes of God. It is not a world from which the supreme actor has withdrawn. Here is God.

We say it is an astounding spectacle and an astounding reflection. The invisible works before our eyes. The infinite broods over the world, and we apprehend modes of action within a finite fringe of his being. The Eternal is manifest in time; whatever may be the modes of his being in its essence, it pervades the narrow environment of limitations by which we are hedged in, and we feel that it is truly the presence of the Eternal. This world is not apart from God. His presence is here, and His will is operative. We stand by and contemplate the working of the Unseen. Not the work of a toiler; not work planned in much weariness; not work superintended with care and watching, but work performed and planned and superintended through modes of activity which we employ such phrases to symbolize. Not with sound of engines and implements and words of com-

mand, but with the silence of a volition; the efficient pervasiveness of a thought, the composure of omniscience and ubiquity.

From age to age the work continues. The modes of activity on which we gaze are changeless; we trace their lines backward through æons; they lose themselves in eternity fast. We do not reach beginnings, but we reach conditions which are relatively primordial; they hide themselves in the mists which obscure the horizon of thought. Their channels mark out courses of events; they reveal uniform successions; they symbolize the unchangeableness of God, and disclose the rational basis of the uniformity of law. The Most Ancient still works before our eyes. Events succeed to-day in the same orders as in the past. We anticipate the events of to-morrow; we project thought into the coming ages; we see in imagination the great events which will transpire after our bodies sleep in the dust. We read beforehand the scroll of history destined to be unrolled when our race has passed away—when our earth is worn out—when our sun is exhausted—when the stars have decayed and new stars have been set in a new firmament. And yet the power of God works on—the power of the same God who was, and is to be, and always is. And it is this Eternal God, this tireless worker, this all comprehending intelligence, which works to-day under our observation—in the springing grass, in the flowing tide, in the smoking mountain, in the silently rolling planet, in the flames of the burning suns—works in our homes—works in our hearts, stills our fears, sustains our hopes. Great God, and good! Is this then Thy creation—Thy immensity, Thy verdant fields, and do we ask why we should contemplate Thy works? Art Thou in reality here, and are these the proofs of Thy presence and the displays of Thy intelligence, and do we ask if we shall be profited by looking on Thy operations and learning what are Thy ways, what Thy disposition toward the works of Thy hands and the creatures of Thy love? Do we say the knowledge of these things is called “science,” in the vocabulary of men, and is a mere profane thing? May the All-merciful forgive the doubt, the indifference, the denial of the divine sacredness of all which has been ordained true.

Such knowledge is indeed science. Such displays of the mind and disposition of God are afforded only by science. There is no word of science which does not speak of God. There is no truth of science which is not divine. The principles of science are the thoughts of God. The plans revealed in creation were first conceived in the mind of the Creator. We are permitted the dignity of reproducing them in our own thoughts. In what way may we come nearer to the divine mind than by familiarity with the divine thoughts? How shall we attain to a deeper communion with the Infinite Spirit? In His Word we have the divine mind imparted through a verbal medium. For the certification of the unsophisticated transparency of the medium we

depend on the best judgments of finite mind. How much of that which we read is in the medium, and how much belongs to the world of realities beyond? In the works of God we have the divine mind reflected in a mirror. No stain of humanity has sullied its surface. No malignity has been able to distort its reflections. Nature never symbolizes falsehood. The light of true science is not an *ignis fatuus*; it is a serene ray from heaven.

"True" science—ah, there we stumble. If there be any "science falsely so-called," that is misleading. It is not that which we honor, and by which we light our path. It is our shame; we hold it to be a libel on the Author of truth. But there must be some body of statements about things, which are true. If there be realities, they subsist somehow. As they really subsist, so the Divine Being ordained them; so He thinks them. So science describes them. When we can ascertain how they subsist, then we partake of the divine thoughts. There must be a true science which confers on us this honor. There is no science which is not true; falsehood misnamed is not science.

How shall we distinguish between truth's garment and falsehood's disguise? Is it not safer to make no account of science? Yes, safer, if we dread only a temporary error of judgment in a matter in which the truth is not yet clearly revealed. Sinful, if we reflect that the Heavenly Father has declared Himself in His works, and gifted us with intelligence expressly suited to their interpretation. But there is a criterion of science in the common consent of scientific minds. The knowledge of natural truth arises first as a suggestion in some mind which has long pondered over nature's phenomena. Some student learns more in some particular field than any of his contemporaries. He thinks he perceives the glimmer of a new truth, or perchance it bursts like a full orb through some veil which he has rent asunder. He proclaims the new conception to the world. It is not accepted on credit. Some doubt; some hold judgment in suspense; a few are in position to repeat the study and arrive at independent conclusions. Not unfrequently the first verdict is reversed. The announcement was false science. But perhaps it is confirmed. The concensus of half a dozen original investigators gives the new enunciation the character of a scientific theory—perhaps, when the evidence is quite accessible, the consistency of a scientific doctrine. As a doctrine it is sanctioned as something to be taught. With wider sanction from competent observation it gains unquestioned acceptance among those strictly qualified to pass judgment. The truth of the doctrine may be incapable of demonstration, but its probability may amount to a towering presumption.

What now is the dictate of good sense on the part of the multitudes who have not been in position to make original research on the new teaching? Assuredly, abstention from dogmatic and abusive denial.

Conceive a man ignorant of the premises, ignorant of the strength of the evidence which convinces all who weigh it, standing up firmly with his face set against it—his teeth pressed together, his eyes closed, his ears stopped, and whenever he opens his mouth, asseverating his dissent: "I do not believe; the consequences would be disastrous; it is mere false science?" Who can admit that such a man is doing honor to his intelligence, or doing the best he can to honor the truth of God? We tell him that expert judgments are more probably true than unintelligent denials; that intelligence is all our Maker has given us for the interpretation of his works; that this has been consummately co-ordinated to the intelligible world in a way which amounts to a divine mandate to reason and conclude as best we can. Should such a man still stand fixed in his attitude, who could award him unreserved respect? Yet such a man is so standing, and he stands a representative of all those who oppose their incompetence to the general verdict of scientific experts. It is safer to stand with seven competent judges than drift with seven thousand self-stultified objectors.

But the consequences—they may seem to be serious. Consequences are indeed sometimes destructive. In demonstrative reasoning they may bring us reduction to absurdity. In philosophic reasoning the conclusion must be abandoned when the consequences war with any incontrovertible principle antecedently apprehended. In reasoning from the premises afforded by a natural science, enunciations whose consequences are antagonized by well-established scientific doctrines, would at once be recognized as inadmissible, and could never attain the status of doctrine. Within the range of recognized scientific doctrines, the only consequences which could maintain an antagonism would be moral consequences. When such are found opposed, or thought to be, we have only to consider whether the moral principle opposed is a necessary conviction or a mere opinion. No necessary conviction will tolerate the antagonism of a scientific judgment. The being of God is a necessary conviction, and it is safe to affirm in advance that no scientific conclusion of an adverse tenor can be true; nor can it obtain wide assent, nor any assent from sound and candid minds.

But if scientific doctrine involve consequences adverse to mere opinion, the antagonism is of no import. Now opinions are men's best judgments. Scientific doctrine, indeed, is but man's best judgment; but it is its characteristic to emanate from learned and accomplished judges; while all observation shows that the so-called moral consequences which men are reluctant to face, are conflicts with traditional opinions with which moral convictions have only a casual, not a necessary connection; and the opinions, moreover, belong to the scientific class, and are directly amenable to the same modes of investi-

gation as the doctrine by which they are now antagonized. For example, the traditional doctrine of the origination of the world within six days, by means of six creative fiat, was regarded as affording an impressive display of infinite wisdom and power. But the question of the world's age and of its process of formation is strictly a scientific one, and the moral doctrine stated has only an incidental connection with it. It follows from the origination of the world, not from its origination by any particular method, or in any particular time. The consequences which the modern geological doctrine entails are not to be considered. That the world is but six thousand years old is an opinion, not a necessary belief; nor is it an opinion formed in the light of all accessible facts. When now, we come to base an opinion on those facts, it exposes the error of the traditional doctrine, and we soon discover that the omnipotence of God remains completely unimpaired.

The moral consequences of the collision between the new opinion and the old may not be correctly deduced. The doctrine of the divine creation of the world was not abolished by the scientific discovery that the world was not created in the precise manner once supposed. Even if it should appear, on adequate evidence, that the method of the world's creation was a progressive evolving from older conditions more homogeneous to newer conditions more heterogeneous, we cannot claim that creative intervention is less conspicuous. Our intellects are not afflicted with that barbaric narrowness which is unable to conceive creation except as an instantaneous result of a spoken fiat. Now that we grasp *sons* in the sweep of our intellectual survey—since we better understand that the divine *now* stretches out of the endless past into the endless future—our apprehension of divine world-making is even exalted, and the infinitude of the Being of God overwhelms us with a deeper emotion. We are not asked to dismiss the idea of divine creation; that we cannot detach from our mental being. So the new doctrine, which men for very fidelity to the truth (as they understood it) opposed with their might, stands forth the best conceivable vindication and attestation of the moral truth which they felt they could not surrender.

We set it down as rationally inconceivable that any scientific proposition should be proven true, or generally accepted as true, which, in its application or consequences should disturb any moral conviction which rests in the necessities of our constitution. Opinions will be antagonized. Misapprehensions of the moral significance of new views in science will be entertained, but additional knowledge will correct them and relieve all distress, and newly fortify every fundamental belief in morals and religion. God, duty, soul, eternal life—these and such as these, are ineradicable convictions native in the constitution of the mind. These, by a law of our nature, we set down as antecedent and changeless truths—God-made truths; and as science is only other

God-made truth, the Being of God is pledged against the conflict of moral and natural truth. If they have nothing to fear of each other, they have everything to hope.

Because science is a mine of God's truth; because the clergyman desires to enter in deepest sympathy into communion with the mind of God; because there linger many prejudices against natural truth, founded on scientific judgments which are obsolete and untenable; because the religious defender ought to seize on all which is true, and wield it in defence of religious truth; because bigotry will always be with us to oppose the truth which exposes its ignorance and its narrowness; because the religious teacher's denial of things which all reasoning men believe, dishonors religion in the eyes of sober intellect; because on some sides the interests of religion are losing ground where they possess the means of making themselves impregnable; because the sharpest intellectual and moral conflicts are, in our times, waged on questions of scientific theory and doctrine; because a broad survey of the realm of truth, moral and natural, is best for the health and mental symmetry of all persons—for such reasons chiefly it may be urged respectfully upon the clergy to include selected works on the natural sciences in their assignments for reading and study. Nor do we feel the slightest hesitation in expressing the conviction that the cause of Christianity would be materially strengthened if a stringent course in modern scientific theories and the grounds on which they rest were embraced in the curriculum of every theological school.

III.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. III.

BY DANIEL CURRY, D.D., EDITOR OF "THE METHODIST REVIEW."

No intelligent person can doubt that the question of the suppression of the Liquor traffic by the Government has become a vital issue in the politics of the country. It may also be granted that as an issue it is one of very large proportions, and fraught with the most vital interests. It proposes a change that is to widely affect the personal habits of the people, and also to destroy some of the most extensive and widely-diffused industries of the country. The use of intoxicating liquors is sustained by the pampered appetites of individuals and the usages of society; the traffic in them constitutes a very considerable item in the business of commerce, extending all the way from the shops of the smallest retailers to immense warehouses and manufacturing factories of the wholesale dealers. The business that is designated to be suppressed has become thoroughly wrought into the framework of society, and there can be no rational hope for its removal except

by the most thorough treatment. It is well, therefore, to recognize from the beginning that the work proposed to be done is a great one, and that it is beset with very great and formidable difficulties.

The subject presents two distinct, but related questions—the right and expediency of what is proposed, and the means for its accomplishment. There are those who claim that the traffic in liquor is a matter of *natural right*, with which the State may not interfere, though the contrary has been all along assumed in the practical actions of the Government. The State has the right to protect its citizens from manifest harm, and it arranges its financial, social and sanitary affairs accordingly. In all such matters the individual is less than the community, and personal claims must give way before the demands of the general welfare. The public safety and peace must be defended against lawless violence, and even the latent causes of danger must be sought out and removed. Whenever the Government undertakes to regulate any kind of business it assumes to determine just how far that business may proceed—and indeed whether it shall be allowed to proceed at all. Any calling that may be defined and regulated by law, and which may not be pursued without a formal license, may also be entirely restrained if thought to be incompatible with the public interest. This principle enters into all governments, and it has been uniformly sustained by the highest judicial authorities. If, therefore, the liquor traffic shall be adjudged by the popular verdict to be inimical to the public interest, it is the right and the duty of the Government to suppress it. And, in view of the terrible evils that grow directly out of that traffic, it is not necessary to produce any formal arguments in favor of its suppression: the whole question is therefore reduced to the simple problem of how best to get rid of the destructive scourge.

Evidently the thing first of all, and above all else needed, is that there shall be pervading the public mind an adequate conviction of the necessity for this reform. It must also be granted that after all that has been said and written on the subject, and with all the tremendous evils that grow out of that traffic, the public mind is not yet fully satisfied that it ought to be prohibited; nor is the Christian consciousness of the people fully awakened to a just appreciation of its turpitude. To remedy this defect is therefore the first want of the case, and till that shall be done, all other efforts must be only tentative skirmishings, which, though not wholly useless, must fail of any large success. It is therefore all-important to bring forward and set in order the facts and figures that shall show the extent of the ruin brought by intemperance—the crimes and poverty, the idleness, profligacy, and the social and domestic wretchedness, which are the direct fruits of the use of intoxicating drinks. That this has already been done in some good degree does not remove the necessity for its repe-

tition and continuous reiteration, until it shall be thoroughly wrought into the public mind and made an item in the common thoughts of the people. Although anything that may be said and written on the subject may often seem like twice-told tales, these things have not yet become properly and truthfully laid upon the common mind and heart. Our statesmen, economists and sociologists fail to compute the facts of the case at their proper value, and accordingly the lessons that they teach fail of their legitimate ends. Here, then, is the first great business of the Prohibitionists—to compel men to think of these things, to apprehend their reality, and to accept the lessons that they teach.

The cause of Temperance has been in some form before the public from a date before the birth of most that are now living, and it has been favored by the wisest and best of all classes and callings. Physicians have denounced strong drink as the prolific source of disease, and the cause of physical weakness. Moralists have deprecated its pernicious influences in both public and private life. The Church has in solemn utterances sounded the alarm of danger against even moderate drinking, and also marked the traffic with a deeper stigma of detestation. They who concern themselves with the facts of social science tell us that a large proportion of the prevalent madness, suicides, family disruptions, debaucheries and assassinations are either caused or promoted by alcoholic drinks. Nor can there be any doubt that what has been said and done has been very largely effective of the best results in staying the plague that it has failed to entirely remove. There are hundreds of thousands now living—youth and young men, and even old men too—who are in their own persons witnesses of the good results of total abstinence, and of the “pledge.” Still the plague is not effectually staid, and it remains an open question which side of the contending forces is gaining ground. It is certainly manifest, however, that the methods heretofore relied upon are not proving themselves equal to the demands of the case, and that a more heroic treatment of the matter is essential to the triumph of the right.

It is due to the cause, however, to recognize the fact that it has had to contend with special obstacles of a most formidable character. The immense immigration that has in the last four decades flowed into the country and become a large ingredient of the social body, brought with it a lower morality, marked with the lawlessness and the drinking habits of the common people of Europe, which, with the opportunities afforded by their bettered financial condition, have added largely to the practices of intemperance among us. In all our cities and larger towns, and, to a less extent, in the small towns and hamlets of the land, the retail liquor trade is almost entirely in the hands of that class, and they are also to a disproportionate degree the vic-

tims of the drinking habit. The relative increase of the population of our cities over that of the rural regions has also tended to increase the practice of drinking, as did also the facts and conditions produced by the late war; which tendency has been continued and intensified by the changed manners of life induced by increased wealth and extravagant living, with the loosening of the ties of the family and the decay of home influences. The cause of temperance has been called to strive against all these adverse tendencies, and, in view of their power, its only partial success is cause for neither surprise nor discouragement.

Although the cause of temperance has, to a limited degree, won for itself a place in the public conscience, its hold is still comparatively weak, and its practical workings relatively feeble; its voice still lacks the deep tones of authority that such a cause requires. In the discussion of the subject other than moral and religious considerations have been chiefly relied upon. The drinking habit has been condemned for its costliness, especially with the poorer classes; for its hygienic evils, and its tendency to social disorders, and to poverty and viciousness of life; while its moral turpitude and offensiveness has been passed over rather lightly. Formerly it was the fashion—there has been some improvement in that matter—to speak of intemperance as a venial fault calling for pity rather than blame—to talk of the drunkard's appetite as a physical much more than a moral phenomenon, for which, it having probably been inherited, the individual should not be censured. With this kind of refined folly, more or less effective in the prevalent thinking, it is not strange that there has been a failure to appreciate the deep criminality of drunkenness, and to denounce with proper emphasis its essential immorality. Deeper and more solemn religious convictions on this subject, with corresponding clearness and forcefulness of denunciation, are no doubt demanded. It should be proclaimed that the drunkard is his own destroyer, and that the guilt of his ruin is, first of all, his own, whatever other influences may have aided in his downfall. And from such examples it should be shown that no one is safe, in respect to his own conduct and habits, who dares to taste the intoxicating cup, and that to trifle with this temptation is something worse than merely an indiscretion—that it is to sin against one's own soul, and to disregard the plainest and most sacred obligations. And because the drinking habit is largely a social vice, it should be shown to be a duty that every man owes to every other to contribute the influence of his personal example to the only safe side. If there were no danger to the individual in moderate drinking, each one's relations to those about him should constrain him to the practice of total abstinence, for in this controversy all that are not actually contributing to the interests of temperance are practically working against it. These truths

should be set forth and pressed home on every man's conscience.

Here is a call for work. Ours is a government by the people, and the expressed will of the majority is supreme; and therefore the suppression of the liquor traffic can be effected only in obedience to the voice of the people. That trade now exists by virtue of special sufferance; it is unlawful unless specifically licensed. That one form of business is made an exception in respect to the national freedom that prevails in respect to most other forms of industry. It is practically conceded that this traffic must be regulated—restrained by law; and doing this brings the whole subject into the field of politics. And since Prohibitionists contemplate its entire suppression, they have, first of all, to determine their methods of procedure in respect to the action of the Government for its restraint. They have no further questions of principles to settle, and it only remains to find out and execute the best measures for carrying that purpose into effect; or, failing of its full accomplishment, to make the farthest possible advances towards prohibition. The legal status of that traffic is a limited *toleration*, which necessarily implies the absence of natural freedom, and also the right of the Government to deal with the whole subject; and to limit it less or more, or to wholly disallow it. It should, therefore, be recognized that every "license-law" is a partial prohibition, and the greater the restrictions and burdens laid upon the trade and defined in the limitations of the license, the nearer is the approach to the desired consummation; while the absence of any license-law, without total prohibition, would leave that business entirely free. If those who oppose prohibition concede the right of the Government to regulate and restrain the traffic, they practically surrender all claim to rights in the business beyond the discretion of the rulers: its greater or less toleration is a question of expediency, of which only the "powers that be" are solely and finally to judge. And they who denounce all license-laws as essentially vicious, should bear in mind that, until total prohibition shall be procured, they are all that stand in the way of free trade in rum and whiskey. They are, in fact, prohibitory laws, as far as they go; they grant no liberties—for liberty is the normal state of trade; nor do they grant protection, for every calling not directly restrained by law has the natural right of undisturbed action. The price paid for the license is a part of the restrictions and burdens laid upon the trade, and its use for the public benefit is certainly no more objectionable than to use in the same way the fines and the proceeds of the pecuniary penalties inflicted by the courts for trespasses and minor offences.

All human government is imperfect, and not a few of the provisions of law, in the best-ordered communities, are not entirely in harmony with the principles of abstract justice. Even the laws of Moses "allowed" practices which were not sanctioned from "the begin-

ning," on account of the unfitness of the people for a better code. The Sermon on the Mount is indeed a complete standard of duty; but it is for the individual, and not for the State, to consent to receive abuses, and not enforce one's rights in opposition to lawless violence. The Government may demand more or less, according to the dominating sentiments of the people and its ability to enforce its claims; and it may accept an obedience that comes short of an ideal completeness, while still proclaiming the purest and loftiest morality.

In the crusade against the liquor traffic, the Prohibitionists are the aggressive party, and must bear the chief burdens of the conflict. Their hope and strength lie in the righteousness of their cause, while their adversaries have all the advantages of actual possession and the guarantees of the prescriptive order of affairs. They are, in proportion to the whole body of the people, a comparatively small minority, as are also their earnest and active opponents, while the deadness of indifference is also, through mere *inertia*, practically against them. Their motive for action is purely moral, which, though in itself the most worthy and also the most enduring, is oftentimes liable to be sacrificed by its professed friends; while the motives of their opponents are those that very largely rule among men—pecuniary interests, and the prevailing fashion of thinking and acting. But this state of the case is not especially discouraging; for in most instances reforms are brought about through the efforts of minorities, and, with a cause that appeals so loudly as does this to both the conscience of all good people and the better judgment of the intelligent, a comparatively few may become invincible. Already there is a widespread awakening to the subject, and the slogan is sounding through the land, and there has been some skirmishing; but the issue can as yet hardly be said to be fully joined. With the enemy in possession of their positions by virtue of existing laws, and of the popular traditions and indifference, and of the subserviency of the politicians and the parties, and with an immense money interest on their side, it must be evident that the work to be done is one of very large proportions—requiring not only the zeal that comes of deep moral convictions, but also far-seeing wisdom, to choose the best methods, and the patience that can wait for results.

Comparisons between the great Anti-Slavery crusade and its outcome with the cause now under consideration, are especially liable to be misleading; for between the two there are quite as many contrasts as coincidences. The original Anti-Slavery agitators did good service in forcing the subject into public notice, and familiarizing the public mind with a sense of the atrocious character of the system, but they entirely failed in respect to any practical movements towards *emancipation*. The overthrow of slavery was only made possible and *necessary by the exigencies of war*, and it was forced upon a reluc-

tant Government for its own safety, when neither the Union Army nor the great body of the people of the Free States desired it, for its own sake. It was manifestly the work of God, with only the reluctant concurrence of the people—a Divine interposition, more signal and marvelous in its conditions than Israel's deliverance from Egypt. But we neither expect nor desire that the liquor trade shall be thus wiped out in blood, or its overthrow effected by the power of the sword. The two cases are so very unlike, that the precedents of the one cannot be safely used to indicate what may or should be done about the other; to attempt anything of the kind can do no good, and may do harm.

Recognizing the fact that there is a great work to be done in order to effect a much-needed reform, it is needful that its promoters should come to an understanding among themselves in respect to its wants, and the means and methods for its accomplishment. Among the things needed may be named:

(1) A better understanding and more adequate appreciation and conception of the whole subject by the people.

Something has been done in that direction by the publication of statistics, showing the magnitude of the liquor traffic, the cost of strong drink to the country; its relations to crime, poverty and disease; its evil effects upon the industries, the intelligence, and the general welfare of the people; but even on this line very much more is called for. A thorough course of plain teaching on this subject is needed, not only for the children and youth of the land, but for the adults also—the learned and the unlearned; about equally indeed for all classes. And this work can best be done by plain and sober teaching, and chiefly through the press; for temperance lecturing has become greatly discounted in the public estimation. Essays, discussions, tracts, and detailed reports, at once convincing and not sensational, should be scattered broadcast through the land in such forms, and by the proper methods, so as to secure attention and awaken thought, and thus to possess the public mind and to induce the right action. The cause demands the enlightened understanding and the awakened thoughtfulness of the whole people: and to secure all this should be the first and greatest practical purpose of the promoters of Prohibition.

2. The specifically moral and religious relations and aspects of the subject need to be more clearly and forcibly brought home to the consciences of the Christian people of the land. The strength and persistency of this whole movement must come from the moral convictions of the people, which, there is cause to believe, fall very far short of any just appreciation of its demands. Those great leaders of the religious thought, and the moral teachers of the age—the pulpit and the religious newspapers—should be aroused to new and more adequate appreciation

of the demands of this cause, and also of their capabilities in respect to it, and their resultant obligations. We willingly concede great praise for what has been done; but much more is needed, and should be forthcoming.

3. Some changes for the better are needed in the conduct and leadership of the cause before the public. It is always an ungrateful task to criticise the acts of those who are laboring towards a necessary work while others stand by idle; but such are the infelicities and undesirable conditions of the temperance cause before the public, that something must be done to remedy the evil. It need not be called in question that there are some able, earnest and honest workers in the cause among the professional and generally recognized leaders, but it is equally certain that there are enough among them of a different kind, who do not command the public confidence, and under whose leadership not much good can be accomplished. For lack of the needed organization and the requisite oversight of the work of temperance propagandism, there is a constant liability that it may be made to suffer from the presence and super-servicesableness of a whole swarm of hangers-on—some of them simply cranks seeking notoriety, and some charlatans and mountebanks, with their own selfish and often disreputable purposes to serve. No doubt that fact has tended more than it should have done to deter those who must lead in this work, if it shall succeed, from engaging in it. It may be both a delicate and a difficult work to weed out these tares, as here suggested; but it is indispensable to the success of the cause. The interests of both personal temperance—that is, total abstinence, and of Prohibition—require very considerable modifications of the methods chiefly in use, and especially of the recognized leadership of the whole movement. This somebody must attend to, if success is to be achieved.

4. The Prohibition movement necessarily enters into the politics of the country, and its relations to these should be clearly apprehended and consistently pursued. It must also be understood that only a minority of the people can be actively enlisted in the cause on account of any special favor for it. The warfare that is to be carried on against the rum power must, for the present at least, partake of the character of a *guerrilla*—a work of skirmishes and minor conflicts, and not of wide campaigns and pitched battles. In these we should almost certainly be defeated, but in those a powerful enemy may be worried in the long-continued struggles, and in many cases conquered in details. Political parties are governed by the promise of success in winning votes, for which their favors will be given about equally freely either to prohibition or to free rum. But since a contingent of one-tenth of the votes can often determine an election in favor of *either one or the other* of the parties, so such a contingent, kept well *in hand and not foolishly* wasting their votes in an impossible effort

in favor of their own candidates, may compel one or the other, or both parties, to grant them all they ask. In almost every village or township, or other civil division, such a body of determined men may effectually determine most of the questions in which the interests of temperance are involved. They may not elect any of their own number to office—probably it would be best that they should not—but they can do what is vastly more important: they can compel others to do their work for them, whether in the making or the administration of the laws. There must be organization without party affiliation; a readiness to vote for the right men, regardless of party, and a determination not to vote for any one who will not practically favor the one great interest.

5. There still remains a mighty political agency which, somehow, and rather strangely, has remained almost entirely unused by the friends of temperance and prohibition—the use of memorials and petitions. The right to use these is universal and indefeasible, and scarcely any other form of expressing the popular will is so effective. Legislative bodies are especially susceptible to that kind of influence, and all the more so because it is usually spontaneous and the expression of convictions and feelings with which politicians are afraid to trifle. It is claimed that if women had the ballot they would vote down the dram-shops. Perhaps they would. They have the more effective right of petition; let them use it up to its full capabilities, and increased multitudes, with warmest thanks, will call them blessed. If at any meeting of the Boards of Excise, in every town, village and hamlet throughout the State, there could be presented a popular protest, seconded by the pleadings of the chosen representatives of the mothers and wives and daughters of the place, such a demonstration would not often be a fruitless one. If every member of the State Legislature should find his daily mail made plethoric with petitions in favor of repressing the “saloons,” those silent missiles, however unwelcome, would not fail to be mightily effective. Here is a weapon of untold capabilities, hitherto almost entirely unused, which, without the disuse of any other, and with very little expense of any kind, may be made productive of much good.

Surely, after this survey of the field, it will not be said that there is nothing for the friends of temperance and prohibition to do between elections; nor is there any good reason to think that by persistent and united efforts the desired work cannot be effectually accomplished in the not remote future.

IV.—BETTER HOMES FOR THE WORKING CLASSES.

BY REV. G. HUTCHINSON SMYTH.

I. THE NEED OF IMPROVEMENT.

ONE familiar with the tenement-house life of our large cities will need no arguments to prove the need of better homes for the working people. There is no design in this writing to speak disparagingly of those who live in tenement-houses. We know very many most respectable and godly people who have never lived in any other. Nor do we mean to class all landlords of such houses as the owners of dens of filth and disease, crime and death. There are in New York and Brooklyn—and we doubt not in other cities—tenement-houses that are well built, kept in good repair and let to respectable occupants at reasonably low rents by some of the best of our citizens. Indeed, with not a few the providing of such dwellings has been a work of Christian philanthropy that is full of promise for the future.

But while we freely make these admissions we are compelled to say that we know of large numbers of tenement-houses in our populous cities that are nothing but dens of filth, breeding disease, crime and all uncleanness—the terror of the city whenever it is threatened with cholera or other epidemics. We also admit, gladly, that the Board of Health in New York City, backed up by a strong public sentiment, has greatly improved the tenement-houses in many parts of New York. Still, the advance made is small compared with what is yet needed, and the threatened approach of cholera this summer should prompt to radical measures and immediate action ; for prevention is much easier and much cheaper than cure.

The following extract from the recent Report of the Tenement-House Commission shows clearly the present condition of these dwellings in New York City.

EVILS OF TENEMENT-HOUSE LIFE—WHAT THE INSPECTORS FOUND IN NEARLY A THOUSAND HOUSES—THEIR RECOMMENDATIONS.

The Tenement-House Commission yesterday received a report from Frederick N. Owen, the chief of several inspectors employed by the Commission to make surveys of houses during the summer months. His report dealt with 968 houses, occupied by 8,811 families, or 37,114 persons, representing all the conditions of tenement-house life. The percentages given are as follows:

	Buildings.	Plumbing.	Tenants
Good.....	35.47	2.08	36.87
Fair.....	46.78	58.83	54.26
Bad.....	17.73	39.37	9.16

Particular stress was laid upon the point that the tenants, except in the worst houses, were better than their surroundings. This was so much in conflict with previous testimony that it was not credited by some members of the Commission. The report stated that forty-seven of the houses were so hopelessly bad that they should be condemned to destruction. There are about 26,000 tenement houses in the city. Nearly 25 per cent. of the cellars examined were in bad condition, and less than 40 per cent. were paved. Tidewater and filth soaked into many of them. Special attention was directed to the one at 514 West Fifteenth Street, where six

persons were living. Fire escapes were found on 49 per cent. of the houses. Many of the escapes were useless because the balconies were used as storage places. The house No. 199 Cherry Street, surrounded on three sides by high walls, was spoken of as a death trap in case of fire.

Air shafts in 21 per cent. of the houses were useless, or worse, leading bad air into sleeping rooms from the cellars, instead of light and pure air from above. Broken drain pipes were found in one out of every seven of the houses inspected. Nearly all vaults existing near the houses were sinks of corruption. The plumbing in 329 houses needed attention from the Board of Health. Defects in the water supply were frequent. At No. 20 Morris Street no water pipes were found. In a Mott Street house the pump was found to be connected with a cesspool in the yard. Tenants in 17 per cent. of the houses wasted water regularly at a rate indicating a waste of about 2,000,000 gallons in twenty-four hours, for the entire number of tenement houses. One hundred houses were found in which the tenants had less than 250 cubic feet of air space each. Twenty-three houses covered the entire lot on which they were built. German tenants were said to rank first in cleanliness and intelligence, and the French, English, Irish, Polish Jews and Italians in the order named. The income derived from the worst houses did not differ much from that derived from the best. The report closed with the following observations:

There are buildings which should be ordered to be immediately vacated; those needing attention as to their plumbing is very large. It is impossible to make the owners or tenants obey sanitary laws without a systematic inspection by the authorities, which, with the present force of sanitary inspectors is impossible, for which reason it should be increased. Privy-vaults should be filled; water closets be preferred to school-sinks, and all closets in cellars be at once removed, as constituting a grave danger. Cellars throughout the city show great want of care and cleanliness; while those dug in made ground within the influence of the tide-water, are flooded at high tide. The heavy waste of water should at once be prevented. The majority of bedrooms in tenements are without light and air, and light shafts useless, the darkness of halls by day and night conduces greatly to immorality. Rear fire-escapes, without means of reaching the ground in front, expose the tenants to danger. Tenants have generally become educated to the point of appreciating the importance of sanitary measures. Some of the worst houses are occupied only by three families, and therefore, beyond the reach of the inspectors. That rents are unnecessarily high in the poorer tenements; and, finally, that illegal crowding is universal among the Polish Jews, Italians, and lowest class of Irish.

The evils which are unavoidably connected with the worst class of tenement-houses can hardly be exaggerated. 1. They are fruitful sources of all zymotic diseases—scarlet fever, small pox, and that most malignant of fevers, typhus. The death rate is high in all these tenements to an alarming degree. While in New York the tenement-house population is only one-half that of the whole city, it yields 75 per cent. of the total sickness and mortality.

The degree of overcrowding in some of the tenement neighborhoods of New York exceeds that of any of the large cities of the world. The highest allowable population consistent with health is 80 to 100 persons to the acre. In the Strand, London, it reaches 307, while in the Eleventh ward of New York it is 328. In 1867, in some of these crowded tenement districts, 80 per cent. of the mortality was from the infant population.

2. Deformed, epileptic, idiotic children are born in such unhealthy abodes. 3. The pauper class is largely recruited from these sections of our city. 4. The criminal classes come almost altogether from such neighborhoods. 5. The danger of the city from riots lies here, and also from contagious diseases and epidemics. 6. With such surroundings, reform in morals, or evangelistic work, is all but impossible. The

people are besotted, intemperate, reckless, unapproachable. The purification of the Five Points began in the tearing down of the old rookeries and replacing them with dwellings fit for the abode of human beings.

II.—WHAT HAS BEEN DONE.

A glance at what has been done abroad and attempted at home may prepare the way for what can be done. About fifty years ago there were sections of London given up exclusively to the pauper and criminal classes. Disease constantly raged in the "Strand"; the doctor was the only man who could safely visit it. Murders were frequent, and the inhabitants were a terribly depraved class of beings. Dickens has not overdrawn the character of Old Fagin and his school of young apprentice thieves. It seems strange, that in a Christian nation, in the greatest city of the world, with its massive cathedrals, its numerous churches, institutions of learning, charity and philanthropy—near to its Parliament of great statesmen and close by the throne of its royal sovereign, such a community of depraved human beings could form, grow, and for so long defy the power of the great metropolis. They were packed together in old rookeries made hideous by their crimes and deeds of darkness in the night, and awful to look upon in the light of day.

The first move in the direction of reform was to pass Acts of Parliament condemning these horrible abodes, requiring them to be taken down and replaced with dwellings erected with a view to cleanliness, health and decency. Meanwhile temporary shelter was provided for the occupants, until the work of demolition and construction could be completed. A much better class of tenement houses and lodging houses were provided. The spirit of reform took hold of the English mind in this direction, and societies for the improvement of homes for the people were organized all over London. Prince Albert and the Queen headed many of these societies. The best minds among English statesmen and philanthropists engaged earnestly in the work. The movement spread throughout the United Kingdom—Liverpool, Manchester, and large landed estates in England; Edinburgh and Glasgow in Scotland, Dublin and other cities in Ireland caught the spirit, and entered upon the work. Then followed Building Societies, many of them of the working people, and organized on the plan of mutual profit and advantage.

In England alone there were, in 1878, over 2,000 such societies, with 800,000 members, and \$80,000,000 loaned on buildings. London had 700 of these societies, and more than \$20,000,000 advanced on property to its members. Scotland had 88 Building Societies, with more than \$65,000,000 advanced to its members.

France and Germany followed the good example set by England. At *Muhlhausen*, in *Alsace*, a town was built for the working people,

giving them facilities for becoming the owners of their own houses. Vice and misery disappeared, and the moral regeneration of the people was the result. In 1853 they built 100 houses. Six years later 428 houses were built. Four years later 560 houses were built. Inside of fourteen years the houses were all paid for, capital and interest, and owned by their occupants, and at a cost of only \$4.60 per month. Each house had a garden 30x36 feet.

The Government voted a loan of \$2,000,000 to these building societies, under certain limitations which were all in favor of the workman, as, for instance: the properties must be sold to the workmen, and, to prevent speculation, must not be resold inside of ten years; the Building Company not to charge the workman more than 4 per cent. for capital until paid up.

George Peabody's bequests to London were used, and are still being used, in providing better homes and lodgings for the poor and the working people. The Trustees' Report for 1881 shows that the sum given and bequeathed by Mr. Peabody amounted to \$2,500,000. This has been increased by rents and interest, \$1,422,241, making a total of \$3,922,241.

Up to the end of the year the Trustees—of whom Lord Derby was chairman, Sir Stafford Northcote and United States Minister Lowell, members—had provided for the artisans and laboring poor of London 6,160 rooms, exclusive of bath-rooms, laundries and wash-houses. These rooms comprised 2,782 separate dwellings, which were occupied by 11,459 persons. Four hundred and thirty new dwellings had been opened the same year, for which 3,000 applications had been made, showing the great popularity of these dwellings. The death rate in the Peabody buildings for the year was 17.22 per 1,000, which was 3.98 in a thousand below the average of all London for the same period.

What has been attempted, in many cases successfully, in our own country, may be learned by an investigation of the system of Building Associations in Philadelphia. In that city there are fewer wretched tenement houses than in any other city of its population, probably, in the whole country. More of the working people own their own neat, comfortable, cosy little homes than in any other city.

Vineland, N. J., shows what can be done to aid working people to own their own homes, and to a condition of comparative independence. Boston has also demonstrated, in some of its suburbs, what can be done in the same line, by securing free travel for five years on the railroad to every owner of property, and allowing him to pay for it in monthly instalments. Several organizations in New York and Brooklyn, as well as private individuals, have done much in providing comfortable dwellings, built on sanitary principles and let at moderate rents to the working people. The Society for Improving the Condi-

tion of the Poor of New York has done much, in co-operation with the Board of Health, in improving tenements, as far as they were capable of improvement.

III.—THE REMEDY.

Land on Manhattan Island is too expensive for many of the working people ever to own their own houses. Let companies be formed of philanthropic men who will scorn to make a *job* of it. Buy land in the suburbs of New York, up in Westchester County, on Long Island, or in New Jersey, and erect neat cottages suitable for the class for which they are intended; sell at reasonable rates to the working people, taking a fair interest for their invested money. Give the owners several years to pay in monthly payments for these cottages, with option to pay all if they are able, and the results will be as follows:

1. Benefit to the workingman, material, moral and intellectual. Away from city stench, his health and head and heart, in contact with nature a part of the time at least, will be improved. 2. Advantage to the Republic. The way to kill raving Communism is to give every man a personal and family interest in the progress, peace, and stability of the country. 3. Crime and pauperism will be lessened, and the moral tone of the workingman and his family elevated.

With the facilities of cheap land, cheap travel by rail and river, the scheme is practical, and, sooner or later, must be adopted. It is most impolitic for the American people, with such an immense area of country to cover, to be crowding on each other, and piling house upon house till the tops of some of them almost invite the thunderbolt to strike down such folly and danger to human life. There is, we fear, a sickening horror awaiting New York yet in some of its flat-houses, where escape in case of fire seems all but impossible.

V.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. VII.

BY JOHN HALL, D.D., LL.D., NEW YORK.

I HAVE read with care the articles of my predecessors in this deliberative conference on a practical topic. The reading has been full of profit to myself. In hardly any one of the papers have I seen anything from which—regarded in its connection—I should differ. In all of them I have recognized clearness, strength, and that practical wisdom, combined with appreciative knowledge of revealed truth, which go to make men effective servants of the Church's Head. It will not, I hope, seem offensive, if the notices of the work of "Evangelists" in *Dr. Duryea's* paper, and the reference to Education Societies in *President Robinson's*, be singled out as specially worthy of careful consid-

eration. Both men write down things which many will criticize, which some, though owning in part, do not feel called upon to utter, but which, sooner or later, the Church will be constrained to reconsider.

The present writer feels at liberty to remind the reader that, unlike all the previous contributors, he was educated outside the United States. Rather more reading of Latin and Greek was required of him for entrance to the academic course than is demanded here—more, even, than is demanded at the present time in the same quarter. In addition to this, an elementary knowledge of Hebrew was recommended, though not imperative. The Arts course only ran over three years; but a part of it, especially Moral Philosophy, was taught the students, if it may be so expressed, with an eye to their being ministers. It may not be amiss to mention, as an instructive thing, how this came about: In the Government College the teaching in this department was regarded by the Evangelical ministry with positive distrust. "Give our young men a wrong bias," they said, "in Moral Philosophy, and you prejudice their minds against the very Gospel they are to preach." Accordingly, at some cost and trouble, the Church maintained her own instructors in this department, and the outcome justified the policy. In too many cases the mischief is done in educational institutions before the student comes under the Church's eye as an aspirant after the lot of a minister. The Divinity course again ran over only three years, but, as will be mentioned later, the time represented more, for purposes of study, than it does under present arrangements.

This fragment of personal experience is mentioned for two reasons: It will explain the slowness with which the writer suggests reforms in institutions which he cannot know if, as he might do, he had passed through them. And, in the second place, it will give some force to the statement that such seminaries as he has had opportunity to examine in their practical work will compare favorably with the corresponding institutions of the Old World. The ease with which men can be certified as having "read theology," and been prepared for "orders" in Oxford and Cambridge, has no parallel in the United States, and never will have, we earnestly hope. And this leads to another prefatory statement. The very raising and discussion of the question, as put at the head of this paper, may be interpreted as symptoms of prevalent dissatisfaction. But this would be a hasty and unauthorized judgment. The best men will review their work, and ask themselves if it can be done in a better way; and this without any reflection upon it, and simply because they wish to do their best. Men are always ready to recall half a dozen ruling lights shining through the centuries, and comparing with them their professional acquaintances, to deplore the inefficiency of the moderns.

The comparison is unfair. It is a comparison of the average of a class in our time, with the rare and exceptional leaders of the same class in a former time. It was the singular, unusual brilliancy of these outstanding men that gave them their place in our memories, while their cotemporaries of the average are forgotten. The Church of Christ—we do not speak now of any one branch of it—never had so able, and never so large and well-equipped a corps of Divinity-school instructors as she has at the present moment. And not only so: it may be permitted to the present writer to say, that the professors of the United States have an advantage in their being less “schoolmen,” and more practical men than many of the corresponding class elsewhere. The facts that many of them have been active pastors, that they are often in stirring communication with the outside Christian world, through our unexampled social religious literature, protect them from the tendency to the ideal, speculative and impractical, formerly characteristic of many a class-room. The churches, looking at their apparatus in this section of it, may well thank God and take courage.

Can the methods of education for the ministry be improved? A clear answer to this question can only be given through the knowledge of two things: (1) what they are now, and (2) what is the end to be aimed at? Contenting one's self with what has been said in relation to the former, let a glance be given at the work for which the ministry is to be educated.

Preaching, doubtless, is the main element in that work. There is to be the *clear utterance of saving and sanctifying truth by spiritual men*. It is to be uttered; so it must be known. It must be uttered; so the power of utterance must be cultivated. It is not the saving truth only that is to be uttered. Souls are to be born and quickened into spiritual life through the saving truth; but the minister does not close his connection with them at this stage. The sanctifying truth has to be taught them. They are to be built up, directed, taught how to be useful. He has done the work of an evangelist, and with blessed results. Now he is to do for them the work of a pastor. They are born into the kingdom; now they are to be fed. And all this is to be done by a man whose whole nature is in the spirit of the whole work. In the nature of the case, no distinction will be made in the average mind between the personal character of the minister, on one hand, and his work, on the other, as with other professional men. “His way of living—oh! that is nothing to me; it is of his legal opinion I am thinking.” So one may say about a lawyer; but such qualification will rarely be made with the clergyman. On the contrary, the human heart will get comfort to itself in setting aside an unpalatable, but unanswerable argument, by dwelling on any detected, or even suspected incongruity between the matter of the message and

the ways of the messenger. This, then, must first be aimed at by our Seminaries—that they send out consecrated men, able to gain a hearing for the whole truth of God.

But this is not all, by any means. Human nature is just the same as in Paul's days; but its modes and conditions of working change with the times. Christianity is now a system—historical, accepted and incorporated with social, and even political life; and the minister, to be effective, must be capable of understanding and of working—in his place—the machinery of a great organized system, and also of carrying himself usefully at every one of the hundred points in which Church and Christian life touches the general life of mankind. It is one thing for a general to win his way to a great city, scatter the troops that guard its approaches, and take possession of it for his government. It is another, and often a more delicate thing, to carry himself rightly in the city; where, whether he like it or not, he must have influence, one way or another. A Christian preacher is a soldier, but he must be administrator also. He is a preacher: he is also a “minister.” In contact through the week with the secular teachers, the social ways, the commercial life, the home movements among which he lives, he may draw the nails he drove in on the Sabbath, or—to use a strong Saxon word—he may clinch them. Any process by which a Seminary can, better than now, give preparation for this complex work is improvement.

That many men will find their way to the pulpit without regular training in either college or seminary is certain, and, within certain limits, is desirable. Our question, however, respects the methodical training of ministers; and the necessity for methodical training undoubtedly increases with the wider diffusion and deeper penetration of knowledge. The Molokani in Russia have not hitherto been allowed church buildings or organizations, and, of course, the more intelligent among them had a clear call and right to edify their brethren in such ways as were open to them. But let these people—for whose millions we trust there is a bright future—enjoy not partial but entire freedom, grow in intelligence and mental activity, and methodical training would become a clear duty. Our condition implies this obligation, and the number of facilities in seminaries on the one hand, and in Education Boards on the other, takes away most of the ordinary excuses for neglect of it.

The question then is, how to employ these facilities so as to secure deeper spirituality, more thorough knowledge of the truth, for statement of it to inquirers, for the edification of believers, and for the answering of scoffers, and, at the same time, the highest power of utterance?

The following points we venture to suggest, not as though all were equally important, or all equally disregarded at present :

1. *A modification of the working of Education Boards.* If the assurance from a kind-hearted minister and Session that a good young man aims at the ministry readily secures a grant, there is danger of the "beneficiary" falling into undue dependence on the church, and feeling as if she had contracted to see him through, and, in fact, through life, so long as he is "good." There is danger, too, of those who, if they chose, could pay their own way, turning from a profession that is fed in this way. It would be different if the moneys given were gained by intellectual effort, as scholarships or bursaries, for which the rich would compete on equal terms with the rest. The question is sure to be asked at no distant time, why cannot the Church draw students at their own cost, as truly as do Law, Medicine, and Physics? That benevolence is needed to found colleges is one thing; it is, to the average man, a quite different thing, that church benevolence supports him while in attendance.

2. *Some systematic cognizance of all students who mean to go toward the ministry from the beginning of their studies.* Suppose a boy thus inclined: what is to hinder his being brought once a year before Presbytery, Association, or whatever other body guards the common interest, examined on prescribed portions of the Scriptures, and that with care and thoroughness, say in successive years the Pentateuch, the other historical Old Testament Scriptures, the Prophets, the New Testament history, and the remainder of the book? Some would fall out for good reason; those who kept their place would be quickened and helped. The writer speaks from experience when saying that this process kept the work of the ministry as a real thing before the mind, gave subjects for study in vacation, made church organization a pleasant and familiar reality, and showed—what young people need to be taught—that ministers are human beings, lifted by grace to most honorable service. In how many cases does the student now come into a church court, practically for the first time, to be examined for license?

3. *Greater firmness is needed on the part of responsible bodies.* Unhappily, there is divided responsibility. Church courts trust the Faculties; the professors leave the burden on the Presbytery, or other church body. There is enough human nature in Faculties, even of seminaries, to accept the providences that swell the number of their students and show their usefulness. Both should not only try to promote spiritual life, but they should not hesitate to intimate where it is apparent that other forms of service promised more usefulness and happiness than the ministry. An obviously incompetent licentiate, especially if "aided," does some harm all around.

4. *Delay in the course of study would often be a gain.* In a land like ours, where openings for industry are numerous, many a young man would be the better for being obliged to say to himself, "I have not means to pay my way next year; I must go to work and earn

them." Self-reliance, forethought, knowledge of life, the power to go in harness and make the best of things, acquaintance with human nature and other prosaic virtues would thus be gained, as they rarely are in a seminary. The want of these things has more to do with ministerial failure than defective theology.

5. *Enthusiasts in a department should not linger over sections.* They intend to be thorough on their scale. Disquisitions on Simple Sheva, on the Greek article, on the arguments for or against sublapsarianism or supralapsarianism claim reluctant attention which would be better bestowed on securing, say, a fair acquaintance with the English Bible as a whole. That acquaintance will be needed in the pastor's life a thousand times for every one where the Hebrew Sheva comes in naturally.

But, it may be said, men are needed to meet learned opponents on their own ground. Certainly. There are the professors; and a portion of a class will develop tastes in this direction to be satisfied in special hours, or post-graduate courses, or a few years in Germany, or in the maturer years, when judgment is ripener, and leisure is made to follow out special aptitudes or cultivate special gifts. But should fifty students, who have to labor for life in the valleys, be dragged uselessly up hill for the sake of two or three who may some day, possibly, have to meet enemies on the top?

6. If this list be not alarmingly lengthening, we would add one more suggestion: *Modern mental conflicts should be more noticed.* Church history is of great importance. It is on the wide field of time that principles work themselves out, and display their influences. But there are two ways of studying it. A student may be required to know *memoriter* the arguments for and against, say, Traducianism, and be left ignorant of live issues, which he will meet daily in his future life. A professor who could condense on the heresies of the early centuries, and render plain and vivid their lineal descendants and "poor relations" of to-day, would help his students to practical usefulness, and lessen the temptation to say, quite illogically, of course, on quitting the seminary: "Now I am done with antiquity and the Orient, and I am glad of it! I am going to learn something about the West and the Nineteenth Century."

One respectful general word we venture to add in conclusion. Seminaries are a part of the life of the Church, and they will be as is the Church. If her tone be high and pure, they will catch that tone; if it be sordid and worldly, they will, ordinarily, imbibe the same earthly spirit. A living Church will choose earnest professors, and send forward students fired with an ambition above the earthly. It is not possible to keep seminary doors and windows so closed as to keep out the surrounding atmosphere. If we have lukewarm men in any of our chairs, we have the responsibility—in part, at least—on us.

If our students are cold, or secular, or weak, or self-seeking, let us examine ourselves. They are our children. Where did they learn these ways? Has their "mother Church" been faithful to them? Can she transfer all the blame to their *alma mater*? Did not she stamp her image on them before ever they went to college? From her clergy they got their ideas of what a clergyman should be. From her worship they got their ideal of what it should be. They reproduce her lineaments. In view of all this, when we discuss the improvement of seminaries, let us not fail to mingle with the criticisms this earnest cry: "Wilt thou not revive us, O Lord?"

VI.—THE PHYSICAL FACTOR IN PREACHING.

NO. II.

BY GEO. M. STONE, D.D., HARTFORD, CONN.

THE prejudice against "Schools of Oratory," and the aversion which is felt with reference to the itinerant elocutionist are not destitute of justifying reasons. There is, notwithstanding, a legitimate and vastly remunerative culture of the vocal powers. Its benefits are not limited to the organs of speech, but wise voice-building has in some instances affected general physical conditions in a most salutary way. It would surprise some people who have never tried it to discover the effect upon their own ease in speaking of simply reading aloud for one hour daily.

The brunt of the difficulty in regard to preaching, in many cases certainly, is the fact of its *infrequency*. Most of us could speak with greater facility *every day* than once or twice a week. The vocal organs are subjected to a heavy tax one day in seven, while they are suffered to remain unused for the major part of the interval between Sabbaths. Now the vigor, flexibility and volume of the voice depend upon practice, and that not spasmodically, but methodically and frequently. Von Bulow, the great pianist, is reported as saying: "If I quit the piano one day, I notice it; if I quit it two days, my *friends* notice it; if I quit it three days, the *public* notice it."

Daily prolonged reading aloud would furnish that regular exercise of the vocal organs, which would enable many speakers who feel over-fatigued by reason of the Sunday strain, to tide over the day without it. Suppose they were to include in the exercise the portion of Scripture to be read in worship, together with the hymns to be sung, the congregation could hardly fail to participate in the benefit.

Skilled work in this particular phase of pulpit service is as conspicuously distinguished from unskilled as in any other place in or out of the pulpit. Besides the vocal mastery of Scripture lessons, there are other advantages to be gained by the practice mentioned. By *reading aloud* such noble and stimulating productions as Milton's

"Comus" and "Lycidas," Wordsworth's "Ode to Immortality," Tennyson's "In Memoriam," and others likely to come to mind, until they become familiar, one would possess a rare store of healthy and vigorous thoughts clothed in felicitous and chaste English.

A late writer on elocution quotes Lord Stanhope's reply to the question, to what he ascribed the two qualities for which his eloquence was conspicuous—namely, the lucid order of his reasoning and the ready choice of his words. He said, "he believed he owed the former to an early study of Aristotelian logic, and the latter to his father's practice of making him, every day after reading over to himself some passage in the classics, translate it aloud and continuously into English prose." The vigorous reading of our English classics would enrich the vocabulary of a preacher to a degree scarcely less than the exercise of translation mentioned above.

Monotony of tone in preaching is frequently an unrecognized source of weakness in the vocal organs. The preacher strikes a certain key in his first sentence and holds on his way to the close, without break or modulation. The dreary monotone not only puts the hearer into a non-receptive attitude, in spite of his will, but is a damaging abuse of the voice, because a departure from the law of its structure. The latter makes it capable of great flexibility, range and compass of tone. It has been asserted (and we think with reason), that "even persons who are unaffected by music are often subdued by the gentle accents of the voice, or roused by its deep intonations."

An apostle exhorts believers to "let their moderation be known to all men." Many a public speaker would find his efficiency greatly increased, could he let his *modulation* be known to all his hearers. All the rich varieties of emphasis, inflection and tone are impossible in monotonous speech. Indeed, it puts an injunction on the very power of thought itself, by clothing it in a stilted and unnatural sameness.

A clergyman now widely known as a preacher of power told the writer the secret of his own recovery from the monotonous habit of his early life. Once, in the middle of a sermon which he was delivering in a high, unbroken key, he had occasion to stop and ask the sexton to close a door. He made the request in a natural modulated tone, and was struck by the contrast between it and his preaching. He took the hint and adopted afterwards, little by little as he could master it, a more flexible speech in public discourse.

There are sources of disability in speaking in which unnatural *breathing* is the chief thing to be obviated. Without full chest inspirations the physical effort of speaking, even for a half hour, will be ordinarily attended with fatigue. To remove this difficulty one needs the advice of a competent instructor, and sometimes no little training.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. VII.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LXXVI. *Things unseen and eternal.* Not long before his death, Dr. Wm. Adams preached for Dr. Cuyler; and, referring to the contrast between things seen and unseen, he said: "You stand in the Vale of Chamounix and look up. There is nothing visible where you know that Mont Blanc ought to be but a thick veil of mist that hangs so low as to seem to envelop you. The sun rises and pours a flood of rays upon the thick bank of cloud, and presently it vanishes into invisible vapor, and, like the great white throne, there stands before you the unseen and eternal!"

LXXVII. *Beethoven and Mozart.* "One brought angels down; the other lifted mortals up."

LXXVIII. "*Architecture is frozen music,*" is attributed to Madame de Stael by some; by others, to Schlegel. A poetic thought that bears expansion.

Yes, as though the strains immortal,
 Harmonies from harps in heaven,
 Floating past its pearly portal,
 At the silver hush of even;
 Should by some transforming power,
 Some prevailing angel's prayer,
 Be transformed, that very hour,
 To a crystal fabric, there!

LXXIX. "*The Old Testament is patent in the New; the New is latent in the Old.*" So said Augustine.

LXXX. *This life is at best only the scaffolding* about our true life, which is immortal. A scaffolding, though useful in construction, really hides the beauty of the building, and is torn down when the building is complete. Useful as it is, it becomes a deformity when it needlessly withdraws attention from the main structure. Should a builder erect his scaffolding as though it were the building, expending on it so much time and labor and money, as to delay or risk the final completion of the edifice, he would be a fool, giving to the scaffolding what can properly be bestowed only on the structure itself, exhausting his means on that which is transient, rather than that which is permanent. Such is the folly of a worldly life. In one dread moment all that is temporal collapses and falls into ruin, however elaborate and costly. In what condition will it reveal our eternal house!

LXXXI. *When Garrick conducted Dr. Johnson over his new and magnificent residence at Hampton Court, and showed him, with minuteness of detail, all its luxurious appointments, Dr. Johnson said: "Ah, yes, Garrick; but these things are what make a death-bed terrible!"*

LXXXII. *The story of Naaman, the Syrian leper.*—2 Kings v. is a beautiful example and illustration: 1, Of the impartiality of grace, treating alike the great and the small. 2, Of the simplicity of the way of salvation. Whatever mystery there be in the process, the duty is plain. 3, Of the efficacy of Divine ordinances. No inherent power, but all dependent on a divine arrangement. 4, Of the necessity for a complete compliance. No blessing until the seventh immersion. 5, Of the awful contrast of life. Naaman, the Syrian, healed; Gehazi, the prophet's servant, smitten.

LXXXIII. *There is a curious fable or myth, either Italian or German in its origin, which represents the devil as plotting to mar the image of God in man, and con-*

sulting with his grandmother in hell. He forms four successive plans before he satisfies himself and his grand-dame. First, he proposes to implant in man's heart the lust of evil. But this plan has the defect that evil will be recognized as such and be repelled. Then he plans to make him a monster of self-love and self-will; but even selfishness will appear to him to be monstrous and hateful. Then Satan plans to pervert his moral nature so that he shall mistake right for wrong, and wrong for right. But the difficulty again is, how shall man be so perverted? The fourth plan is a master-device. He will ensnare man by things *seemingly innocent*—love of dress and temporal good. He will feed his vanity and make him the slave of fashion. Man will say all this is not in itself wrong; there can be no wrong save in excess; and, while he is philosophizing, he shall be drawn into excess. The old grand-dame is represented as casting her old serpent skin, glowing with rainbow hues, and Lucifer takes that as the material out of which to form the gay attire of fashion; and then there was a jubilee in hell over the triumph of Satanic ingenuity!

LXXXIV. *The "hanging gardens" of Babylon*—one of the seven wonders of the world—are supposed to have been built in a pyramidal shape—1,000 feet square at the base, rising to an apex 400 feet high, terrace above terrace, crowned with rare trees, plants and flowers. They were constructed to reconcile Queen Amytis to her Chaldean home. Beneath and within all this mountain of verdure and bloom was the lions' den! Ah, Babylon, the gilded!—Rev. xvii: 4, margin.

LXXXV. *Sir Joshua Reynolds* painted a picture of the famous Sarah Siddons in the character of the Tragic Muse. Instinctively he chose, and instantaneously, the very attitude and expression desirable in the picture. The portrait was so fine, and the poetry embodied in it so approached its ideal, that many persons were strongly affected in contemplating it. He assured the gifted Mrs. Siddons that the colors would remain unfaded as long as the canvas would hold together, and beautifully and gallantly added: "And to confirm my opinion, here is my name; for I have resolved to go down to posterity on the hem of your garment." Accordingly, his name appears on the border of the drapery. Soon afterward ended his precious life.

LXXXVI. LOST—SOUGHT—SAVED.—Luke xix: 10. 1. What a description of the sinner's state! Away from home, not knowing the way back, unable to get back, if he knew the way. 2. What a suggestion of *Christ's work*! He knows the way, and is the way. He bears the lost on His shoulders. He will never let the believer perish. 3. What an exhibition of *free grace*! It is not we who seek, but He. God beseeches men to be reconciled. He stands knocking; not we. Dr. Munhall says, there is not even a command to any sinner to *pray before believing*. A challenge came from a clergyman in the audience, who quoted Romans x: 13: "Who-soever shall call on the name of the Lord shall be saved." "Yes," said Dr. M.; "but read the next verse: 'How then shall they call on him in whom they have not believed?'"

LXXXVII. *Daniel Krummacher*, being once asked in an assembly of his brethren, "Who is the elder son in the parable of the prodigal?" solemnly said, "I well know now, for I learned it yesterday." Being further questioned, he quaintly, but laconically replied, "*Myself*," and then confessed how it had fretted his heart, the day before, to find that a very ill-conditioned person had suddenly been enriched with a very remarkable visitation of grace. Even so do the very prodigals who have returned to God, find working in their heart the leaven of malice and envy and uncharitableness.

SERMONIC SECTION

CHRISTIAN SCIENCE.

BY REV. STACY FOWLER, BOSTON.

[We give place to this paper, although not strictly sermonic in structure, both because of its intrinsic merit, and of the interest and discussion it called forth when read at the Suffolk North Association of Congregational Ministers; and also when read again in Pilgrim Hall, Boston, at the weekly meeting of ministers. It is unnecessary to add that the mode of "Healing" here criticised has caused no little stir in Boston and elsewhere.—Ed.]

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—3 John 1: 2.

THERE is a mint of rational truth in Edmund Burke's estimate of himself. His life, he says, might be divided into "fyttes" or manias. He began with a fit for poetry which was succeeded by a fit for rhetoric, and the mania for statesmanship ran into the mania for philosophy. In the description of his own fitful experiences Burke voiced humanity; for there is a good deal of mania in human life, even in the best of human life.

In the tremendous onswappings of society—changing its politics, its philosophies, its forms of government and its principles of reciprocity—the science of medicine, its study and practice—seems to me to be among the very fitful movements of the world. Within the sweep of my memory, if there have not been revolutions and evolutions, there have been upheavals, sudden ebullitions, new discoveries, radical and extreme changes. In my early days the instinctive dread of every boy in a country town was the sight of a doctor with his saddle bags. Usually it meant the tapping of a vein in the arm, and a dose of castor oil, if not of calomel and jalap. I remember how the discovery of the medicinal use of a weed was regarded as the finding of a panacea. People searched the fields for lobelia. It was the era of a new pathology. Upstart doctors took a short cut to practice.

We remember the excitement occasioned by the advent of new doctors. We note people at one time taking cod-liver oil, almost as a luxury, but anon they are swallowing bitters. We see them now wearing flannels, now discarding them; now donning porous buck-skin under vests, now bathing; now taking sweats, now manipulating; now using stimulants, now dieting. We see people of striking human sympathies. One is sick: others, being sympathetic, imagine they are sick. One is trying a new remedy: others rush for it. The most skillful physicians are at times sadly at fault, while blunderers, now and then, hit upon remarkable cures. While the nation's medical skill is probing the burrowing pus-cavity in Garfield's side the bullet is incysting near the spine.

We note by readings and observations, how easily susceptible to new remedies are many educated and some great men. It was no less a man than Bishop Berkeley who thought he saw in the use of tar-water a cure for the most of human ills. We recall the Blue Glass mania of recent years. Educated, and I believe scientific men, took stock in it.

I think there has been genuine progress in the science of medicine within the range of my memory. Drugs are not prescribed as they were aforesaid. Indeed the most skillful doctors do not administer much medicine now. But admitting all that can fairly be claimed for progress, the stern fact remains that we still live in a diseased world; in a suffering and dying world. Doctors are baffled: skill is often confused, confounded. Like the woman in the Gospel, people spend fortunes on physicians. All that a man hath will he give for his life is a true word yet if the devil did say it. It is not strange, therefore, that people seek new things. There is some satisfaction in changing the place if you keep the pain. Nei-

ther is it strange that people are easily susceptible to impositions, nor that quacks and charlatans have great success in playing upon popular credulity. Poor, suffering humanity, sin-bitten and death-smitten, persistently seeks relief: not finding it in one place it rushes to another.

At the present time, in Boston and many other places, the so-called "Christian Science," or "Metaphysical Healing," is taking a strong hold in the communities. My attention was first called to the movement a year ago by intelligent and educated friends who were enthusiastic, and who claimed to be benefited by the "cure." I thought they were in an eccentric state of mind, and concluded that they were generalizing from slight principles of philosophy and religion. It then occurred to me to study the "Science" from the sympathetic view point, and accordingly I made an effort to see it through the eyes of its originators and expounders. After reading the books of Mrs. Dr. Eddy and Dr. E. A. Arens, I had interviews with them and with other so-called "healers." Then taking my stand at the "Metaphysical College" of Mrs. Eddy I found myself in the centre of the movement. Dr. Arens took lessons of Mrs. Eddy's husband, and though he claims to heal by the "Old Theology," he uses essentially the same principles which he learned at the "college." He is but an imitator.

Mrs. Eddy is a remarkable woman. She has been a member of a congregational church; she has been in the hands of physicians of various schools and of no school, and claims at last to have "healed" herself by coming into the "understanding of God." She has been a student of the Bible and claims that her "Science" is the true interpretation of Scripture. What then is the "Christian Science" as expounded by Mrs. Dr. Eddy?

She begins with God, who is "Spirit" and the only "Substance" in the universe. He is omnipotent and omnipresent. He is Life, Truth and Love. But God is not a person; He is

"principle." Personality limits, but God is infinite, and therefore cannot be personal. The point to keep clearly in mind is that God is "principle" and not a person. This thought is iterated and reiterated with intense positiveness.

From this high positive thought she bounds to the most astounding negations. She denies the "reality" of matter and of all material laws. Matter is not "substance" but only the "shadow" or "reflection" of God. She denies the "reality" of the human body; spirit only is "real;" man has not even a personal mind. She emphatically denies the human, as the Divine personality. There is but one mind—God, Spirit. But man has what she calls the "mortal mind" which is the opposite of God, the very antipode of Spirit. The "mortal mind" is simply and only a false "belief" which man has generated in himself. He has begotten the "belief" that matter is "substance," and so has fallen from the true knowledge of God. This mortal thought is the source of all his ills. He thinks he is sick, but the thought is an illusion. The sickness is in the false belief and not in the body. "We say," she remarks, "the body suffers from the effects of cold, heat, fatigue, etc.: but this is belief and error, and not the truth of being, for matter cannot suffer: mortal mind alone suffers, and not because a law of matter has been transgressed, but a law of the mind." The body never suffers from the effects of heat, cold and fatigue! How comforting to people living near the Franconia Notch to be told when the thermometer is thirty degrees below zero that the body is not cold, and that if they would only change their minds on the subject they might remain out of doors all night and feel warm glows running all over them! How cheaper than fuel and clothes, to say nothing of the comfort! Change your minds and your bodies will never be weary! This conclusion, ridiculous as it is, is the logical result of the senseless assumption.

These two sides of the science should be kept clearly in view, the mind of God the opposite of the "mortal mind" of man; or the "understanding of God" over against an illusive "belief." These are the two poles of the system; a tremendous affirmation against a tremendous negation.

It is apposite here to note several distinctions. This "science" is not pantheism, as it has been harshly called by Joseph Cook. There are elements of pantheism in it; but it is not pure pantheism, if any one knows what that is. The pantheist holds that God is in everything, and that the All is God. Mrs. Eddy eliminates God from everything but spirit. All else she calls shadows and reflections. She places the "mortal mind," a whole hemisphere of thought, outside of God and over against Him. Her language is often pantheistic but her thought is not. In a note to me she writes: "I am the only anti-pantheist, for I see that God, spirit, is not in His reflection, any more than the sun is in the light that comes to this earth through reflection. Can you understand this? No: and no one can fully until I educate the spiritual sense to perceive the *substance* of spirit, and the *substanceless* of matter." There is a diameter of thought between her science and pure pantheism.

Nor, again, is she a spiritualist, as she has been reprehensively called. She denies the existence of spirits. Accordingly in her teaching there is but one spirit in the universe—God. She sharply denounces spiritualism as "hallucination." To name her a spiritualist is the sheerest ignorance of her teaching.—Neither is she a mesmerist as she has been harshly named. She utterly repudiates mesmerism as "unreal" and calls it "demonism." I am describing here, not the effect she may produce upon others, but her thoughts, her methods. "Christian science" also differs widely as a method of healing from the "Faith cure." Healing by "Faith" is accomplished, if at all, by *getting the patient into a belief*. Heal-

ing by the "science" is accomplished, if at all, by getting the patient *out of a belief*. Faith lays hold on God, and He heals by special interposition. Science "understands" God, knows Him by immediate cognizance, and this knowledge brings the soul into its normal condition, in which disease is impossible. The distinction between "Faith" and "Science" as methods of healing, is the distinction between believing and knowing.

Let us now picture to our minds as vividly as we can the *modus operandi* of healing by the "Science." The "healer" aims to accomplish two things in the mental condition of the patient: first to destroy the belief of "mortal mind"—break up and banish from the thought all ideas of disease and sickness. The effort is to get the patient out of a "false belief." This effort, if successful, destroys the "mortal mind." The second mental process is to cause the patient to "understand" God; to know Him, by immediate perception, as the *only* Life, the *only* Spirit, the *only* Intelligence.

While there is nothing dramatic or spectacular to the senses, on the mental side, the process might be called a spiritual drama, if we could conceive such a thing. The healer begins by arguing the case silently, expecting thereby to have some mental influence upon the patient. Further on the patient is told pleasantly, but positively, that *fear* is the foundation of sickness; that the image of disease is frightening him; that he *has not* any disease. If the case is a cancer the patient is told that he has not a cancer; the inflammation in the flesh is caused by the imagination; the seat of the trouble is in the mind, the thought, the belief. If he will abandon his false belief he will be healed. By this time, if the process works, the patient is ready for a swift turn of thought to God as the All-Healer. As Spirit He is pictured in vivid colors. He is Life, Love, and Truth. He is the life of the soul. Thus the mind is quickened, lifted, inspired, and vitalized until the spiritual sense *perceives*

God, understands Him by immediate knowledge, and the tides of Divine Life coursing through the soul sends tides of blood through the veins, as the tides of ocean fill the estuary. What could be more dramatic in the spirit? The swing of thought from the high spiritual side, where God is pictured as the All-Life, the only mind, the All-Health, to the low, physical side, where sickness is pictured as a mortal belief, merely a figment of the mind, is swift and of infinite scope, sweeping away the "mortal mind" as the flood sweeps away the bridge. By the gymnastics of thought the patient is lifted out of matter into spirit; out of death into life; out of belief into knowledge. Of course upon some minds the process is powerfully exhilarating. The spirit becomes regnant and all-creating. The soul basks in the light of eternal day. The philosophy of this process is to bring God and His omnipotence, by a tremendous swoop of thought, down upon the "mortal mind" to crush a delusion.

Mrs. Eddy claims that she heals instantaneously; that she heals by her thoughts people who are at a distance from her; that people are healed by reading her books and by hearing her preach.

I here raise the question, Is this process of healing scientific? With all deference and respect I am compelled to say that it seems to me the most unscientific thing which I have any knowledge of in the name of science. It seems to me as unscientific as the mythological theory that the earth rests on the back of a turtle. It is visionary and not scientific. To some minds it may seem as science, even as a fire balloon floating almost out of sight appears as a distant star. I find in it some of the elements of pantheism, something of the Berkleyan philosophy, something of Emerson, something of Swedenborg and others. These materials seem to have been gathered by general and not critical reading, and to be taken into the imagination without any process of analysis or classification, and

thence to be projected as visions from a powerful spiritual nature which is strangely off the track. Hence the so-called "science" is a jumble, a tangled maze, nebulous idealism. It is the product of a powerful nature under some peculiar spell. It is the forth-putting of a mind of quick perceptions, but wholly unable to classify and construct.

Ostensibly the "science" rests on a theological basis. It starts with a peculiar idea of God as impersonal spirit, and consequently of man as an impersonal being. But if man is not a person there is no ground for a reasonable psychology. You cannot construct a science of soul if the soul has no personal identity, no real *ego* of its own. Thought thus becomes too vague and diffused to be brought into order and sequence. Of course if there is no basis for reasonable psychology, then there can be none for reasonable theology, philosophy, or science. Deny human personality and you are floating in thin ether. All sound reasoning begins with the conscious human *ego*. I think, I am: and the I am of thought is conscious personality. You might as well attempt to rise to the stars by holding to the string of a kite, as to attempt to project yourself into God by denying your own personalism.

Then turning the thought round, Mrs. Eddy is all afloat when she undertakes to formulate a science of healing. What is science? It is knowledge; knowledge of fact and the classification of fact. True science searches for fact, works with the facts, uses all the facts, and constructs from the facts. But Mrs. Eddy denies a whole hemisphere of thought. She attempts a Sam Patch leap out of matter. She denies the reality of all natural laws. She scouts physiology. There is no consumption or diphtheria; there are no fevers and tumors. These are only false beliefs.

The roots of this belief surely must have very delicate and far-reaching fibres. The infant, when he utters the first wail, has an "inherited" belief of pain. The babe writhing in its mother's arms with colic is the victim of a

false belief. A man takes poison and dies; but it is not the poison that kills him: vicious belief sends him prematurely to his long home. You are taken suddenly ill with the small-pox when there has not been a case in the community in years, and the thought of the disease has not been in your mind in months. But in steps the scientist with his flexible theory and asserts that you had an *unconscious* belief of small-pox! Wonderful belief! If there is no disease then, of course, the false belief must extend to the brutes. The little girl should be taught, when her dog is ill, to say, "Carlo, you have a belief that you are sick; but, Carlo, it is all in your mind; matter is never sick."

What pangs and tortures poor humanity has endured, and *all* because of a false belief. Surely imaginary physical agonies have been the slavery of the race. Burke once said fancifully that there is beauty in whatever has a tendency to relax the muscles; to which Diderot replied, then a warm bath must be the handsomest thing in all creation. If the sufferings of mortals have all been borne as a false belief, then unreality is the profoundest thing in the world. This resolute denial of the sternest facts of society is grandly heroic, but it is no more scientific than was the old Ptolemaic system of astronomy. While there are elements of philosophy and of science in the system, as a whole, and as a constructive process, it is as far from the scientific methods as are the bald superstitions of the *abracadabra*.

Why do they call it "Christian Science?" "Because," they affirm, "Jesus of Nazareth was the most scientific man that ever walked our globe." In an ethical and psychological sense this is true, for his teachings contain the principles of moral and spiritual science. But these scientists expound Jesus in the most *outré* methods. Mrs. Eddy ranks Him as a scientist because "He called the mortal body—Ghost!" What is meant, she affirms, by His giving up the ghost when he expired on the cross, was the giving up of the body.

He then became conscious that His belief was erroneous, and in that act became "one with the Father." Flesh and bones surely constitute a very tangible and a very ponderable kind of ghost! Some of the fine Gospel sentiment and ethical principles of our Lord the scientists treat in a sensible way, but as a whole his revelations of the Father and his humanity are so travestied that it is the most stupendous *non sequiter* to call the system "Christian Science." Indeed, it is an abuse of terms to speak of it as a system at all.

But what shall we say of the phenomena? There are many reports of remarkable cures. Do these pretending healers really heal? Dr. A. J. Gordon gives them the credit of healing, and then turns round and fiercely attacks their theology as dangerous, and calls them by harsh names. If, however, they cure the sick, people will not hesitate and turn away from them at the call of a halt from theologians. Not much. If the scientist can snatch you from the jaws of disease and death you will not boggle over a question of theology. Besides, it is by their theology, by their peculiar views of God and of man that they assume to work the cures. If they can heal, as they claim they do, they will carry the day, and they ought.

Do they heal? I use this word heal in the strict sense, as it is used in the New Testament. The scientists put themselves on a level with Jesus as a healer. They do not pretend to heal in His name. They do not implore Divine interposition. They assume to act as originally as Jesus acted. They claim to understand God, to know Him as immediately as did the Great Healer. Let them, then, heal one born blind, as the Master did, and they will establish their claims. We cannot be put by with imaginary cures, with spasmodic effects upon sensitive nerves and fanciful brains. We must have the evidence clear and palpable. If the scientists will cure diseased tissue, set broken bones, heal structural derangement by their peculiar method, they will need no credentials.

I recognize the influence, the spell, the charm of the movement, but I have not evidence of permanent and absolute healing in the strict sense of the term. I have no doubt that they cause many people to feel better, that they help some, especially people affected with imaginary ills; but I have known of cases marked which have been helped by physicians, by remedies, by religion, by mesmerists and others. The scientists often fail most egregiously. I know of numerous cases, which they do not report, in which the science does not work. All they can fairly claim is that they have generated a sudden influence and have power upon certain minds. They gain the confidence of nervous people, and a large part of the benefit of any physician comes through the confidence we have in him. Consciously or unconsciously he influences the mind. I have known very sick people to go through critical times in almost perfect peace of mind, because they trusted implicitly the skill and fidelity of the doctor. Confidence in God exerts a greater and more sustaining power upon the patient. Very largely, therefore, the success of physicians depends upon their personal influence upon the sick.

We recognize the power of the mind upon the body. I have known a profane man who was suffering from gout to put his foot in a chair and cause the pain in his toe to cease by swearing at it. I do not call this swear cure, nor a cure at all, for the pain in a short time would return; but I do recognize the power of the mind over pain. I have known a rough doctor to enter the room where a sick boy had been given up to die of typhoid fever by other doctors, take the patient by the hand and ask in assuring tones: "Young man, do you want to live or die?" Catching inspiration from the doctor's beaming face, and feeling the thrill of his electric hand, the boy replied, "I want to live." "Well," said the doctor, using an oath, "then you *shall* live." The declaration and the personal influence of the doctor had an almost resurrection power

upon the patient. The simple truth is, all that any physician does, in nine cases in ten, is to assist nature. You cut your finger and the doctor dresses it, but nature heals it. It secretes the liquid salve that does the magic work. All life, animal and vegetable, pulses with principles of healing.

It is instructive and interesting here to note what the great English physiologist, Prof. W. B. Carpenter, says of "expectant attention." In his "Principles of Human Physiology," published some forty years ago, he says: "The action of the nerves and muscles are in a great degree regulated by the ideas which possess the mind." Disease often has its seat in the morbid state of the feelings, in "hypochondriacal temperaments." "There is scarcely," he further remarks, "a malady in which amendment has not been produced, not merely in the estimation of the patient, but in the more trustworthy opinion of medical observers, by practices which can have had no other effect than to direct the attention of the sufferer to the parts and to keep alive his confident expectation of a cure." This is good sense and good science, because it is sound psychology and sound physiology. The effect of "expectant attention" upon nutrition, secretion and the nerves is marked, and is a phenomenon of common observation. A familiar illustration is the curing of warts on the fingers of children by tying strings on them. Attention is constantly directed to the anticipated cure, and the attention affects the tissue. On the other hand fear produces apprehension of disease, and the "attention" vitiates the nerves and muscles and tissues.

In Boston the movement has split into hostile and warring factions. Mrs. Dr. Eddy and Dr. E. A. Arens are at loggerheads. There is also a wing that calls itself the "Mind Cure," which drops the theological and scientific peculiarities of the "Metaphysical College." It was a practitioner of this last school, Mrs. Newman, who failed to cure Miss Louise M. Alcott, the authoress. After giving an account of the

failure in the "Woman's Journal" Miss Alcott adds: "This is my experience, and many others who have made the experiment tell me the same story, while half the fabulous cases reported to me prove to be failures, like my own, when investigated."

But the real centre is Mrs. Eddy and her "College." With her the movement began and she is the *genius loci*. She clings to her original methods. Others combine with it some medicine, mustard pastes, manipulations and the arts of mesmerists. Hence Dr. Eddy calls them "mental mal-practitioners," which means, I suppose, that there are spiritual quacks among them. It is also apparent that the "healing" is now quite largely a scramble for making money.

The science of Mrs. Eddy includes a cult with the college. She is at the head of a "Christian Church" which worships in Hawthorn Hall. I was present at a communion in which bread and wine were not used as symbols. It was purely a spiritual memorial. The congregation appeared intelligent and devout, and the service, conducted by Mrs. Eddy, was free from cant. To me the service was vague, nebulous, idealistic, high in the air. The sermon was a spiritual balloon, with texts of Scripture enough to keep it from floating out of sight. As a specimen of the worship take the following prayer, which was used as the spiritual sense of the Lord's Prayer:

"Principle, eternal and harmonious, nameless and adorable intelligence, Thou art ever present and supreme, and when the supremacy of spirit shall appear the supremacy of matter will disappear. Give us the understanding of truth and love, and loving we shall learn God, and truth will destroy all error. And lead us not into life that is soul, and deliver us from the errors of sense, sin, sickness and death, for God is Life, Truth and Love forever."

Such auroral gleams are no more the light of a true science and a true Church that has come to stay, than the flash of a meteor is the light of the world. You *might as well explain the cosmos by the*

"Northern Lights" as explain human life by the flickers of this misnamed "Christian Science."

While "healers" are multiplying it is evident that the science is waning. Mrs. Eddy writes that her ability to teach the art of healing to her classes in twelve lessons is a greater wonder than her power of "instantaneous healing." She may teach the principles of the science in twelve lessons, but she cannot impart her power, her personalism in twelve, nor in twelve hundred lessons. The real *ictus* is her personalism. Her pupils are but feeble imitators of their teacher. Hence the spell is losing its charm. The movement is losing its momentum. In its present form it is an epidemic, and as an epidemic it will pass away, as did the Blue Glass mania. It is as transcendental as was Brook Farm, and like that experiment it may be useful in demonstrating that sentiment, fancy and fitful impulses are not the solid facts of science, nor the panaceas for human ills.

I think, however, there are principles in the movement which true science may soon utilize. Man is a spiritual being who animates a physical body. The Apostle struck the key note of a complete philosophy of life when he prayed for the beloved Gaius that "in all things he might prosper and be in health, even as his soul prospered." The thought seems to be that soul prosperity is essential to health. What so health-giving as a mind at peace with God, with man and with itself? A large per cent. of bodily disease is generated by states of mind. Well may most patients say to the doctors:

"Can'st thou minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous grief
Which weighs upon the heart?"

I recognize the utility of medical science and the uses of medicines. "What is a weed," asks Emerson, and he answers, That the use of which we do not yet know. Nature doubtless has yet undiscovered remedies to soothe and heal human maladies. But the great prog-

ness, I believe, will be on the spiritual side. The sermon on the Mount is the most sanitary tract that has been given to the world. "Be not anxious," commands the Great Healer, for "your Heavenly Father knoweth" your needs. This absolute confidence in God is worth a million times more than all the doctors and all the remedies in the world as a sanitary measure. Seek first God and His Kingdom, and all things needful will follow, health included. Hence the Church should be the world's *sanitarium*. It should be the fountain of spiritual life, the river of God which makes physical environment the best on earth.

Some eminent physicians, with whom I have conversed, recognize the movement of the "scientists" as the intimations of something better that shall follow it. Dr. Brown Sequard recognizes the curative power of faith in nervous troubles when the tissue is not diseased. Oliver Wendell Holmes, the poet physician, acknowledges the power of faith over disease. Charles Sumner compiled a remarkable book on the "prophetic" utterances concerning America. Early navigators, poets, philosophers and geographers caught gleams of a Western Continent and of the civilization that should here be planted. In the literature of the day I read prophecies of a ruddy morn when all of God's shining laws shall "come full circle," and a "correspondent revelation in things will attend the influx of spirit." There is no doubt that "mental excitement often cures disease." This rousing of thought by the "scientists" is but the forerunner of some kind of a mind-cure hospital, "where bodily disease will be relieved by applications to the mind." It will not be based on the vagaries of the present healers, but will emanate from a sound psychology and a sound physiology. There will be a Christian Science of the Kingdom of God in the earth. Apostles of science and Apostles of grace are uniting their forces. There will be a new psychology. As Professor G. Stanley Hall says: "The Bible is being slowly re-revealed as man's great text-book in *psychology—dealing with*

him as a whole, his body, mind and will, in all the larger relations to nature, society—which has been so misappreciated simply because it is so deeply divine." "In matters of science," said Tholock, "light descends from the head to the heart; but in religion light ascends from the heart to the head. Only so far as we live in Him can we understand God." Let the head and heart of humanity—science and love—join hands to relieve the race of mortal woes that all men may prosper and be in health, even as their souls prosper.

"Men of thought and men of action clear the way."

PAUL'S VISIT TO THE NURSERY.

BY KARL GEROX, D.D., CHIEF COURT-PREACHER IN STUTTGART.*

Children, obey your parents in the Lord : for this is right. Honour thy father and mother ; which is the first commandment with promise ; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.—Eph. vi: 1-4.

A SHORT text, and yet it affords material for many a Sunday's sermon, suitable for morning and afternoon. A familiar old text; and yet both old and young need to have it impressed on their minds more than once every year. A plain, simple text; even a child can grasp its meaning, and yet the weal and the woe of thousands, the good of families, of states, of the world, is suspended upon it; for the saying is true: "The world is ruled from the nursery." This is not to be interpreted in the bad, foolish sense, which, alas! we too have experienced—that immature, unfermented youths are to dabble with the world's government; that young people who have scarcely trodden out their boyhood's shoes, or escaped from the school bench, feel called upon to browbeat and outbrave their superiors, to meddle with politics and stir up a revolution.

* Translated for HOMILETIC REVIEW by Mrs. Dr. J. H. W. Stuckenberg, Berlin, Germany.

"Woe to that land," says Solomon, "whose king is a child." Thrice woe to that nation whose old age and wisdom permit themselves to be domineered by boys. "From the nursery the world is ruled." No; the meaning is this: Within the nursery the future world's history is in the bud; within the nursery we shall find our future patriots and citizens, house-fathers and house-mothers, masters and domestics, state officials—the community which, in twice ten years will become the ruling generation. The room then, where the children are being brought up, is the nursery, in the gardener's sense, where the future is growing; it is the reservoir which is to supply all the streams that shall flow over the earth, either to fructify or to desolate.

"The world is ruled from the nursery." Now, if that is true, beloved, it will be evident to all of you how very important the question: From where is the nursery ruled? What spirit reigns there? What is the prospect with our child training? Are the children being trained in their duties? How is the calling of parent being fulfilled in our homes? We saw this morning, in our Gospel for the day, pious mothers coming to Jesus to beg for His blessing on the curly heads of their little ones. In our evening lesson we have the picture reversed, and we behold either the Lord himself going about to return the visits, or else sending His apostle into each house to look after the way the children are trained, and to speak an earnest warning word to old and young. O, beloved, if our Lord Jesus, His face all beaming with grace and truth; or His apostle Paul, with his venerable figure, were to walk through our city and knock at our doors, and see our families, would he find more occasion to rejoice or to lament, to praise or to blame, to bless or punish? Is there among us even one in whom his Lord, or his own conscience, would not find something to disapprove with regard to the fourth commandment and all it signifies? I *doubt if there is*, and therefore I *announce to you that*, during the coming

hour, *the Apostle will pay us a visit, to inspect our manner of bringing up children.*

First, he will call upon the children themselves, and, secondly, on the parents.

I. Children, the Apostle has come to see you. Ye "children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." With this fatherly warning the Apostle Paul greets you here in our city, as he once did the Christian youth in Ephesus, holding up before them the first commandment with promise.

Let us look at his command first: "Ye children, obey your parents in the Lord, for this is right." That this is right—that it is not only demanded by God's word, but even our reason and conscience require it; that it is not exacted by Christianity alone, but is also customary even among the heathen; that it is not only a voice from heaven which enjoins it, but even the voice of nature in our own breasts prompts us to feel that children ought to be obedient to their parents; that young people ought to serve, and not to command; to rejoice father and mother by deference and good conduct, and not to grieve them by being ungrateful and disobedient—not one of us will deny. That, therefore, it is not only unchristian but unnatural—yea, inhuman—for a child to defy its mother, and forget how much she grieved over it: for a son to mock his father and scorn to obey him. Hence it is not only nothing difficult, nothing unfair, nothing new that we require of our young people, when we demand, "Children, obey your parents in the Lord," but only what is most natural, most entirely a matter of course. But this natural, moral command has for our Christian youth a far higher and more inspiring motive from the words which follow: "Obey your parents in the Lord"—that is, for Christ's sake, and looking unto Him who is holy and all-wise. Not only is it the wish of your parents, not only is it the im-

pulse of your own hearts, but it is the will of God that you honor father and mother. He, the heavenly Father, is himself standing behind your human father and mother. It is He who is gazing at you through their eyes, admonishing you with their lips, and blessing you with their hands. He it is whom you are to fear, to love, and honor in them. Whatsoever sins you commit against them do not afflict only the hearts of your father and mother, but they grieve your great Father in heaven and wound His Holy Spirit. In a hundred cases to one, we might say, the child's standing with God and the dear Redeemer in heaven is the same as with its father and mother upon earth.

This is, therefore, a well-grounded commandment: "Children, obey your parents in the Lord." It is as old as the world, and founded as firm as God's word. And now, how is it put into practice? Reasonable as the fourth commandment is, would not the Apostle, making his round of visits among us to-day, warn, rebuke, and exhort many a son and many a daughter, "Children, obey your parents, for this is right?" Alas! one does not need to be a holy apostle—nothing more than a candid man with the good of humanity at heart—in order to be startled, to be filled with great indignation at sight of the disobedience and insubordination among our young people to-day. There is reason for lamentation, even among the little ones. If, this evening, we were to visit the nurseries of our city, would they all afford a lovely vision? Happy mothers, with pious children on their laps; gratified fathers in the midst of mannerly sons; children whom the Savior can bless, like those little ones in to-day's Gospel; children subject to their parents, like the little Jesus in the cottage at Nazareth? Should we not here and there be greeted from a distance by clamor and defiant howls, and, on entering, become aware of noisy boys crying and resisting their father's command; of girls saying sharp, impertinent, uncivil words to their mother? *Sit down beside the parents, and make*

inquiry. Oh! how many complaints we should hear, how many tears we should behold, because of naughty children, among whom no serious remonstrance and no amount of love have any effect; over bad boys with whom no father, no master, no authority, no power prevails; over thoughtless, obstinate, deceitful children, who will not let themselves be trained, but who are growing up like wild sprouts.

"Children, obey your parents in the Lord." Oh, that one might call that out into every nursery, holding up a warning finger and speaking in a voice that would seem to come from heaven! I want to say to the dear children present here: listen, dear son; listen, beloved daughter, what your father and mother have so often told you at home; the preacher, too, urges upon you from the pulpit, and even the dear God in heaven repeats the very same language: "Children, obey your parents." And you, friends, who have a child at home needing to be reminded, oh, tell him, when you have him repeat his evening prayer, "To-day the sermon in church was about you; so you must learn the text, and keep it. It read: 'Children, obey your parents in the Lord, for this is right.'"

But this text and this visit from the apostle are not intended for only the little ones in the nursery, but also for you, larger young people, whom we no longer meet around the children's table at home—those sons and daughters in our city who are growing tall, are followed up by the Apostle, who gazes inquiringly into their eyes, and calls to them in a warning voice, "Children, obey your parents!" Our assistant pastor, Hofacker, once met a young girl in our streets, whom he had instructed for confirmation some years before, and whom he never had seen after she had been received into the church. He saluted her, caused her to stop, and said only these few words: "And are you walking in the right way? Is yours an orderly life?" They penetrated the girl to her inmost heart. She was startled. Oh! beloved sons

and daughters, pacing up and down our streets, decked out with so much finery, and who knows with what vain thoughts in your heads, would you not also be alarmed if a former teacher or pastor were suddenly to stop you, look you steadily in the eye, and penetrate your very heart with the question, "Are you walking in the narrow way?" You have grown tall, have become beautiful, you walk so stately one hardly recognizes you; but are you still careful about the right path? Are you still an obedient son? Are you still a submissive daughter? Now, take it to heart: it is not a human father-confessor—him you could escape, if you wished; but, no, it is a heavenly pastor and soul friend, your Savior, Jesus Christ, who so often meets you and stops you when you are in a hurry to go to your entertainments and pleasures and parties, and, gazing with His faithful, watchful eye deep down to the very bottom of your soul, asks in His lovely, shepherd voice, "My child, are you walking in the narrow way? Are you still honoring father and mother?" Children, obey your parents? Oh, that does not apply only to the little ones, but twofold, nay, threefold, to the boys and girls just ripening into manhood and womanhood. It is just during these years when the temptations are greatest, within and without, that it is most important not to forget the teachings of a faithful father, to reflect on the tender pleadings of a pious mother. Children, obey your parents, even after they can no longer watch your daily steps and movements; even when you have gone out from the homestead into service as an apprentice, on a foreign tour, or to college; yes—even should your father and mother be lying in their graves, with the grass growing over their mounds—obey them still, children; follow their precepts; daily recall to your memory their lovely image, and in paths of danger it will hover over you like a guardian angel. Far out into our lives the apostle follows us up with the fourth commandment; far out *along the ripe years of manhood we hear his voice, warning and exhorting:*

"Children, obey your parents in the Lord, for this is right."

Come with me out to the prison—yonder great stone building out there in the fields beyond the town; such a gloomy place, with its little windows and great high walls. There, in his narrow cell, there sits a man in chains. Hardly a single ray of this Sunday's sun creeps into his window, and the church bells as they ring have a mournful sound by the time they reach him. But these tones of the bell carry his spirit back to olden times, and earnest thoughts lead him back over the erring paths of his life, way back to the question, how came you to go so far astray? Where did your downward course begin? His reflections lead him to acknowledge at last. Children obey your parents in the Lord, for this is right. "There is where my troubles began, there is the root of my misery, I was a bad boy, a disobedient son, I scorned the thought of minding my mother, I mocked my father and pursued my headstrong course from recklessness into crime, and my crimes hurried me along to misery and disgrace, and at last thrust me behind these stone walls." Do you see, the Apostle has been making a call there too, with his fourth commandment? And he goes on knocking at many a man's door right in the midst of our city. What is the reason that over in that house yonder, the man living there never has any success, no matter what he plans? Why is there no blessing on his work, no prosperity in his business? Ah, he brought disaster on his head by his conduct toward his father, he deserves it for his guilt toward his mother, who are both lying under the sod. A father's blessing may build his children's house, but the curse of a mother will lay it waste. There is another man just beyond. Why is it that he never experiences anything but sorrow and heartache with his children? O not every unhappy father, but many a one who thinks back twenty or thirty years sighs and says to himself, "There was a time when I treated my parents just so; what I sowed then is coming home

to me now. 'What a man soweth, that shall he also reap.'"

Yes, beloved, this call repeats itself, over and over again, far out into one's life. After long years we hear it echoed. "Children obey your parents, for this is right." And by this we are led to another consideration which the Apostle holds out to children, viz., to the promise: "Honor thy father and thy mother, that it may be well with thee, and thou mayest have long life on the earth." With no other commandment do we so often see curses and blessings in such evident connection, during this life, as with just this. Not only do the Scriptures furnish several fascinating examples, as in the case of Joseph, Samuel and Tobias; and several that warn, as Hophni, Phineas and Absalom; but we daily experience and observe that the father may build his children's home, but the curse of a mother will lay it waste. At how many a grave where a young friend has met an early death, we are obliged to reflect, though we dare not utter the thought: "If thou hadst honored father and mother, and heeded their warning, thou wouldst never have made such havoc with thy life, and the promise might have been fulfilled, that ye may live long upon the earth." We can point with our finger to many a career where a man is doomed to drag his mother's curse like a leaden ball chained to his feet, and therefore he finds it so difficult to get on. Ah, and even if the consequences have not become so conspicuous in the outer life, the inner judgment will not remain hidden. That man, obliged to stand at his father's or mother's grave, tormented with the thought: "Woe is me, for I have embittered thy life, I shortened thy days, I brought thy gray hairs in sorrow to the grave;" verily, that man carries a thorn in his soul which never, so long as he lives, will allow him to taste a moment of entire gladness, a moment of perfect joy. But a good son, whose father's word has been of more consequence than the enticements or the ridicule of evil companions; a loving daughter, who prefers to sit at

the bedside of her sick mother rather than be with her associates, who are dancing the night through, a pious servant girl who sends her hard-earned wages home to her parents, a young Tobias, who, through all his wanderings, reverently keeps in mind the text his father gave him for a life motto, a high-minded Joseph, who, even in the height of his power and fame, meekly and gratefully remembers his old father and cheers the evening of his life—such characters cause men and even angels to rejoice; they are children of promise, the mercy of God surely rests on them, and over them the blessing of their parents will always hover like angel's wings, even should their path be sometimes rough and thorny.

Honor father and mother, which is the first commandment with promise. Ah, when we remember that this is the condition on which depends the promise of a happy life on earth, and a blessed eternity above for, not our young people only, but for our entire nation as well, the prospect of a brighter future is contingent on the commandment, "Honor thy father and thy mother;" if we consider that better times can never dawn upon our people until our youth grow up among us, modest, obedient, pious, and diligent; and when we gaze into the abyss of corruption, toward which we are hastening, because of the unmanageableness and depravity of a generation growing up without a bridle, without a hedge, without faith, without religion, without fear of God or man—then truly we must not only call out to all those who have yet an ear to hear, call with all possible earnestness and persuasion, "Children obey your parents," but we must hold up beseeching hands and praying hearts to Him who can induce even the prodigal son to return to his father's house, and petition Him to save our sons, to save our daughters.

II. But, beloved, if our young people are to become better, we parents must also fulfill our duty with increased faithfulness; and therefore the apostle ex-

tends his visit to-day to include the parents, and give them counsel on the matter of children's training. To you he exclaims: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." We have two questions to deal with: What do we owe to our children? and, How can we do our duty by them? To the first question I would answer, Train your children unto the Lord; and to the second, Let yourself be trained by your children unto the Lord.

Train them unto the Lord. The first thing necessary to this end is, to win their hearty love, to not provoke them to wrath, to not let them become shy by any unmerciful severity, to not make them accuse you of neglect toward them. When the Apostle Paul knocks at your door to-day or to-morrow, or whenever you will, is he likely to find you parents at your post? Oh, in so many a house he would behold children running about in neglect, like lambs without a shepherd. If you were to ask, "Where is your father, children?" the answer would be, "He is at the club, or in the saloon." "Where is your mother, children?" "She is out visiting." "But your nurse, children, where is she?" "At the front door, gossiping, whenever mother is away." Poor lambs, who become unruly by these means, and thus are ruined in body and soul! Parents without a conscience, who, in some such manner, take care of the most precious treasures the Heavenly Father entrusts to them! Do you not know that the angels of your children will accuse you before the throne of the all-righteous God? Do you not know that some time in eternity these poor, neglected, depraved child-souls, will point you out with reproach, and exclaim: "If I had only had a father and mother, then I should not have become so! My parents were not parents!" Fathers, mothers, provoke not your children unto wrath by your frivolous neglect.

Neither by being mercilessly severe. *We will accompany our apostle to another door. Already from without we*

hear piteous cries, and in the middle of the room a profane father is standing; the veins of his forehead are swollen with anger; he is swinging a rod, and whimpering children are cowering in the corners. "Father, what are you doing?" "I am correcting my children; punishment is necessary for correction." That is true. Even our Father in heaven chastens whom He loves; but be sure that the punishment is a fatherly one. If you are only led to strike because you are angry, and not because you love them; if you never give them anything but an unreasonable whipping, instead of a wise warning, or a mild exhortation; if, perhaps, once a fortnight, you accidentally rain a storm of blows upon your children, and never look after them for another fourteen days; if, in fact, you are only tyrannical, and let out your bad moods upon your children, vent your anger upon them when something unpleasant befalls you—is that fatherly correction? Or if, day after day, you have nothing for your child but scolding and blows, never a sunbeam of friendly, fatherly love, never a word of hearty sympathy; if the poor worm has even the short rose season of childhood, embittered by daily thunder-showers of anger, daily hailstorms of the whip; if a pale, intimidated little creature, not responsible for its existence, is obliged every day to feel, "my father thinks me a burden; my mother considers me a plague." Oh, ye parents! can you answer for that? What an awful, heart-rending crime that was, lately brought before our courts, where a father had slowly tortured his child to death by blows and starvation! Verily, the child-massacre at Bethlehem does not cut one to the heart so much as a child-murder by inches brought about by daily mistreatment. Not every case of this kind is brought to justice in this world, but every one of them will appear before God's throne. "Ye fathers and mothers, provoke not your children unto wrath!" "But bring them up in the nurture and admonition of the Lord!"

And now behold what more you, as

Christian parents, are responsible for towards your children. Not only that you attract them to yourselves by hearty love, but also to the Lord by your holy seriousness. If our Apostle were to enter any of our houses to-day, and find there the parents over-indulging and spoiling their child by their foolish, blind partiality, beholding something lovely in even its impertinence, some indication of genius in every folly, would he commend them? Would he not rather remind them of the words of Sirach: "Spoil thy child, and afterwards thou shalt be afraid before him!" No, foolish father; no, weak mother! It was not a toy to amuse you God gave you in your child, not an angel, or archangel, whom you are to worship; but only a weak, sinful, human child, in whom there lies the germ of everything good, but also the possibility of everything evil, and whom you are to bring up in the nurture and admonition of the Lord, for heaven. Behold, the deepest foundation and the highest aim of all Christian child training ought to be the fear and love of the Lord. And if you were to present your son to the Apostle, though he were as clever again in all departments of knowledge, the first in his school, the favorite with his comrades; or your young daughter whose training for the world has made her so lovely, within and without, he would say: "That is all good, but it is not enough. I saw children like this in Rome and Athens. Even the heathen can produce equally good specimens of this kind of culture. But tell me, have you given your children a Christian training? Did you plant the fear of the Lord, the beginning of wisdom, in their hearts? Have you taught them to pray? Have you cultivated their hearts after God's image, trained their wills to the standard of divine obedience, have you directed their spirits to the higher things that are holy and eternal? Have you trained them for heaven by means of Christ's word, and the Holy Spirit? Have you brought them up in the nurture and admonition of the Lord?" "I rejoiced great-

ly that I found of thy children walking in truth," John wrote to a pious mother in his second epistle. Would he be able to give all of us, and our children, this testimony? Must not even the best among us acknowledge great negligence, confess much faultiness, when the Lord knocks at our door to inquire how we are bringing up our children, and the apostle exhorts us to bring up our children in the nurture and admonition of the Lord?

To enable us to do that, there is only one method, and that is to be brought by means of our children nearer, and nearer, to the Lord Jesus. No doubt, during his round of visits to-day, the Apostle has come upon many an anxious father and many a weeping mother, who were forced to admit: "Our labor is in vain, our love does not have its natural effect on our child. No matter how we entreat and exhort, or what we attempt, nor how much we expend, or how much we grieve and lament, he rushes on, hastening to destruction!" What would the Apostle say in such a case? Dear parents, are you praying for your child? Are you being drawn nearer to the Lord by your child? Yes, beloved, just as we ought to bring up our children unto the Lord, we ought to train ourselves through their instrumentality, unto the Lord. The very joys they afford us should attract us unto the Lord, for children are a gift of the Lord, and any man who has stood beside the cradle of his new born babe, or by the crib of his convalescent child, and never learned to fold praying hands to the eternal love on high, that man must, indeed, have a stony heart. The anxieties they occasion ought still more to draw us near to Jesus. Those must be extremely stiff knees which have never learned to bend; terribly proud lips which, at the bedside of a sick child, have never murmured the prayer of the ruler: "Come, and lay thy hands on her and she shall live!" Their virtues and their good qualities ought to draw us unto the Lord. We, ourselves, ought to become like little children. Many a scoffer has become

ashamed of his scoffing before his innocent child with its true-hearted faith and pious simplicity; heaven and the Redeemer dawn on him anew through the eyes of his babe. But their faults and wrong doing ought more than all else to bring us to the Lord, for how can we exhort them if we ourselves do not know the way of salvation? How dare we punish, if we ourselves have not the Standard of Goodness in our hearts; how can we wrestle with their sins if we do not call on the Holy Spirit to support our efforts, and labor with us for the souls of our children? To the Lord they must draw us just as long as they remain with us, for without the Lord we cannot fulfil our duty to them, even one single day; and to the Lord they must attract us when they are taken from us, for what could furnish a father's staff, or a mother's consolation at the grave of their child were it not for the Lord, faith in the Lord, since we know, "The Lord gave; the Lord hath taken away; blessed be the name of the Lord;" and were it not for hope in the Lord who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven!" Now, Lord, draw us both, the old together with the young, and by means of each other, more and more, to Thee. Take both the sheep and the lambs under Thy protection until Thou gather them on the ever-green meadows above. Amen.

THE BOUND CHRIST TRIUMPHANT.

By REV. NEWELL WOOLSEY WELLS, IN
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*Then the band and the captain and officers
of the Jews took Jesus and bound him.—
John xviii: 12.*

THE hour was come. The silver rays of the full Paschal moon broke through the interlacing branches of the olive-trees in the garden of the oil-press, Gethsemane, revealing there three men together with One like unto the Son of man. Five hundred years before, three servants of this same Son of man had been cast, for His name's sake, into a

burning, fiery furnace; and He, knowing the sweetness of divine fellowship in human trial, entered the furnace with them, and comforted them and saved them out of their distresses. Now He himself, about to enter, for the world's sake, a furnace infinitely more terrible, and knowing by experience the sweetness of human fellowship in trial, had taken with Him three disciples, dearly beloved and trusted. Little the comfort they could have given Him. He had taken them with Him to watch—they had slept. He had agonized in prayer, but so familiar, perhaps, had become the sound of His divine voice in its utterance of spiritual passion, that, after catching the first sentence of His broken-hearted cry, they had fallen into slumber. He had come and awakened them, bidding them, a second time, with that voice that breathed love while urging duty, watch—adding the injunction that they also pray lest they should enter into temptation. Willing of spirit, but weak of flesh, their eyes made doubly heavy by the sorrow of their hearts, they had heard the first sentence of the second prayer and again fallen asleep. A second time He had come and awaked them; and, though the Evangelists do not tell us what were the words He spoke, one of them tells us that the disciples wist not what to answer Him. A third time He had gone, and they had heard a few words of His prayer, when sleep again overpowered them. Three times had He been tempted and vanquished the tempter; three times had they been tempted and fallen, vanquished. Perhaps there was a little bitterness of sarcasm in the words which prefaced His last command: "Sleep on now," etc. Thrice had He bid them watch, and they had slept; now He bade them sleep and they awoke. No more occasion for watchfulness now that the betrayer was at hand; the poignant thought must have been theirs, that through their infidelity, their beloved Master had been betrayed into the hands of sinners.

Led by the thief and slanderer Judas, who was soon to become the murderer

of his Lord and of himself, came a great crowd with torches, swords and clubs, commissioned by the chief priests and elders of the people to do this wicked deed of arresting the Lord of glory, as though human hands could arrest the world's Divine Sovereign in His execution of His will. It was a deed fit to be done by night. It was their hour, by God's permission, and the power of darkness. It was a deed the record of which ought to bring a blush to every Jewish face—to every human face. A great crowd armed came out to take one unarmed man. Judas knew, and so did the cowardly rabble he led, that Jesus never carried any sword save that of the Spirit, the Word of God. And as they kept together to bolster up one another's faint hearts, nor dared to scatter lest He whom they sought should come upon one of their number alone—there, in the dead of the night, suddenly He stood facing them all, He whom they sought, yet dreaded, now that they were found by Him. It is John who tells us—John who has no place in his narrative for the traitor's kiss—He went forth to them and did not wait for them to come to Him. The other evangelists do not record that fact. "Whom seek ye?" "Jesus the Nazarene." "I am he." That human anguish which the garden had just witnessed was all passed now, and the Majesty of heaven spoke in those words, "I am." They were the words by which Jehovah had revealed Himself to Israel. Calm, as though life and not death were before Him, He stood and looked upon them; and as He looked and spoke those words of inexhaustible significance, they staggered back and fell to the ground smitten with confusion before His majestic presence. So have men sometimes looked the fierceness out of wild beasts. Again He asked, "Whom seek ye?" "Jesus the Nazarene," came the trembling response. They could not but have thought Him more than a Nazarene. And then, with that self-forgetfulness that makes us marvel how those in whose behalf He spoke could so soon forsake Him and flee, He said,

"I have told you that I am He; if therefore ye seek me, let these (my disciples) go their way." It may be that this tender, loving, self-forgetfulness, prompted the disciples to attempt the deliverance of their Master by the sword, for, crying, "Lord, shall we smite with the sword?" before ever the answer came, in his old impulsive fashion, Simon had smitten. But, rebuking the rashness of the disciple, Jesus touched and healed the wound of the enemy. And "then" they "bound him."

Have you ever let your minds rest upon the meaning of those words, "bound Him?" They bound Him only as to His hands, for they led—not carried, nor dragged—Him to the high-priest. Those hands that they bound were the hands indeed of the Nazarene that had held the hammer and the chisel and the plane; but they were also the hands of the Christ that had been laid upon the sick to heal them; the hands that had touched the bier on which the widow's son was being borne to his burial, and had brought it to a stand-still, while the lips spoke the words of resurrective power; the hands that had taken hold upon the hand of Jairus's daughter and raised her to newness of life; the hands that had been laid upon the eyes of the blind to impart sight to them; the hands that had touched the tongue of the dumb and restored to it its speech; they were the hands that had taken the little children out of their mothers' arms, and that had been laid tenderly upon their heads in benediction; the hands that, but even now, had been placed upon the wound of an enemy to heal it. These the hands they bound; hands that this very day should be nailed for their advantage to the bitter cross; hands full of mercy. So untouched by the mercy that they would fain have stopped the blessing, they bound Him. Strange, marvelously strange, is human infatuation in many of its exhibitions; but never stranger exhibition of it was there than when, at Gethsemane's entrance, the rabble took as their pri-

oner Him who was their Redeemer, and bound Him who was come to set them free.

Our attention is arrested by one striking suggestion of this binding of the Savior—viz., *His voluntary repression of possessed power*. Before the arrival of this hour His enemies had often sought to take Him. They had even had Him in their hands—had been about to cast Him over the brow of the hill on which "his own city" was built; but with perfect ease He had passed through the very midst of them and escaped. One word from His lips had just driven them back, affrighted, stumbling over one another and falling to the ground. One petition breathed in the ear of the Father in the heavens—the Father from communion with whom He was just come—would have brought to His aid "more than twelve legions of angels," to smite them hip and thigh with great slaughter. But His mission was not destruction; it was salvation. The Lord Jesus, in holding out the hands for the thongs with which they bound Him, taught the utter hollowness of that oft-quoted and much-plauded sentiment, that "self-preservation is the first law of life." Not self-preservation, but self-renunciation—this is life's first, and life's supreme law. Death is life's most excellent deed, death to self. The Lord Jesus saw before Him enemies—those who hated Him with all the hatred of ignorant fanaticism. His law was, Love your enemies, His law for Himself as for others. The law of His lips was the law of His life. He knew that hostility was conquerable, not by the majesty of might, but by the majesty of love alone. For three years He had sought to conquer by love in life. His works of mercy, and His words of compassionate outbreathing, had been as numerous as His moments. Hostility had ripened under the beams of His loving kindness; and hearts had been hardened by them. He had known, it is true, that those three years of loving self-crucifixion would avail nothing *until consummated by the crucifixion of hate*. He had known well that the grain

of wheat must fall into the ground and die in order to fructify. He had looked forward to the time of His lifting up upon the cross as the time when He should begin to gather all men unto Himself. Still, He sought to win men by His life of love; but vainly. And so He offered no hindrance when the hour was come, because this was that for which He had come, after love in life, through love in death, to conquer. He offered His own hands for the binding—the hands that for three weary years had been stretched out to a disobedient and gainsaying people. Like the mighty judge of Israel, He could without effort have snapped the cords that held Him. He would not. These His enemies, in their ignorant vanity, thinking themselves the victors, were but fulfilling His blessed will, and forwarding His design of ransoming a sin-accursed world. They who, led by a thief, and soon to choose a thief, had come out against a Savior as against a thief to take Him, were ignorantly the ministers of His to do His service, binding the sacrifice with cords, by whose death the world was to have life. His non-resistance had for its motive this very fact; His will was in process of accomplishment.

And this truth suggests another intimately related to it, and readily gathered from the binding of Christ by His enemies: *The permitted triumph of evil is temporary and but the opening of the doorway for a wider good*.

The triumph of the enemies of Christ seemed complete. Doubtless it was with exultant shouts they drew the unresisting Son of man before the high-priest. Little thought that official that, instead of arraigning, he was himself in process of arraignment. Little thought this rabble, as they clamored for the death of this prisoner whom they had taken, that when those hands should be unbound to be nailed to the cross, there would be an eternal unbinding of that truth which was to plunge the sword into the heart of Judaism. The binding of those hands was the accumulation of power within them. The

bound Jesus was mightier than the unbound. Looking back across the centuries that have intervened since that April midnight which saw the Lord of glory so utterly emptied of glory—voluntarily, whatever His seeming helplessness—in order that He might become a Savior of sinners—hearts that have not been touched by the words that He spoke, are broken to see Him led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opening not His mouth. Look upon it, my brother, out of Christ or in Christ; look upon that picture, and let your heart melt before it. He, whose hands once upheld the heavens, bound, yet mightier than His bonds; He who gave liberty the sweetness of its significance—and oh! how sweet it is—*He*, a prisoner, yet free in His fetters; He who gives life—and what a gift it is—to you and me, and all, *He* led, meek and uncomplaining, like a guileless lamb, to death—yet living in death! And all, that, through what cost to himself, He might make others rich. Look at that picture, and let your heart break in its presence; and in the breaking recognize the power which is His—the power of an infinite love!

Yes! the permitted triumph of evil is temporary, and the opening of the door for a wider good. In that experience of the Christ on earth there was the presentment of this universal truth. Looking out upon the woful evils which ravage earth—physical, intellectual, moral—diseases, superstitions, sins—one can scarce forbear to cry: Are the hands to which all power in heaven and on earth is committed still bound? and, in the language of Jeremiah, to question “the hope of Israel, the savior thereof in time of trouble; Why shouldest thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished—as a mighty man that cannot save?” But ever cometh the answer, “What I do thou knowest not now, but thou shalt know hereafter.” And “we trust that, somehow, good will be the final goal of ill.”

There is that in the Christian's heart that forbids his thinking otherwise. By the breath of God frost is given, and the seal of death is set on life. Days and nights come and go, and snows make desolate the face of nature. But after winter is spring; and after death, resurrection; and after the hiding of *His* face, glory; and behind “the hiding of His power,” omnipotence. We rest in the firm conviction that He who abides the same continually and is Love, will evolve harmony out of all the discords of earth. And with the solution of the various vexed and vexing questions that naturally arise in our minds in connection with the existence and continuance of evil, the solution that He will give, we shall be satisfied.

There is another suggestion of our text which we would do ill to leave unnoticed. It is this, that a *minority*, while subjected to apparent defeat, may contain the promise and the potency of victory. Please drive out of your minds, so far as possible, all their reminiscences, whether bitter or sweet, of recent political excitements and results. My desire is to emphasize a truth, which we as a nation are particularly in danger of forgetting—viz., that the voice of a majority is not of necessity the voice of God; that mere might does not constitute right. There in the Garden of Gethsemane, 1800 years since, stood One against a crowd—may we not rather say, stood One against the world? With Him there was one thing which was not with them—not merely the conviction—for doubtless they had their convictions as have all majorities—but the absolute knowledge that He was in harmony with the will of God. They were clamorous for political expediency; clamorous for the rights of their religion; He was silent for love. Strange enough is it that human lips should cry so loud for *justice* and for *right*—for this is what men claim to be the bond between man and man—equity, fair treatment in giving and receiving—strange enough is it, I say, that human lips should cry so loud for justice and for right, when if justice and right were

done, no life would be worth the living! Jesus Christ proclaimed the truth throughout His public life, and stood to it there in the garden—One against many—that the basis, the only true basis of the social structure, is self-renouncing love. True, His was not an enviable position regarded human-wise. But one with God is not merely a majority, but victory, which is infinitely more; victory, which is not measurable by immediate results, but by the fruitage of eternity. The man who stands in a minority of one, when the motive impelling him is the unselfish love of his fellows and the yearning to do what he may in their behalf, at whatever cost to himself, that man is victor, though he be bound and spat upon and scourged and crucified. And no man can rob him of his joy in victory.

"Whoso takes the world's life on him and his own lays down,
He, dying so, lives."

O for the spirit that moved the divine Christ to stretch out His hands for the binding! the love that is conscious of the will of God in the sacrifice! O for the spirit that inspired the words of Paul to the brethren of Caesarea: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus!" O for the spirit that led Nicanor Gomez, our missionary in Mexico, to brave death and to die, a few months since, for the testimony of Jesus! We need the martyr-spirit; we, here in this Christian land, with our open Bibles and freedom of conscience. Crucifixion is an act of life; the nailing to the cross of self, that loves life, that loves ease, that loves honor, that cannot endure humiliations. It is the Spirit of the cross that we need. Out of the possession and exercise of that Spirit will issue results in blessing richer than we have power to imagine. What happens to me matters little; but what happens to the truth matters much. If by my loving renunciation of self one soul may be led to look higher than it yet has looked, then, whatever the pain of the *renunciation*, be it mine to endure it.

My right to life and life's enjoyments ceases at the moment when these stand between another's soul and life. It was at such a moment as this that the Lord Jesus held out His hands for the binding. His will was in the bonds. He was gladly, lovingly, freely bound. Then is man freest when bound by love. And from the midst of such a bondage rises a song that cannot be suppressed, like unto that which was echoed by the walls of Philippi's jail, where Paul and Silas were, for their love of Christ.

Ah! dear friends, you think that to be a Christian means to give up liberty; to enter upon a *via crucis*—a way of the cross; to turn the back upon the delights of life. So it does, in some sort; but the only liberty given up is the liberty of wrong-doing; the only cross is the cross upon which what burdens you is to be crucified; the only delights, upon which the back is turned, are those which, rainbow-like, are begotten of tears, the children of clouds. Let Christ take you prisoner by the love that once led Him to be prisoner for you, and you shall find that in the bonds of His love you are free indeed; that the cross He imposes is easy and light; and that in His service—which is a service ever in His presence—there is fullness of joy!

GOD'S VOICE IN THE COOL OF THE DAY.

A SUMMER EVENING MEDITATION; IN THE
WOODLAND CHURCH, PHILADELPHIA, BY
LEONARD WOOLSEY BACON.

They heard the voice of the Lord God walking in the garden in the cool of the day.—
Gen. iii: 8.

THAT thing, in this text, which provokes the obvious objection of the superficial reader, and the cheap and easy ridicule of the cavalier, is the very thing which, to the critical and thoughtful student, confirms the venerable and primeval antiquity of the document of which it forms a part. For certainly the objection is so obvious that any bright child can see it and state it; we have a conception of God put before us which by no means represents Him to

us as a spirit—omnipresent, infinite. He seems, according to this language, to come and go, to be there among the trees in the evening, but to be gone by daylight—a local divinity having his resorts, and his times and seasons, asking questions, as if he would be informed, and capable of being foiled by evasions, or avoided by hiding in the thickets. How unlike, you would say, to the object of Paul's adoration, the "King, eternal, immortal, invisible, the only wise God," or to Him whom David worshiped in his solemn psalm :

"Thou knowest my downsitting and mine uprising.

Thou understandest my thoughts afar off.

Whither shall I go from thy Spirit?

Or whither shall I flee from thy presence?

The darkness hideth not from thee.

The darkness and the light are both alike to thee."

—Or how unlike to Him of whom Job spoke out of the midst of his afflictions :

Behold, I go forward, but he is not there,

And backward, but I cannot perceive him ;

On the left hand, where he doth work,

But I cannot behold him ;

He hideth himself on the right hand,

That I cannot see him.

But he knoweth the way that I take.

Now this story might very easily be rewritten in such a way as to avoid this easy and obvious objection. We might say of this primeval pair : "By day their thoughts were distracted from the contemplation of God. They were busy with the objects and the temptations of sense. They were delighted with the pleasures of sin. The voice of God in the conscience, in the revelations of nature, in the inward monitions of the Spirit, was first unheeded and then unheard. He was not absent—He who is in every place ; He was "before them, but they saw him not ; at their right hand, but they beheld him not." But by-and-by the dimness and the cool of evening twilight came. The garish brightness of the world of sense was obscured to them ; their feverish unrest was stilled ; it was an hour for thought and the knowledge of spiritual reality. In the *dimness of the garden-shades they began once more to appre-*

hend those things to which the eye of the mind had been closed and the spiritual ear been stopped—the righteousness and the holy law of the infinite Creator—as if His unchangeable holiness, which is from eternity to eternity, had just begun to speak to their hearts there among the trees of the garden in the cool of the day."

It would have been an easy trick of literary art to write the story thus with philosophical precision, guarding it securely against the chances of objection on that side. But at once, how obviously and inevitably it would have been said on the other side, "This is no record from the days of the world's childhood. The whole style of it shows a later hand. It comes from an age of reflection and criticism, when people had come to distinguish neatly between subjective and objective. It cannot have been a document of the primeval ages. If it had been offered to a primeval people, they would not have understood it." The objectors that are hard to suit with these early stories of Genesis as they are, would have been still harder to suit with them as they might have been. But thoughtful and studious scholars take these venerable documents in hand with an affection like that with which they trace the shattered inscription on the Moabite Stone, or decipher the cylinders of the Babylonish archives. They feel the morning-breeze of history blowing through them. They are tales of the childhood of the human race—tales about children (in simplicity) given to children, by the hand of children, and understood only when they are read in the spirit of little children.

If we were to be bound by the old-fashioned but utterly unfounded notion that all these pages are an original writing from the hand of Moses, we might be troubled to account for a style so unlike that of a great philosopher, scholar and statesman such as Moses surely was. But we recognize here a compilation of documents far older than Moses ; we can discover, sometimes, the seams where they are joined

together, and can read through the paper the water-marks of an antiquity so remote as of itself to command our veneration.

I do not doubt that in that form in which I have suggested that the story might have been rewritten according to modern phraseology, we have a true re-statement of the practical religious lesson which the verse contains for ourselves. We, also, hear the voice of God in the cool of the day, when we give no hearing to it at all under the heat and burden of the day. Let me read you some words of Dr. Horace Bushnell, out of that prose-poem of his on "The Moral Uses of the Night."

"To live in a perpetual day and have what we call the hours of business ceaseless, even as the flow of rivers, would leave us no room for reflection. We should be like seas in the trade-winds, never getting still enough to reflect anything. Our soul would be blind to itself by reason of the perpetual seeing of our eyes. God therefore draws a curtain over his light, checks the busy hours of work and the turmoil of trade, and recalls us to moods of silence and meditative thoughtfulness in the depths of our own spirit. Many of us, I know, are sadly indisposed to this, and even wretchedly incapable of it. Yet, when their day is ended, even such will naturally fall into a different mood. If the day has not gone well, and they are much wearied by its engagements, it will be difficult sometimes not to meet the question, who they are, that they should be wrestling with such struggles? It is quite natural, too, for them, going over the day, to ask what, after all, it amounts to? And then it will be strange if they do not sometimes go a little further and ask whither they are going, on what point moving, in such a life? Deeper and more serious natures, even though sadly imbued with guilt, will be turned almost of course to some kind of review. Another day is gone, its works are ended. Ambition has spent the fever of another day. Pleasure has exhausted her charms. Idleness itself is weary. And now, as the world grows still and excitement dies away, the mind calls off its activity and turns it inward on itself. It hears no call of God, perhaps, and thinks of doing nothing as a duty. But a pause has come, and something it must think of, for it cannot stand still. Detained by nothing now on hand, it travels far, and makes a large review. It takes in, as it were, by snatches, other worlds. It touches the springs of its own immortal wants, and they answer quick and heavily. Whatever wrong has been committed stalks into the mind with an appalling tread. If God is a subject unwelcome, and guilt another even more unwelcome, the moral nature

has so great advantage now, and, withal, so great sensibility that the door of the soul is held open to things not welcome. All those highest and most piercing truths that most deeply concern the great problem of life will often come nigh to thoughtful men in the dusk of their evenings and their hours of retirement to rest. The night is the judgment-bar of the day."

This method of God by which He brings in the coolness and hush of evening that so we may hear that voice of His which we cannot or will not hear in the day, is a very common way of His in seeking our attention. Sometimes, indeed, He uses to raise His tone, and speak to us no more in a still, small voice, but, when we seem resolved not to listen, in tones sharp, piercing, thunderous, as when He utters Himself for us in stunning bereavement, or in the crash of some overwhelming ruin. But quite as often, have we not known Him deal with His unquiet and inattentive children as a skilful teacher with a turbulent school, rather lowering His voice than raising it, and waiting for a lull to come over their turbulence, when they shall hear Him all the more intently because He speaks so gently and still?

There come such eventides of life again and again in the midst of the common hey-day of our prosperity and success. It seems, as we look into financial history, as if God had appointed a sort of periodical vicissitude, as of day and night, by which about once in so many years there should be let down a twilight curtain of *commercial reverses*—of hard times—veiling our dazzling hopes and successes, and partly stilling the incessant tumult of business; and the history of the churches will prove how commonly, at such a time, there are many who hear the voice of God speaking to them in the cool of the day, to whom His voice had never seemed audible before. It is very common that a religious revival follows close upon a financial revolution.

In like manner the conventional *mourning customs* of society, against which there is a disposition sometimes

* "Moral Uses of Dark Things," pp. 24, 25.

to protest, are, with many a heedless soul, deafened with the continual din of society, God's opportunity of making His voice heard. One sits apart, sequestered, unwillingly perhaps, from gaiety and amusement, and hears through the stillness the distant music of the world's merry-making, and hears with it the whisper of a sweet, serious voice, all unheard before, putting questions that take hold on eternity, and waiting patiently for the soul's reply.

Sometimes it is through *sickness or bodily infirmity* that God's importunate love secures to itself this "still hour" of converse with His child. The quiet of the sick-room is a good place to hear unwonted and unheeded things. The dimness of failing vision, or the quiet of impaired hearing, help to make a vacant place in life into which divine thoughts and words may enter. It was to such, shut out in some measure from common companionships, that our Lord seems to have had readiest access when on earth. I think often of that meeting with the deaf and dumb man in the crowd, when the good Lord—noting, doubtless, the alert, anxious eye of the deaf man quick to notice every change and motion, and seeking to draw the man's undivided attention to Himself before beginning to do His healing work—"took him by the hand and led him out of the town." And I have wondered whether, as exigencies of health, need of rest and change, mere lassitude and ennui, perhaps the very craving for continued diversion of mind, have taken you, at this season, into the country, it may not be that by means of that outward motive or that inward craving, the Lord had taken you by the hand and led you out of the town, that so in the still hours you might hear the voice of God walking amid the trees of the wood—you, who had failed to remember that alway, amid all the courses of society and the vicissitudes of men in thronging cities, "the Lord their God is with them, and the shout of a King is among them."

How wholly fatherly is that persistence with which God seems sometimes

to enforce an audience with His reluctant child, before the day wholly departs and the darkness comes! "Poor child of man," He seems to say to us, "it has been a distracting day. Go to; I will give thee a little quiet that we may speak together, that so thou mayest acquaint thyself with God and be at peace." Thus it is a part of God's common method with man, that *old age* is made a still and peaceful ante-chamber to eternity. The light is dimmed to a twilight, that it no longer dazzles and distracts. The ear is muffled, that importunate sounds intrude not. Failing strength, impaired mental faculties, enforce retirement from accustomed activities and collisions. The hot and turbulent passions of manhood subside. It is the cool of the day. The quiet of it is even irksome. But O, the voice of comfort and hope that through this stillness finds its way to the hearts that are not shut and barred against it!

But why wait for the blessing of this divine converse until the last fading hours of life? Why seem to invite decrepitude and failure and "mere oblivion" from the Father of good gifts, as the condition on which we will accept His best gift, that is, Himself?—why, when every day brings to you its still hour for meditation, its evening weariness, its drawn curtain of the twilight, its lull from the noise of business and the stir of household duty, its cooling-time from feverish passions and agitations? Never, and not in any place, the voice of God is wholly silent, if you would but listen. This very evening you might hear His footsteps among the trees if you would not try to hide yourself from Him. Think of it, as you sit this evening on your veranda, or from your window catch the light rustle of the leaves, "shaking off upon the nightwind the dust of day;"* think how you have been wont to hide yourself away from God among the multitude of His own fair gifts, as the sinful pair hid themselves from Him among the trees of His own Paradise; listen to

* Victor Hugo, *Chants de Crépuscule* — La Prière Pour Tous.

these last voices of the dying Sabbath; stifle not the whispers of memory and conscience; shut not the ear to the gentle words of encouragement and hope, to the voice which saith, Come unto me, ye weary. See! the gates of the lost Paradise are no longer wholly closed to you; the flaming sword has ceased to wave; and where once the sentinel cherubs stood to bar the way, there standeth one thorn-crowned, with wounded hands, saying, Enter in; I am the Door. Refuse Him not, O weary with the heat, O heavy-laden with the burdens of the day! but enter into the Paradise of God, and taste the tree of Life that grows beside the living stream, and hear again the voice of the Lord God walking in the garden in the cool of the day.

A CHRISTIAN MEMORY.

By J. M. ENGLISH, D.D., of NEWTON CENTRE, MASS., IN WASHINGTON AVE. [BAPTIST] CHURCH, BROOKLYN, N. Y.

I stir up your pure minds by way of remembrance.—2 Peter iii: 1.

THE power of memory is, perhaps, the most amazing part of our mental equipment. It is a golden thread that links infancy and age, on which are hung, like pearls, varied facts and experiences of every hue. It is through memory we are assured of our personal identity. Time, like a resistless flood, pours year by year as into a fathomless abyss; but memory drops her silver hooks into the depths, and brings back to thought that which has vanished from vision. Memory has her servant, recollection, an invisible librarian running about the chambers of the mind, to find what she calls for. It is the working of a perennial miracle. Through memory we get, as through a window looking into eternal space, a hint of the immortal dimensions of a human soul. Now God uses this faculty as a factor in the work of building up Christian character. Notice a few points.

1. The Gospel has a history to be remembered. The central facts of Christ's life, the apostolic period, and other

epochs of Christianity, are certainly as real as those of Roman or English domination.

2. History repeats itself ordinarily; but this history of the Gospel can never be repeated. Christ has suffered once for all. "This is the last time," as John says, the dispensation of the Holy Ghost. A Christian memory is swift to remember this.

3. In the revelation of His "memorial name" Jehovah has emphasized the significance of memory. He is not an abstraction, a far-distant personality, even, but "the Father of Abraham, of Isaac and Jacob"—a historic God. He has made a history of Himself within our earthly sphere; and thus, by stooping to our understanding, has endeared Himself to us by personal intercourse and fatherly guidance. We are to be mindful of His covenant and remember His dealings. That history is completer now than when Moses lived. God is now known to us as "The Father of our Lord Jesus Christ."

To a British heart, "Waterloo and Wellington" are words that stir up patriotic memories; and to our hearts the names of Washington and Lincoln are full of heroic inspiration. It would be base to forget them. And is not God grieved when men forget His Son? You are disconcerted, annoyed, pained, when you meet a former acquaintance whom you remember well, and he says, "I cannot recall your name!"

Again, keep in mind that the life our Lord in glory is linked with that of His redemptive work on earth, as truly as your existence there, some day, will be connected with your residence here on earth.

When Conkling presented the name of Grant to the Chicago convention, he answered the query, "Whence does he come?" with the one significant, thrilling word, "Appomattox." The vast audience was electrified. The memories of battle and of victory were roused: the surrender of Lee and the interview of the generals under the apple tree, with other stirring thoughts, were brought to mind as the query was thus

laconically answered. But the victories of redemption are sublimer than those of armies, and the question a grander one, Who is He that cometh with dyed garments, and whence? Christ is King and Conqueror. Our High Priest and the Captain of our salvation has ascended; but "this same Jesus" will come again. For forty days after His resurrection He tarried, walked, talked, and ate with His disciples to convince them that He still was "the same Jesus." He has bidden us to do this—to celebrate this sacrifice until He comes. It is not a dead Christ we remember. Sweeping on, as well as backward, we see with prophetic eye the glory yet to dawn. We are not like those who, in their dotage, live only in the past, but we remember Christ as a coming King, with loyal, loving hearts.

Finally, a Christian memory holds in trust these historic dates of Christ and His redemption, because of the fact that they are to be the theme of adoring praise throughout eternity. In that feast of song above, Christ's redemptive work will be the central, all-engrossing subject. They sing "the song of Moses and the Lamb." Let it therefore be ours below, while breath and pulse remain: let us remember Him, in service as in song: in duty, toil, and sacrifice; in life and in death. Then we may be sure that He will remember us. Yes, each one of you will be a perpetual occupant of the memory of our ascended Lord.

THE PRODIGAL SON.

By REV. THOMAS KELLY [METHODIST],
PHILADELPHIA.

A certain man had two sons, and the younger of them said to his father, etc.—Luke xv: 11–32.

THIS "father" appears to have been a man of considerable substance—a prudent, prosperous farmer of his day.

1. This young man was laying his life plans, and his first idea was to *get away from his "father."* "Into a far country."

2. Freedom from restraint leads to recklessness. "*Wasted his substance.*"

3. Recklessness leads to want. "He began to be in want."

4. Want leads to recollection. "How many hired servants of my father have bread enough?"

5. Recollection leads to repentance. "I perish of hunger."

6. Repentance leads to reformation. "I will arise and go to my father."

7. Reformation leads to restoration. "Bring forth the best robe."

8. Restoration leads to rejoicing. "They began to be merry."

9. Rejoicing over the returning prodigal is well; but the conduct and character of the elder brother are immeasurably better. Never to have gone into a life of sin is vastly better than to be saved from it afterwards. The wounds and poison of sin may be healed, but its marks may be visible in the judgment-day. The prodigal's joyous restoration cannot bring back to him the "portion" and possibilities squandered in the "far country." Nor can he ever get so far away, or so completely separated from that "country," that he will not occasionally hear the rustle of the "husks" and the grunting of the "swine."

DAVID'S DESPONDENCY: ITS CAUSE AND CURE.

By REV. J. C. ALLEN, IN FIRST BAPTIST CHURCH, ELIZABETH, N. J.

"Put yourself in his place." This the key to all effective sympathy. Sympathy of Bible real, because its characters are real. It puts itself in our place (Ps. xlii.); an example of the complete adaptation of the sympathy of the Bible. It presents

DAVID'S DESPONDENCY: ITS CAUSE AND CURE.

I. The Cause.

(a) Real trouble—Absalom's revolt.—2 Sam. xv.

(b) Partial eclipse of spiritual light—"As the hart," etc.

(c) The name of God was openly reproached—"Where is thy God?" etc.

II. The Cure.

(a) Earnest self-remonstrance—"Why art thou cast down?" etc.

(b) Hope in God—"Hope thou in God," etc.

(c) The special presence of God in the sanctuary—"When shall I come and appear before God?" (See also Ps. xliii: 3.)

"Pray with the most: for where most pray is heaven."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Journey of a Day. "I pray thee send me good speed this day."—Gen. xiv: 12. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
2. Success by Sacrificing to False Gods. "For he sacrificed unto the gods of Damascus, which smote him," etc.—2 Chron. xxviii: 22, 23. Prest. Sylvester A. Scoval, Worcester, O.
3. Intimacy with God: its Hindrances, Helps, Conditions, and Blessedness. "O God, thou art my God, early will I seek thee."—Ps. lxxiii: 1. John D. Wells, D.D., Brooklyn, N. Y.
4. Peace Through Conflict. "Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. x: 34. A. J. F. Behrends, D.D., Brooklyn, N. Y.
5. The Greatness of Humility. "Whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant."—Matt. xx: 20-27. Prest. Galusha Anderson, D.D., Chicago.
6. The King's Visit—Communion Service. "When the King came in to see the guests."—Matt. xxii: 11. J. M. Ludlow, D.D., Brooklyn, N. Y.
7. The Noble in Man. "In whom is no guile."—John 1: 47. Rev. David Swing, Chicago.
8. St. Paul's First Prayer. "Behold he prayeth."—Acts ix: 11. Very Rev. Dean Vaughan, D.D., London.
9. The Ultimate Purpose of Reconciliation and its Human Conditions. "To present you holy and without blemish and unprovable before him: if so be that ye continue in the faith," etc.—Col. 1: 22, 23. Alexander McLaren, D.D., Manchester, England.
10. Divine Forgiveness Admired and Imitated. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. iii: 13. Rev. C. H. Spurgeon, London.
11. The Inward State of a Man Determines his Character. "As a man thinketh in his heart so is he."—Prov. xxiii: 7. "Let this mind be in you which was also in Christ Jesus."—Phil. ii: 5. D. S. Gregory, D.D., Lake Forest, Ill.
12. Life's Contests and Prizes. "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press," etc.—Phil. iii: 13, 14. F. S. Henson, D.D., Chicago.
13. Where Success is Found. "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving," etc.—Phil. iv: 6. Pres. Knox, D.D., Easton, Pa.
14. Memory and Duty. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen," etc.—Deut. iv: 9. Joseph Parker, D.D., London, England.

SUGGESTIVE THEMES.

1. The Obtrusiveness of Memory. ("I do remember my faults this day."—Gen. xli: 9.)
2. The Spiritual Insight of Woman. ("Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said, . . . if the Lord were pleased to kill us he would not have received a burnt offering," etc.—Judges xiii: 21-23.)
3. A Royal Benediction. ("He stood [Solomon at the dedication of the Temple] and blessed all the congregation," etc.—1 Kings viii: 54, 55.)
4. Affliction and Its Fruits. ("And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."—1 Kings xvii: 17-24.)
5. Faith is the Self-assurance of Victory. ("He appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army. . . . And when they began to sing, the Lord set ambushments against the children of Ammon," etc.—2 Chron. xx: 21.)
6. Religion an Experimental Science. ("O taste and see that the Lord is good."—Ps. xxxiv: 8.)
7. Man's Need of a Revealed Religion. ("Lead me to the rock that is higher than I" [literally, "higher than I can climb to."])—Ps. lxi: 2.)
8. The Full Surrender. ("Unite my heart to fear thy name."—Ps. lxxvii: 11.)
9. Material Benefactions bring Spiritual Benedictions. ("Bring ye all the tithes into the storehouse . . . I will pour you out a blessing," etc.—Mal. iii: 10.)
10. The Quibblers in Religion. ("Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor."—Matt. xxiii: 16.)
11. Life and Illumination. ("In him was life, and the life was the light of men."—John 1: 4.)
12. ("If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John vii: 17.)
13. The Joy of Christian Obedience. ("If ye know these things, happy are ye if ye do them."—John xiii: 7.)
14. The Sin of Reckless Courage. ("Then Simon Peter, having a sword, drew it and smote the high priest's servant, and cut off his ear," etc.—John xviii: 10.)
15. The Rejection of Jesus is Self-Mutilation. ("It is hard for thee to kick against the pricks."—Acts ix: 5.)
16. Inner Faith Confirmed by the Outward Senses. ("This is my body, which is broken for you: this do in remembrance of me. . . . This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. xi: 24.)
17. Faith and Fidelity, used interchangeably in Old English, warranted by Scripture. ("So then they which be of faith are blessed with faithful Abraham,"—Gal. iii: 9.)
18. Satisfied with Commonplace Mercies. ("Having food and raiment let us be therewith content."—1 Tim. vi: 8.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD.

Aug. 5.—THE UNITY OF FAITH AND OF BELIEVERS.—Eph. iv: 5, 6.

There is Unity of faith and Unity of character in CHRIST, and nowhere else. You cannot find unity in any system of human thought, or in any body of unregenerate, unbelieving men. Human nature, in itself, is diverse, discordant, a conglomeration of opposite and warring qualities and conditions. Scarcely two men think and reason and act alike. The philosophies, the beliefs, the religions of humanity, have scarcely one element or feature in common. It is a very Babel. But in Christ there is a reconciliation, a coming together, a unifying, a transformation, that is truly wonderful—nay, absolutely divine. No matter what were former diversities of education, conditions, beliefs, philosophies, courses of life, *in Christ they become one in all the essentials of doctrine and life.* "One Lord, one faith, one baptism, one God and Father," etc.

I. Consider this Unity in the matter of *doctrinal belief*. How many creeds in Christendom! How many systems of faith—as the Calvinistic, the Arminian, etc.! And how much apparent antagonism, and real and often hot controversy over it! And yet, when you get at the core, the substance, of these seeming contradictions in systematic doctrinal statements, you find absolute *oneness*. Beneath the philosophies, and in spite of the shibboleths of sectarian zeal, we read, in golden characters, "one Lord, one faith, one baptism." Let Methodists, Baptists, Lutherans, Presbyterians and Episcopalians, work together in revivals, meet in the praying circle, come together in Church Congresses or Evangelical Alliances, and are they not substantially *one* in faith and spirit and purpose, and do they not make their Unity conspicuous to the world? Glorious truth! In the light of the Cross there is seen but one doctrine, but one philosophy, but one view of humanity, but one *Hope for eternity*.

II. Consider this Unity in the matter of *personal character*. As a tree is known by its fruit, so is every religion, every faith, to be judged by its effects on the hearts and lives of those who accept it. The Christian faith challenges investigation on this point. The uniformity, the grandeur of its results, is a matter of history, as well as of common observation. *The moral and spiritual unity in Christ is as real and conspicuous as is the intellectual and the outward.* All characters, all conditions, all nationalities, all climes, meet here and blend in one supernatural and divine unity. All take on the same likeness, all breathe the same spirit, all follow the same Lord, and partake of one baptism. The character is unique, and you see it and recognize it, among the converts in India, China, Africa, and the Isles of the Sea, as well as here amidst our Christian altars and homes. *Glorious Unity!* And how it will shine forth in the kingdom of heaven, when the redeemed people of God, gathered out of all nations and peoples and tongues and climes and ages and dispensations, each bearing the likeness of the one Savior-God, shall be presented by Him to the Father, "without spot or wrinkle, or any such thing," a unified, completed, glorified kingdom of happy and immortal intelligences!

Aug. 12.—THE ALMOST SAVED.—Acts xxvi: 28.

Agrippa represents multitudes of sinners in every age and land where the Gospel is faithfully preached. They attend on the ordinances of God's house; they listen attentively to the preacher, and are often impressed, and sometimes deeply moved by his message. They seriously ponder the eternal question—turn it over in their minds—and hesitate, and waver in their purpose, and finally leave the question undecided. A little more resolution, prompt action, then and there, and salvation would have been secured.

1. Consider the *critical nature of such an experience*. The Gospel, in the providence of God, was brought home to this man on this occasion as it never had been before, and the responsibility of a personal decision was forced upon him. He could not evade it. Eternity hung on that-hour. "Almost," but not "altogether," lost him his soul! So, on every Sabbath, under every sermon, there are sinners similarly moved, and yet they evade a final decision, and perhaps they are never again brought so nigh to the kingdom of God.

2. Consider the *effect of such an experience on the after-life*. Few stop to reflect on the *ordinary* influence of a rejected Gospel on a man's moral nature and on his prospects for eternity. Under every sermon there is a resistance put forth, and this resistance grows into a habit, and finally becomes invincible. But in a *crisis* of pressure, as in the case of Agrippa, there may be concentrated the resistance of a *whole lifetime*, and the habit may be suddenly so confirmed and rooted in the soul that a thousand moral earthquakes shall not be able to break it. All who have labored in revivals; all who have watched the career of sinners, brought under conviction and left to stifle them—know the awful significance of this warning. It seems impossible to *renew* these favorable experiences—to bring back lost convictions—to recover a moral vantage ground when once it has been abandoned. How many sinners have sighed for the blessing, besought it with tears, but sighed and sought in vain!

3. *Heed the warning in time to profit by it*. Often such an experience comes but once in a sinner's lifetime. So it was with Agrippa. So it is with multitudes who throng our sanctuaries on the Sabbath. Divine grace reaches the "flood-mark," and if advantage be not taken of it, the future is a waste.

4. How the *Church of Christ should agonize in prayer for sinners who are almost persuaded*. There is great hope for them. They stand on the very threshold of the kingdom. Shall they cross it or turn back? They are also in great peril. The

time is infinitely critical. A little delay, hesitancy, an hour's indecision, and it may be forever too late!

Aug. 19. — THE DESTRUCTIVENESS OF SIN.—Ecc. ix: 18.

I. Sin, in itself, is a moral force of tremendous potency. Nothing finite or human can resist it, or counteract its malign influence. It must be so, or it could not withstand the combined and persistent assaults of Divine and human and angelic persuasives, and run its dreadful course in spite of Providential interpositions and the whole force of Gospel truths and ordinances. *Sin, when it is finished, brings forth death*. Ah! that is the terrible law of sin. The life of the towering oak is in the tiny acorn. So perdition, hell, death eternal, lies hidden in one sinful thought or purpose; and, left there, by the inherent force or law of moral development, it will work out that tremendous and appalling doom. In the individual life, therefore, sin is the most destructive moral force in God's universe.

II. As a social moral force sin works on a broader field, and with the sweep and destructiveness of a cyclone, uprooting and destroying everything in its path. The law and condition of social being add almost infinitely to the destructive power of sin in the individual. "One sinner destroyeth much good." One cholera or fever-stricken man may infect a whole city: so one moral leper may impart the plague to all within the circle of his influence while living, and send the death-current down through many generations. Parents may destroy their children to the third and fourth generation. One vicious boy may corrupt a neighborhood. One scoffer or infidel may blast the faith of a thousand souls. One bad book, the progeny of a single brain, may taint the morals of a nation, and, like Paine's "Age of Reason," sweep down through the centuries with the destructiveness of a moral sirocco.

III. Confine the view to a narrower social field—say, the family, or the little neighborhood, or the single church—and

the same alarming fact is brought to light. The narrower the sphere the more intimate and constant the contact, as a rule, the stronger the influence exerted. One evil child often leads astray a whole family group; one evil companion corrupts a whole circle; one bad example suffices to destroy the integrity of the whole body.

The Lessons from this subject are plain and pointed. We note but two of them:

1. Be watchful and vigilant in regard to the *first appearance of evil* (a) in the individual himself. Timely rebuke, faithful admonition, earnest prayer and effort may arrest the tide of evil and save a sinner from the doom which he courts, and save society from the dreadful effects of an abandoned career. (b) In the community in which he moves, in the way of warning, and in the way of hedging in and counteracting his destructive influence.

2. Remember, and act on the fact, that while "one sinner destroyeth much good," one devout, earnest, praying Christian may set in motion moral influences and forces that shall "turn many to righteousness." Grace in the heart and in the life, thank God, is as potent a force for good as sin is for evil! This, under God, is the one hope of the Church; and we do not make enough of the glorious truth.

Aug. 26.—AFFLICTIONS PROVIDENTIAL. Amos iv.

We must use *discrimination* in treating this subject. There is a sense in which all that happens in the world, both good and evil, afflictive and prosperous, is providential; i. e., is permitted under God's government; but in fact, in moral purpose and effect, there is a material difference between what may be called permissive and active providences; and, again, between those which may be regarded as disciplinary and those that are strictly punitive. The afflictions enumerated in the lesson were sent by the direct visitation of God, for disciplinary purposes. So were the plagues visited upon Pharaoh and Egypt. The

people, in both cases, had no agency in producing them, and yet it was their sins which caused them; and the end sought was not simple judgment, but reformation. Hence they were responsible to God for the moral effect of His providential visitations upon them.

And just so with every man under God's government. A thousand evils, in one form or another, may come upon me, and I may be personally innocent in causing them—i. e., as to natural causation; but God will judge me as to the uses I make of these visitations—the moral effects they produce upon me in the way of chastening and reformation. For the most part they are strictly *disciplinary*; in love, and not in anger, are they sent; but fearful will be my guilt if God shall have occasion to inquire of me, as He did of Israel: "Why should ye be stricken any more; for ye will revolt more and more?"

1. Consider, then, that *God's hand or purpose* is in every providential dispensation. 2. Consider that God has a *specific moral end* to accomplish in every visitation that He lays upon us. 3. Consider that these providences are *sure to accomplish their mission upon us*, viz.: to chasten, soften, reclaim, or else to harden, render obdurate, and ripen for final destruction, as in the case of Pharaoh, ancient Israel, and a multitude of others. 4. Afflictions of every kind should humble us, awaken us to serious reflection and earnest inquiry as to their meaning. They are never sent in vain. A gracious purpose is behind them, or a fatherly rebuke is in them, or the dark cloud is ominous of coming wrath, if we haste not to repent and bring forth fruit meet for repentance.

PRAYER.—Prayer is as much the instinct of my nature as a Christian, as it is a duty enjoined by the command of God. It is my language of worship as a man; of dependence as a creature; of submission as a subject; of confession as a sinner; of thankfulness as the recipient of mercies; of supplication as a needy being.—T. EDWARDS.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

Part I.—The Problem of Missions and its Solution.

THE great problem, now facing the Church in connection with missions, is *the lack of men and means, as compared with the field and the work.*

In pagan, Moslem, papal, and even Protestant lands, there remain perhaps *a thousand millions* needing the gospel; and the total number of laborers in the mission field is *thirty-five thousand*. Supposing all of these competent independently to carry on the work of evangelization, each worker would have to care for nearly 30,000 souls. More than 25,000 of these laborers are unordained native assistants, fit only for aids to trained workmen; so that not more than ten thousand missionaries, native and foreign, are capable of conducting this work, and each must assume an *average responsibility of one hundred thousand souls*. Meanwhile the total sum annually spent on Foreign Missions is about *ten millions* of dollars, an allowance of *one cent a year for each soul of this thousand million*.

The Protestant Church members in the world may be estimated in round numbers at 100,000,000. Could each of that number somehow bear the good tidings to *ten of the unsaved*, the problem of a world's evangelization would be solved; and could each be brought to *give one cent a day*, 365,000,000 dollars would flow *every year* into the various missionary treasuries! The sad fact, however, is that State churches, formal creeds and ritualism gather so many into the nominal folds who are not of the flock, that there is only a Gideon's band of perhaps *ten million* disciples upon whom we may rely for money or workers. And yet, with even this *tenth part of Christendom*, the *evangelization of the world can be accomplished before the twentieth century dawns!* For it is plain *that if we could so utilize that ten millions of disciples as to make every one*

the means of bearing the gospel to one hundred other souls during the life of this generation, all the present population of the globe would be overtaken with the gospel. Or even if the sublime purpose should inspire the whole Church of Christ to *do this work before this century closes*, each of this ten million Christians has only to reach *seven souls each year for fifteen years!*

Our Lord is still saying to us: "The harvest is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." But we must do more than *pray*. A spirit of consecrated enterprise must bring practical business principles to bear on this giant problem; and where should this crusade for Christ sound its imperial clarion and rally its hosts more properly than within the large, intelligent and consecrated circle of American Christians, whose eyes are likely to fall upon this printed page?

The suggestions which follow are the mature fruit of more than twenty-five years of prayerful study on this greatest of problems.

1. First, an *Œcumenical Council* should be called in some great world-centre, like London, New York, Rome, the old heart of the papacy, Constantinople, the golden gate of the Moslem empire, or Jerusalem, the very place of the Cross. Every Christian denomination should be represented by commissioners clothed with authority. At such a world-Council let two things be done:

First, let *workers from every mission-field* be there, like Paul and Barnabas on their return to Antioch from their first mission tour, to "*rehearse all that God has done with them, and how He has opened the door of faith to the nations.*" Let them pile up, like Ossa on Pelion and Olympus upon Ossa, *that*

huge mass of facts which shows that, since the world began, *no half century of history has been so full of stupendous and startling interpositions of God* as the last fifty years of modern missions. In the mouth of many witnesses let every word be established, and let it be shown that from the Pillars of Hercules to the Golden Horn; from the Arabian gulf to the Chinese sea; from the silver bergs of Greenland to the Southern Cape and the Land of Fire, God has flung wide the ports and portals of sealed empires and hermit nations; hurled to the very ground the walls and barriers of ancient customs and creeds; made all nations neighbors, and woven into unity the history and destiny of the whole race by the shuttles of traffic and travel; let the fact be established, that no outlay of men, money and means ever brought returns so rich and rapid as the mission enterprise; and that even the seeming waste of precious lives has been but the breaking of the costly flask, filling the world with the odor of unselfish and heroic piety, and prompting to its imitation.

Let the Hawaiian group, first-fruits of the sea unto God, send her witnesses; let Syria, whose soil is sacred with Jesus' blood, tell of her Christian schools and printing presses; let Madagascar witness to the power of the gospel that has made her God's angel, sounding the trumpet of grace at the Eastern gate of the Dark Continent; let the Pacific Archipelago tell of the thousand churches that point their spires, like fingers, to the sky; let the witnesses gather from India, where the "lone star" has grown to a constellation of glories; from Japan, striding in seven-league boots toward a Christian future; from Italy and France, just coming forth from the sepulchre of the Dark Ages, bursting the bonds of a thousand years of priestcraft and superstition!

The Church of Christ is asleep! let a thousand trumpets, like the sound of many thunders uttering their voices, rouse disciples all over the world, from apathy and lethargy. *Facts are the fingers of God; let them, as in letters of*

fire, write God's message on the walls of our temples of mammon and palaces of luxury, till selfishness and worldliness shall blanch and tremble at the manifest presence of the Lord!

2. Then, secondly, *let the whole world-field be mapped out*, divided and distributed among the evangelical denominations of Christendom. To prevent waste and friction, and apparent division of forces in the face of a gigantic and united foe, let *right of priority be conceded* to those who are already working successfully in any field, and let the one purpose and motto be *occupation of fields now destitute and the speedy evangelization of the world*. Let there be a careful adjustment of the boundaries of each field and agreement as to the principles of mutual co-operation and comity.

The monks of the Middle Ages, who went forth in companies of twelve, electing one of their number as captain, taking possession of the regions beyond for Christ, set us all a grand example; and, inspired by Judson Smith's enthusiasm, the Oberlin Band was recently formed upon this principle, and have gone forth to occupy the province of Shensi, in China.

PART II.

MISSIONARY TEXTS, THEMES AND THOUGHTS.

Dr. Jessup, the Syrian Missionary, says that when his father, long a Vice-President of the American Board, had been twice paralyzed, his memory gone, and even his own house no longer recognized, he was at home when he got into church, remembered the Board, and wrote a letter to its representatives, full of the spirit of missions. He could conduct family prayers as well as ever, and was perfectly sound in mind and memory as to the Redeemer's kingdom! It was like the disintegrated quartz falling away from the pure gold.

In his travel round the world, Rev. Mr. Parkhurst saw not one new heathen temple. All the pagan worship was in old dilapidated temples. Not very long ago there were 100,000 idol-gods in Raratonga; but a young man lately visiting the British Museum, saw among the

wonders there the first *Raralongan* idol his eyes ever beheld, though he was born and lived nineteen years in Raratonga. So clean a sweep had the gospel made! In India, 100,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence declared the missionaries had done more to benefit India than all other agencies combined; and Sir Bartle Frere, that they are working changes more extraordinary than anything witnessed in modern Europe. A missionary among 10,000 Fijians said: "I do not know of a *single house* in which there is not family worship." A recent Turkish newspaper says: "Thirty years ago there were 50,000 Mussulmans on the Island of Cyprus; now there are hardly 20,000. Then there were 80,000 Turks in Smyrna; now there are only 30,000, while foreigners have increased from 30,000 to 100,000."

Columbus was inspired by a Missionary idea. In Genoa, his own manuscripts may be seen, signed "*Christo-Ferens, S. S. A.*"—i. e., *Servus Salvatoris Altissimi*.

PART III.

MISSIONARY BULLETIN.

THE JEWS are being driven back to Palestine. The oppressive laws in Roumania bar them from every means of honest livelihood, and forbid them to work or trade in towns, or live in rural districts. Outbreaks in Austria, outrages in Hungary, antagonism in Germany and Bulgaria, persecution in Morocco—the doors seem to be shutting everywhere behind them. At the same time, the prohibition against their settling in Syria is revoked, and Turkey and Palestine open before them. It is said that 20,000 Jews are now in Palestine, and refugees from Europe, Asia and Africa are pouring in. Meanwhile, improvements are going on in that land. In January a bridge was opened across the Jordan near Jericho, to further trade with countries to the eastward. Eight thousand dollars will be spent on the road from Jaffa to Jerusalem this year, and the road to Hebron, begun in 1881, will be pushed rapidly to completion.

FRANCE.—Remarkable revivals are descending like latter rains on the Huguenot settlements in the south. Whole villages are coming to the Lord. It is another Pentecost, and spreads as by a powder-train from church to church. God is bestowing on these ancient people, who have so long held up the banner of the true faith amid many perils, a sudden and overwhelming blessing. Nothing like it has been known in modern times. The days crowded with meetings, thirst for the truth, lips open, hearts full; a great spirit of faith and prayer, repentance with tears, family quarrels reconciled, and the unregenerated startled by what they witness of the power of God!

JAPAN.—Itagaki, the leader of the Liberal party, is almost persuaded to profess himself a Christian; is willing to aid in the propagation of Christianity, and has applied to the missionaries of the United Presbyterian Church to send a missionary to his native place, promising to pay half of his salary. An application has come from the Naval College at Yokosuka, for a missionary to teach English and Christianity, also with offer of salary. Rumor says that of 380,000 yen which Russia should have sent Japan to defray the expense of propagating Christianity for this year, one-half was received in July last; the remainder was to have been remitted in October, but has not yet arrived; and, in consequence, the construction of the new chapel at Surugadai, Tokio, has been suspended by Bishop Nicolai.

AFRICA.—It is said that Mr. Stevenson, of Scotland, who has put steam vessels on the great lakes, and built a road from Tanganyika to Nyassa, will build a railroad around the Shire River rapids, a distance of about sixty miles. With incredible rapidity Central Africa is opening to travel and traffic. The English Baptists are doing noble work on the Congo. At Ngombe and Underhill Station both Sunday and school services are well attended. The children are exhibiting great relish for learning.

THE PRAISE SERVICE.

NO. IV.

BY CHAS. S. ROBINSON, D.D.

"Lord, I cannot let Thee go."—NEWTON.

THIS hymn of Rev. John Newton may profitably be compared with the magnificent poem of Charles Wesley, known as "Wrestling Jacob." Both are founded upon the experience of the patriarch at Peniel (Gen. xxxii: 26.) This one in particular pictures to us the matchless mercy of God. We can talk to Him in our own plain, artless, unconstrained way, and He takes pleasure in listening to us. Here, in the inspired history, a poor mortal of no higher fame or name than a herdsmen had power to prevail in a contest for a blessing with the omnipotent God, and received a new name as a princely prevailer with the Highest.

There is no hope of advantage in any attempt to follow up this mere historic incident as a fact. When the wrestle ends, that ends its instruction. But this was no ordinary part of Jacob's biography. It is evident that it was so truly intended to be an emblem of wistful and importunate supplication, that the prophet Hosea was inspired, full a thousand years afterwards, to suggest its interpretation. The Christian Church has taken it up at once; and now the expression, "wrestling with the Angel of the Covenant," is as familiar as any of our household words the world over. "Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord God of hosts; the Lord is his memorial."

"Come, O thou Traveler unknown."—C. WESLEY.

John Wesley is reported to have said that Isaac Watts had said that this single poem, entitled "Wrestling Jacob," was "worth all the verses he himself had written." If Dr. Watts ever went off into an enthusiasm so extravagant as that, it is likely that he had a poorer notion of his own work than Christian people since have been led to cherish. This piece is really very poetical and picturesque; it consists of fourteen stanzas of six lines each, distributed

into three parts, entitled respectively, "The Struggle," "The Name Revealed," and "Victorious Rapture." It cannot be called a hymn except by courtesy; it is narrative, personal, mystic, grand; but it is not lyric in structure, nor direct in praise. We must all admit it to be one of the finest religious poems in the language; but it is almost impossible to sing, and does not bear to be divided. The supreme height of the thought is reached in the second stanza of the second part; and that is what makes it such a pity that somebody does not authoritatively change the word "bowels" to "tender mercies," as the scholars did in the New Revision.

"Lord, we come before Thee now."—HAMMOND.

Rev. William Hammond, who wrote this familiar hymn, was a Calvinist Methodist minister, who afterwards with his friend Cennick became a Moravian. He was converted under Whitefield's preaching, and exercised his calling in Bristol and London, and other parts of England. The date of his birth is not known, and indeed very little of his personal history has been ascertained. He died in 1783. This hymn was published in his volume called "Psalms, Hymns and Spiritual Songs," 1745, and is entitled, "A Hymn to be Sung at Public Worship."

Here, again, we find the figure of Jacob's wrestling with the angel. One of the verses reminds us very strikingly of the same sentiment and the same metre given in the hymn already quoted from John Newton. It is interesting to notice how this picturesque simile has been caught up and swept on over an extensive region in the East. Even those erratic bands of Dervishes, whose devotions meet the tourist's eye almost everywhere in Egypt, have chosen the wrestle as their pattern in worship; for that is what they are trying to do in their dances: these whirling motions are nothing more or less than prayers. The devotees are trying intelligently to give physical embodiment to their supplications. They consider they are praying to God in passion of wistful desire, when they are putting forth

such hideous dislocations of their limbs, such grotesqueness of grimace, such contortions of person. Never was a worse caricature. God does not desire sinewy writhings, or dismal shoutings, or vile defilement of dust and perspiration. It was not Jacob's athletic struggle that constituted his entreaty; he wept while he was wrestling; and yet it was not the weeping. In the moment of the heaviest and most excited muscular energy, there was a spiritual exercise quite distinct from it, though figured by it; and it was in the spiritual feeling that the whole prayer resided.

"Begin, my tongue, some heavenly theme."

—WARRE.

Dr. Isaac Watts has given us this hymn in his Book II., where it is No. 69. It consists of nine stanzas, and is entitled "The Faithfulness of God in the Promises." It finds an interesting illustration in an incident of Martin Luther's life, of which the great reformer furnishes the account in his Table-Talk: "At one time I was sorely vexed and tried by my own sinfulness," he says; "by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied; 'God in heaven is dead.' I said, 'How can you talk such nonsense, Katie? How can God die? He is immortal, and will live through all eternity.' Then she asked, 'Is that really true?' 'True, of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die!' 'And yet,' she went on, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

"Father, how wide Thy glory shines!"—WARRE.

Dr. Isaac Watts published in 1705 a small volume bearing the name of *Horæ Lyricæ*: Poems, chiefly of the Lyric Kind. This was two years before the issue of his "Hymns and Spiritual

Songs: in Three Books." This is the probable explanation of a fact so surprising as that this fine piece is not found in the collections for public singing to which his name is attached. It is not in "Watts," but in "Worcester's Watts." It appeared in the *Horæ Lyricæ*. This author was as quick as King David himself to see the wonderful suggestions of divine power, mingled with divine grace, in the brilliant heavens overhead. Indeed, he was a sort of spiritual astronomer, seeking always for stars. He felt certain that all which was needed for convincing an unbeliever was just to make sure that "the whole Deity" should be known.

In this respect it is interesting to compare his experience with that of Sir Isaac Newton, who, it is said, set out in life a clamorous infidel, but on a nice examination of the evidences of Christianity was convinced and hopefully converted. Late in his career, Newton remarked to an acquaintance who suddenly avowed skeptical sentiments: "My friend, I am always glad to hear you when you speak about astronomy or other parts of mathematics, because that is a subject you have studied, and understand well. But you should not talk of Christianity, for you have not studied it. I have, and so I am certain that you know nothing of the matter."

AN ELOQUENT SERMON MISAPPREHENDED.

A REMINISCENCE OF RED JACKET, A CELEBRATED INDIAN CHIEF, BY EDWIN B. RAFFENSPERGER, D.D.*

PREACHERS of all grades and in all times must expect occasionally to be misapprehended. It is a great comfort for the rank and file in our profession to know that even the most eloquent of earth's orators are sometimes subjected to this experience. During the first year of the War of the Rebellion, while I was serving as Chaplain of the Fourteenth Ohio Volunteer Infantry, Gen.

* The lamented death of the writer since he contributed this paper will lend a mournful interest to it.—ED.

James B. Steedman's Regiment, we were encamped at Lebanon, Ky. Business compelled me to visit Danville, the home of the Rev. Dr. Robert J. Breckinridge. When I reached Danville I was surprised to find Dr. Breckinridge waiting for me. He extended me a cordial invitation to be his guest. I regarded it as no ordinary privilege to spend a few days in the company of a man whose talents, standing, and withal sterling patriotism, had made him a most conspicuous figure in the State, as well as the Church. He seemed just then to have plenty of leisure-time for conversation, and was apparently in one of his happiest moods. His delineations of the characters of prominent men were exceedingly interesting. In speaking of his brother John, he described him as a courtly, but quiet, cultured, unostentatious divine—a man of peace, and able to do his best when least excited, but helpless as a child when confronted by sudden trouble. Allow me to state, as nearly as possible in his own words, an incident in his brother's experience with Red Jacket:

"Probably the greatest joke," said the old patriot preacher, "that was ever practiced on a Christian minister by a heathen was that perpetrated by Red Jacket, the Indian Chief, on my brother John; and yet it was not intended for a joke, because an Indian never jokes. My brother was then pastor of a church in Baltimore. My brother-in-law, Gen. Porter, was living in Buffalo, and employed by the Government to transact business with the Indians of the Six Nations. Red Jacket, one of the chiefs, was then in his prime, and regarded as the most prominent and influential of all the chiefs. He was a frequent visitor at my brother-in-law's house, and seemed to take great pleasure in showing his regard for Gen. Porter and his family. As a mark of esteem, he actually translated the name of Porter into the Indian dialect. It was something like "Conchusiento." My sister was designated as "Conchusiento's Squaw." He had by some means learned that my brother John was a noted or-

ator, and was about to pay a visit to Gen. Porter. My sister was quite anxious that during his visit an opportunity might be afforded him to preach to the Indians. Her desire was made known to Red Jacket, who was delighted with the idea of hearing an address to the Indians by so distinguished a speaker; and he began at once to make the necessary preparations. In order to carry out his ideas, he notified all the Indians, and secured the co-operation of the various chiefs. A day was appointed, and the red men were present in great numbers. The chiefs, headed by Red Jacket, made an imposing appearance. They were painted in the richest colors, and decorated with most showy feathers. On this great occasion they lost all their knowledge of English and spoke only through an interpreter. Red Jacket and many others could on all ordinary occasions speak very good English, but on this day they discarded our tongue.

"It was a great event for Red Jacket and his associates, and they made the most of it. An immense congregation had assembled. The Indians listened with profound attention to the remarks of my brother, which were at once translated into the Indian language. The speech was a simple statement of the plan of salvation, but the terms were adapted to the capacities of the auditors. Reference was made to the Great Spirit who had created the world and its inhabitants, and bestowed on them the greatest of blessings; but they appreciated not their benefactor, and conducted themselves so badly that it became necessary for the Great Spirit to condemn the race to a place of punishment whose horrors were indescribable. Yet such was His kindness to the guilty people that He afterward sent His only Son to visit the earth with the design of bringing them back to obedience. But all these efforts were unavailing. They seized the Son and took His life, but He rose from the dead and ascended to the Great Spirit; but before He went He promised that all those who believed in Him, and followed Him,

should be with Him in the land of peace; but He warned those who refused to follow Him that their place of residence would be in a fiery lake.

"The speaker, no doubt, felt that he had really preached a Gospel sermon to the Indians. This had been fully and faithfully translated, and the preacher was about to pronounce the benediction when, to his horror, Red Jacket arose, and in substance said:

"In common with the chiefs of the Six Nations, I had looked forward with much interest to this day's meeting. I had heard of the fame of Conchusiento's squaw's brother as an orator, and we all had reason to expect something new; but to our surprise his talk is simply that which we have heard again and again from the lips of the white man. It amazes me to find that they all persist in repeating the story of their shame. The white men have often charged the red men with cruelty, but we defy them, in all the history of our people, to bring an instance that is equal in atrocity to the murder of the Son of the Great Spirit! They deserve the severest punishment, and the whole race of whites ought to be consigned to the hot place described by Conchusiento's squaw's brother. We are thankful that with this crime of crimes the red man has nothing to do. We feel satisfied with the religion of our fathers, and we will continue to worship the Great Spirit in our own way, until He sees fit to make a similar visit to the red man. Should His Son become incarnate among us, we will pledge ourselves that He shall receive far different treatment from that given Him by the white man."

"For some reason," continued Dr. B., "my brother John made no response."

THE GOSPEL FOR ASHDOD.

BY A SOUTH CAROLINA PASTOR.

THE law for bastards (Deut. xxiii: 2) suggests some interesting questions. Whether the word *mamzer* (translated "bastard") is from two roots, meaning the "stain of a stranger," or from one root simply meaning "corrupt," the

general idea is opposed to the pure and holy.

The Mosaic law excluded the unclean person from the holy congregation, and the *mamzer* (מַמְזֵר) was especially prohibited. The ecclesiastical ban says: "A bastard shall not enter in the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." There is, however, a gradual extension of prophetic restoration. Many nations come to seek the Lord of hosts. The law excluding the bastard is annulled by the prophetic word of Zechariah ix: 6. (*Vide* Oehler's Old Test. Theol., p. 517.)

Under the Jewish, as under the Christian dispensation, the Gospel for the whole world is the consummation of full redemption. Do the Scribes and Pharisees reject the great salvation?—then publicans and harlots enter in before them.

The word *mamzer* (מַמְזֵר) appears only in Deuteronomy and Zechariah. It may mean, as Oehler allows, one begotten of incest, or be the fruitage of fornication (ἐκ πορνείας). Moab and Ben-ammi (Gen. xix: 30-38) are examples in point. Again, we have that mighty man of valor, Jephthah, who was thrust out from his inheritance, being the son of a harlot. Thus the bastard *eigné*, and the *filius nullius aut populi*, are under a common curse. How shall the Church regard this unlawful fruitage? The question is practical. The *fils de bast* is born for heaven or hell. It is evidently under the curse of sin; but this unfortunate soul is an object of compassion rather than contempt. The gracious care of the Church must be exercised in behalf of the victim, even as against the vice. The Gospel saves the sinner in rejecting the sin.

Bastardy is under the curse of God now, no less than in the day of theocratic administration; yet grace has come through Jesus Christ, and salvation is free for all. The unfortunate *mamzer*, though under the shame of social repudiation, may enjoy the fellowship of saints. The

blood of Christ cleanses from all sin; hence the bastard may enter that goodly company "who have washed their robes and made them white in the blood of the Lamb."

We would, however, guard against the vice, while we save the unfortunate victim. Modern concubinage, with its lawless license, has left a fearful and living witness in the mulatto multitude. Here hypocritical pretension to race prejudice is unmasked in damning deeds. The country, moreover, is cursed with a homeless horde—the *de scortio natus*—without race admixture.

Where shall we draw the line? Must the sinner perish in his sin? Shall the victim be as the vice? A few penitent souls would renounce the works of darkness and find life and light in the Gospel of Christ. Shall Church pride be offended, while Church purity is not able to cast the first stone? Some, to be sure, reject the bastard child, because—to use a figure suggested by *Genesius*—*mamzer* has "the smell of a rotten egg." Even among the scholars and teachers of Evangelical Sunday-schools, the Pharisaic accusers present a strong protest. With a confident voice they declare the law, saying, "A bastard shall not enter into the congregation of the Lord."

Let us meet the issue. Though we may, perchance, fail to find a clear abrogation of the Mosaic prohibition, still the prophetic word of Zechariah is very suggestive in this connection; for the prophet plainly declares that "a bastard shall dwell in Ashdod." God is able to take away the abomination from between our teeth; and the people of Ashdod may hear the glad tidings of mercy and love. The Gospel reaches from sea to sea, and from the rivers to the end of the earth. "Whosoever will may come." The dwellers in Ashdod are called by the faithful messengers, and the bastard may become a son of God, even as the rest. The Lord himself, who came not to call the righteous, leads those that were no people into the light and glory of the holy city.

Righteousness, under both covenants,

is through faith alone, without worth or merit on our part. The theology of Christ, therefore, encourages the most unclean, those utterly lost and ruined by sin, to seek and find life and true righteousness in the faith of the blessed Gospel. The learned Christian scholar of Rotterdam—*Erasmus*—shows forth the saving power of God. Grace is full, and free alike for all. None are rejected on the sole ground of sin and sinning. Light has come into the world that those in darkness may seek and find God and heaven. Paul says: "Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say, then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein?"

The bastard is lost to society, to the Church here, and heaven beyond, unless snatched as a brand from the eternal burning. Who will speak of the living waters? At the well of Sychar, Jesus met that unfortunate woman, of the tribe of Ashdod, and at such a time, in such a place (as men might say), under most uncanny circumstances, the blessed Master dispensed the water from the wells of salvation, saving a thirsty soul from spiritual and eternal shame.

The bastard shall dwell in Ashdod; but we hear his voice and see his face in every public place, so that the blessed Gospel—in which we have the holy ministry of Jesus—is needed everywhere. The fruitage of an abounding evil cries out for a great salvation. As sin hath reigned unto death, even so must grace, reaching the dwellers in Ashdod, reign through righteousness unto eternal life.

"NEITHER race nor place makes a man, but grace."

"I AM not come to call the righteous, but sinners to repentance."—JESUS CHRIST.

PREACHERS EXCHANGING VIEWS.

*The sixth sense is common sense.***The Type Writer a Time Economiser.**

In the June number of *HOMILETIC REVIEW* (p. 541) there is an interesting series of letters on "How to economize time and strength." Experience and observation lead me to concur in the words of R. H. Crozier: "I would say to the young brethren, you need not expect to write phonography with facility under several years' patient, faithful practice." I studied it (using Pitman's and Graham's text-books) until I could write it to some extent; but became convinced that the investment of time and labor necessary to make the acquisition produce practical results would not pay, and therefore gave up the study. Observation and inquiry have strengthened the conviction upon which I then acted. Notwithstanding the amount of time and labor that one must spend in learning to write shorthand, there is much writing in which he cannot employ it. There is, however, a relief, an economy, possessing much of the value of shorthand writing and none of its disadvantages. I refer to type writing, which is three times as rapid as ordinary pen work, less fatiguing, available for all writing, always legible when done, and the art readily acquired. I regard the type writer as an indispensable part of a clergyman's outfit. I would say to every brother in the ministry, after using the machine for more than five years, "By all means procure a type writer."

ALBERT DOD MINOR.

St. Johnsville, N. Y.

Short-Hand for Ministers.

The question of short-hand for ministers is so serious a one I am moved to add my experience. I began Pitman early, but on reaching the "Phrase Book" was convinced that none but a professional could ever master such an array of spider tracks. By and by "Long short-hand" pressed its claims only to be found inadequate except as a system of abbreviation. Lastly, some years ago I tried Lindale's "Tachy-

graphy," so warmly commended by Mr. Biddle in your June number. I agree with him that it is the best, both in the arrangement of the (Pitman) signs and in incorporating the vowels into the forms, as well as in doing away with "position." Yet, after going through the corresponding note-taker's and reporting styles, acquiring double or treble long-hand speed in the latter, I've abandoned it wholly. In sermons it is not the thing; in correspondence it's of little use, as no one knows it; the most of extracts, etc., worth preserving, can be better cut out or indexed for immediate reference. It should be said, in justice to all concerned, that the friend of whom I learned Tachygraphy does all his private writing and book-keeping in short-hand, but every minister before undertaking either system should reflect that probably nine out of ten drop short-hand after trial; that this method of writing was invented not for men like clergymen who have time for deliberation in *composing* but must *deliver fluently*, but to catch the fleeting word as uttered irrespective of legibility. Surely, if anything kills a sermon (and ultimately a minister) 'tis a hesitating, stumbling or tied-to-his-notes delivery. And something of this I never failed to note, even with those most familiar with the characters. And the reason of this strange fact has seemed to me to lie in the unfixedness of the whole thing—the continual tinkering of form by each individual writer, till almost any scratch may stand for any word—a perpetual Chinese puzzle.

WM. GREENWOOD.

Liquor Selling in Maine.

In the June number of *HOM. REVIEW* (p. 363) you explain the nature of the so-called United States license for retail liquor dealing. To show further that each "Special Retail Liquor Tax" paid does not represent a saloon in Maine, a case which came before the Municipal Court of Augusta, a few days since, will serve to illustrate. The defendant in

the case had paid the special tax to the United States Government, and the evidence in behalf of the State showed that he and his sons had sold liquor from bottles carried in their pockets. The Government purchased of the State of Maine a tract of land known as Togus, on which is located the Eastern Branch of the "National Soldier's Home," having about 1,200 inmates. In the case mentioned above, the evidence showed the sales to have been made on the reservation of the United States Government and to the inmates of the "Home," and is only one instance of many similar cases where this traffic is carried on, and over which the State of Maine has no jurisdiction and no control. And in these cases all that the United States Government can do is to prosecute for trespass and damage, the penalty for which is slight and the charge difficult to substantiate. We do not have a saloon in Maine for every special retail liquor tax paid by a "long shot," and our prohibitory law is of infinite value in dealing with those we do have.

Augusta, Me. J. SMITH GLEDHILL.

The Attractions of the Ministry.

Will you allow me to say how surprised I was in the sermon upon the "Attractions of the Christian Ministry" to find no prominent place given to its greatest of all attractions, to me and many others—indeed I had thought of every true minister of Christ, viz., that of saving souls. Opportunities of fellowship with good men and of scholarly culture, dealing with noble themes, etc., are all very well as far as they go; but what about having "souls for our hire?" Even the prospect of a crown at last cannot compensate for the want of an "earnest" here, any more than kindred company, chance to botanize, and even a good basket at the close of the day, could compensate the loss of lively biting and catching when on a fishing excursion. If we are, as our Master meant us to be, "fishers of men," surely the capture of men for Him will be the great consideration. Our ministry of to-day wants more of the evangelistic method, to realize its divine ideal and restore and maintain its incomparable enthusiasm. Thank God it's coming.

London, Can. WALTER M. ROGER.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Whenever men think clearly and are thoroughly interested, they express themselves with perspicuity and force."—F. W. ROBERTSON.

Preaching Sin and Salvation.

"A FAITHFUL saying" is one that ought to be believed—one worthy of acceptance. Paul, in his pastoral instruction to Timothy (1 Tim. i: 15), declares that the coming of Jesus Christ into the world to save sinners is worthy of all acceptance; of the most complete and universal belief. No fact in history is so well attested; no principle of science or philosophy is so essential to the welfare of men. It concerns every human soul to know and believe it. The importance of Christ's advent does not consist in the mere fact of His miraculous birth and the constitution of His glorious person: the emphasis of the faithful saying is in the *design* of His coming. What was that design? What

was His mission? Is it answered that He came to reveal God to men, to teach the truth, to set a holy example? All this is true, but only parts, and subordinate parts of the grand comprehensive truth that He came into the world to save sinners. Sin and Salvation are the essential and correlative facts of the Gospel. Christ's suitability to all men rests upon the admitted fact that all men are sinners, lost and ruined in the fall. The first qualification for a preacher of His Gospel is to receive Him as a personal Savior, under the full conviction that there is no salvation in any other, "for there is none other name under heaven given among men whereby we must be saved."

Having declared the faithful saying,

which is the essence of the Gospel, Paul immediately numbers himself among those whom Christ came to save. He is a sinner—yea, the chief or first of sinners. Not the first in the order of time, but the first or chief in his need of salvation. This saying of Paul is not to be interpreted as an exaggeration or hyperbole. Still less is it a specimen of that *cant* in which men exhibit their own humility by saying of themselves what they would resent if applied to them by others. Paul was not like the old woman who was always complaining to her pastor that she was the worst member in his church, but instantly grew angry when he ventured to agree with her. He said what he believed and felt. His saying may be justified by his remembrance of what he was before his conversion. He was a persecutor of the Church of God, breathing out threatening and slaughter against the followers of Christ. But he obtained mercy, because he did it "ignorantly in unbelief." This was no excuse for his conduct, still less was there any merit in it. Deserved mercy is a contradiction in terms. His ignorance and unbelief simply made him susceptible and capable of receiving mercy. But he ought to have known better. He ought to have believed from the first. The approval of a blind conscience does not make wrong-doing right. Every man is bound to enlighten his conscience. So Paul felt. His sin was forgiven, but it was never forgotten; nor did he ever cease to condemn himself for it.

But his saying, "I am the chief of sinners," is justified not only by his remembrance of what he was before, but by his Christian experience after his conversion. Much is said about the need of a *Revival of Religion*. But what the Church at large, and individual Christians, most need, and what alone can constitute a genuine revival of religion, is a "*Revival of Sin*," as that phrase is explained in the record of Paul's experience. "I was alive without the law once, but when the commandment came sin revived and I

died." (Rom. vii. 9.) That revival was not a transitory emotion. It continued and increased in power through the whole of Paul's Christian life. It wrung out from his soul the threefold expression, ever increasing in intensity: "I am not worthy to be called an apostle;" "I am less than the least of all saints;" "I am the chief of sinners." The last of the three is the climax and consummation of all. It goes deeper than his apostolic office, deeper than his Church membership, into the very roots of his character, and into his personal relationship as a sinner to Christ. He never counted himself to have attained the end of his calling; he never thought himself perfect; he was always burdened with a body of sin and death, from which, till the end of life, he longed to be delivered. It was this increasing sense of his own unworthiness that made the sufficient grace of Christ so sweet and precious to him, filled his preaching with the essence of the Gospel, and fired it with an unquenchable zeal. Knowing in his own soul both the terror of the Lord and the love of Christ which passeth knowledge, he persuaded men. Paul is for all time a model preacher, as well as a pattern of Christ's long-suffering mercy "to them which should hereafter believe in him to life everlasting."

Secular Culture of Ministers.

It is well said that every kind of knowledge and everything that enters into the culture of mind and taste, will be useful to the preacher. As theology is the science of sciences, so the preacher, whose duty it is to apply theology to the convictions, the consciences and the lives of men, may draw that which illustrates and enforces divine truth from every department of human inquiry. But, while this is true, the preacher may squander much time in endeavoring to master other subjects than those bearing directly upon Bible study. One of the saddest things which occur to us, in surveying the Church of to-day, is that of the immense amount of secular learning among the clergy,

which does not tell at all, or, at best, tells but incidentally, in the line of religious influence upon the community. The clerical profession could supply all the chairs in our Universities, from that of lecturer in metaphysics to that of demonstrator in the laboratory. And yet, in respect to practical, evangelical work, our *savants* in the pulpit are, as a rule, surpassed by men of inferior grade of scholarship.

Fred. W. Robertson put some suggestive sentences into a letter to a young minister: "Life is very short; and the painter must not hope to be a good seaman, nor is the clergyman to pine because he cannot be a man of literature. . . . Hebrew, Italian and German I learned after leaving the University; and now that I have them, I do not set much value on them. . . . It is surprising how little they tell on the great work of life. . . . I have sighed again and again to feel how much I have to reject as unfit for even an enlightened audience, and how many days and years have been spent in acquiring and pondering over thoughts that will never tell in this world, and, perhaps, never will be even communicated! . . . Take care that the mind does not become too fastidious and refined. It is not a blessing, but a hindrance in the work of life. For a clergyman who has to deal with real beings of flesh and blood, I believe it perfectly possible for too much of a literary turn to mar his usefulness, at the same time that it gives him more keen sensitiveness in perceiving that it is marred. For this reason, if I were in your place, I should be anxious to give to life as much the aspect of reality as possible, which a student's life is apt to keep out of sight. . . . In vacations I would vary study with systematic visiting of the poor, which, more than anything else, brings a man into contact with the actual and the real, and destroys fanciful dreams."

Strike while the Iron is hot.

Every minister is startled at times by the suggestion of topics in the course of his reading or pastoral work, which

are so bright, helpful, and so readily applicable that he notes them for treatment at his first convenience. But the convenience seldom comes; his note-book is like a seedman's shop in the potential harvest stored within it. Or if, at some subsequent time, he recalls one of these topics, he finds that somehow it has lost its deep diamond lustre, and he wonders why he was once so impressed with its richness.

We should remember that our appreciation of truth depends not solely upon the value of the truth itself, nor upon our general ability, but as much upon our peculiar state of mind at the time the truth is presented. This is especially so of sentiments, or those truths which appeal to our æsthetic or moral disposition. No strength of lens will take the place of the proper focusing of the telescope relatively to the object to be observed; and no general strength of mind can compensate the lack of heart adjustment to the truth we are considering. And perhaps we will never again have our hearts so nicely adapted to it as to feel the subject as we once did. That vision is gone, it may be forever. It is therefore wisest, when such a suggestion comes, to at once pause, at least long enough to formulate it in a definite proposition, elaborate it enough to discover its main lines of development, and feel your way far enough through its discussion to note its most practical application. No after-leisure can accomplish so much as the even, hasty work of those moments when our minds are quick and warm with the novelty of the fresh impulse.

The Man-Pleasing Preacher.

A certain city pastor, devoted and efficient in his way, gives much attention to assembling the masses by such attractions as they naturally feel. In addition to inviting accessories, the preaching in the view he is inclined to, must be popular and entertaining by all means; not too aggressive and radical, it must be juicy with sweet Christian sentiment, weighted occasionally with a morsel of hard truth not too

large to be lost in the mass, and bolted like a pill, unnoticed. There are certain qualities in this good brother's composition that forbid his becoming a preacher of methodical and reasoned doctrine. But what need? There is nothing in him to prevent preaching the living Christ with power, except this servile policy of conciliation, by diluting, muffling and softening. He brandishes a sheathed sword. Shrinking from the root of the matter, and from

the core of the divine life, all the talk of such teachers is "about it, and about it." The fear of men, or, what is often near akin to it, an overweening solicitude to please men (for their good) is the secret of very much pulpit weakness. A profound and vivid faith in the inextinguishable power of the Gospel, Christ crucified—inextinguishable except by worldly-wise paring and adapting—must enter into the very first condition of any revival of pulpit power.

HINTS AT THE MEANING OF TEXTS.

He preaches as he talks and talks as he preaches, and men heard and heeded.

Christian Culture.

BELIEVERS PARDONED YET CHASTENED.

Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.—Ps. xcix: 8.

In this Psalm we see, as in a glass, how God deals with His people. Toward their persons He acts in grace, answering their prayers and forgiving their trespasses—towards their sins, in justice, taking vengeance on their inventions. The allusion is to Moses, who must die in the wilderness because he sanctified not the Lord at the waters of strife; to Aaron, who joined with Miriam in murmuring; and to Samuel, who was partial to his sons whom he appointed judges over Israel.

I. THE MOST FAITHFUL TO GOD HAVE COMMITTED SOME SINS WHICH NEED HIS PARDON. These may be

1. *Concerning His worship.* This was Aaron's sin (Deut. ix: 20). Uzziah only puts forth his hand to steady the ark, and he dies. God's order of worship must be observed. Holy acts require holy frames. "The fear of the Lord" ever attends on the "comforts of the Holy Ghost" (Acts ix: 31).

2. *Neglecting to give God glory before men.* "Hear now ye rebels; must we fetch you water out of the rock?" God's glory is very dear to him, it is the end of all His purposes and dispensations (Mal. i: 16). It is a very great attainment to say continually, "Let God be magnified."

3. *Want of humiliation because of our and*

other's sins. We are more proud of our graces than ashamed of our sins. Jeshurun (Deut. xxxii: 15), Uzziah (2 Chron. xxvi: 16), David prays (Ps. xxv: 5), Job complains (xiii: 26). The sins of youth, if not confessed, will be the sufferings of age. A believer has his sweetest joys with his deepest wounds, his greatest exaltation when most truly humbled. In all our sufferings and joys, sin and grace should never be forgotten. Samuel was faithful to God, but too favorable to his sons (1 Sam. viii: 3). With the administration of justice in his hands he could have put out those he put in. What a commendation it was to Levi (Deut. xxxiii: 9).

II. WHY DOES GOD TAKE VENGEANCE ON THEIR INVENTIONS, WHILE HE PARDONS THEIR SINS?

1. *To prevent the abuse of His mercy.* Sampson profaned God's ordinance and fell into the hands of his enemies, Peter, etc. If Christians, like the men of Bethshemish, pay unwarrantably into the ark, they must like them suffer (Jer. ii: 19).

2. *To manifest the holiness of God and His law* (9). Our sins are known, our repentings and pardon unknown, therefore God publicly vindicates His holy name by a public reproof. He pardoned David, yet the child died.

3. *To secure our watchfulness.* A believer's very life lies in heart holiness, and when he is chastened for sin, he prays, "Cleanse me from secret faults," searches out earnestly his besetting

sin, and walks more closely with God.

4. *To warn the impenitent.* If the son be scourged, surely the servant more. "If these things be done in the green tree, what shall be done in the dry?"

III. WHY DOES GOD ANSWER AND FORGIVE WHILE HE CHASTENS HIS SAINTS?

1. *From the relation He sustains to them.*

Text. The covenant remains firm, while its dispensations vary. Though He hide His face, yet not His heart. Whom He loves He rebukes. He does better for us than we ask or think. He took Moses to heaven instead of Canaan.

2. *Because of the ransom which the surety has paid.* "The chastisement of our peace" was laid on Him. Love to our person is quite consistent with anger against our sins. God has found a ransom for us, therefore will pardon. Christ has more to say for us than our sins can say against us.

3. *It is one of His titles.* "Thou art a God of pardons," "a just God, yet a Savior." When He visits most severely it is yet in mercy. He will not be called the "God of all comfort" in vain. The light of His countenance and the love of His heart are two things; we may lose for a time the one, but never the other.

4. *If He will not pardon, then we must all perish.* "All we like sheep have gone astray." In the most fine gold there is dross. The Canaanite is left in the land to prove, not to destroy us. Grace and mercy are for a time of need.

Application. Not murmur at trials: sin the cause is within us. Agag will die though he walk delicately. Labor to have our affections suitable to providential dispensations. Rejoice in prosperity. Whatever mercy is withheld, bless God for Christ. No acceptance but in the Beloved, no pardon but by His blood, no peace but through the King of peace, no glory but through the King of glory. Let us admire God's patience. So many inventions, and so little vengeance. "Wages of sin is death." "Whoever believeth in Christ shall not perish, but have everlasting life."

SPIRITUAL PARENTAGE.

Neither shall thy name any more be called

Abram, but Abraham; for a father of many nations have I made thee.—Gen. xvii: 5.

I. The change of name here made was founded on a change of character. The servant and "called of God," had grown into the character of a man of illustrious faith.

II. His fatherhood of Isaac was in consequence of special Divine interposition, and the fact is confirmatory and illustrative of the teaching of a spiritual sonship, so often alluded to in the New Testament.

III. For faith-character he is made the father of the "faithful," or the full-of-faith. It is only in the line of Abraham's faith—the reception of and obedience to the moral ceremonial law which he represents—that any are the true sons of Abraham. Mere natural descent counts for nothing; instance the unbelieving Jews, while all true believers in Christ are counted the spiritual children of Abraham.

CONCLUSIONS.

1. Faith is an inheritance: Abraham achieved it for his posterity, and in an important sense, for all true believers to the end of the world.

2. Faith is the sign of our descent; it proves us to be the true posterity of Abraham and entitled to the blessings of God's covenant.

3. Faith may be transmitted: there is a spiritual heredity, as the history of the Church demonstrates. Faith, prayer, obedience, godliness, may be made to flow down through successive generations, and will, if parents are faithful. Mark the special care taken by the God of the Abrahamic covenant to preserve a believing posterity.

Revival Service.

YE SHALL NOT BE ASHAMED.

Whosoever believeth on him shall not be ashamed.—Rom. x: 11.

1. He shall not be ashamed of Christ.—2 Tim. i: 12; Mark viii: 38.

2. He shall not be ashamed of the Gospel.—Rom. i: 16.

3. He shall not be ashamed at Christ's coming.—1 John ii: 28.

4. He shall not be ashamed of God's people.—Ruth i: 16; Phil. 16 v.

5. He shall not be ashamed of God's Revelation.—Ps. cxix: 6, 31, 46, 80.

6. He shall not be ashamed to suffer as a Christian.—1 Peter iv: 16.

7. He shall not be ashamed to own his former state.—Eph. ii: 1-5.

8. He shall not be ashamed to bear the reproach of Christ.—2 Tim. i: 8, 16.

9. He shall not be ashamed in the last great day.—Dan. xii: 1-3.

10. He shall be ashamed of "nothing"—shall glory even in tribulation—"in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death."—Phil. i: 20.

"They shall not be ashamed that wait for thee."

"Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No! when I blush be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

"Till then—nor is my boasting vain—

"Till then I boast a Saviour slain:

And oh, may this my glory be,
That Christ is not ashamed of me!"

RECOGNITION OF AN UNACCOMPLISHED PURPOSE.

Thou didst well that it was in thine heart.—

1 Kings viii: 18.

God knows what is in us, both of good and evil. He rewards, just the same as if accomplished, when we plan and purpose and strive to do some service for Him and fail. He approves the purpose and the motive, even when and where

our best efforts fail. He sees the issue of every right purpose, and though, in His wisdom, He may commit the harvesting to another, the faithful sower shall be recompensed the same as if he were permitted to gather the sheaves. The parent who does his whole duty by his children shall receive a faithful parent's blessing, even if his children go astray. The pastor, who goes forth "weeping" and casts in the precious seed in faith, "shall come again rejoicing," even if another enters into his labors. The soul that sighs and cries over prevailing iniquity and the low state of Zion, and would fain pray down the spirit of reviving grace, God will recompense in a way that shall put honor on his promises, and encourage faithfulness even amidst abounding desolations.

God goes even *beyond our purpose* in His providential co-operation and final recompense. Had King David seen the temple which Solomon built, and witnessed the resplendent glory of it, and God's gracious manifestations at its dedication, he would have seen how wondrously his humble purpose had been magnified in its execution. "When Mary anointed her Lord, she did more than she imagined, for she was the high priest anointing the High Priest of God and the eternal King of all Israel." And the rewards of the day of judgment will amaze the righteous by their magnitude and the ground on which the Divine Judge will grant them: "And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least, of these my brethren, ye have done it unto Me."

LIVING ISSUES FOR PULPIT TREATMENT.

Every man is a laborer for posterity, and makes an addition to that great sum total of achieved results which may, in commercial phrase, be called the capital of the human race.—GLADSTONE.

Church Accommodations in London.*

That is the best Church that doth the best duty of a Church.—CUMMING.

The house of God, which is the church of the living God, the pillar and ground of the truth.—1 Tim. iii: 15.

The London Congregational Union,

*We are indebted to *The British Quarterly* (April, '89) for most of the facts and statistics here given.

in 1879, obtained complete statistics of the material resources provided by the several religious bodies of London for divine worship. The tables were revised and carefully corrected last year, and are believed to be now as nearly perfect as rigid impartiality and earnest labor can make them. We give an

analysis of these returns, which excited a widespread interest when published in London. The broad result of the analysis is that for a population estimated last midsummer at 4,019,361, the aggregate means of public worship in London was for 1,388,792 persons, being at the rate of 34.55 per cent. There has been relative progress since 1851, as the following will show:

Proportion per cent. of the 1851. 1868. 1884.
population accommodated: 29.6 31.8 34.55.

Of this total no less than 258,894 of the sittings are to be found in mission halls and rooms, being over 18 per cent. of the whole. This is a comparatively new feature of religious life in London, as well as in New York; and it is too soon as yet to determine its results on the progress and life of the Church at large.

The question of attendance on public worship has not yet been attempted by the Congregational Union. We must go back to 1851 for definite information on the subject. Then the attendance at the most numerously attended service throughout the metropolis was only 21.4 per cent. of the population, while for all England and Wales it was 35.4 per cent. *Has there been a general decline in the habit of going to church or chapel throughout the country?* We fear an affirmative answer must be given. This was the most striking revelation of the newspaper statistics of Sunday worship published two years ago, which had reference to 78 towns, excluding London—some among the largest, with an aggregate population of over three and a half millions. The average attendance at the most numerously attended service of these towns and districts was less than 21 per cent.—about the same ratio as the metropolis in 1851. This is, however, no safe criterion for the whole country. In the rural districts, especially the Principality, the attendance is proportionately much higher. We should, however, be much surprised if the present average for all England and Wales is nearly equal to that of 33 years ago, viz., 35.4 per cent. As to London, common observation sustains

the conviction that *the practice of attending Sunday worship has been steadily declining*. Some persons well qualified to form an opinion, and who have no disposition to exaggerate the tendency, have come to the conclusion that on the average not more than one-half of the church and chapel accommodation of London is made use of—an estimate which implies that less than 18 per cent. of the population of the metropolis attend divine service on the Lord's day, which is 40 per cent. less than it is estimated could be present. This is a condition which must tend to sadden and humiliate Christians of all denominations.

Turning from these general aspects of the question we proceed to give the returns of the London Congregational Union in relation to the several religious denominations. The Established Church provides in the aggregate accommodations for 677,645 persons in London, being in the proportion of 16.86 to the population. The non-established churches are credited with 711,147 sittings, or at the rate of 17.69 per cent. of the population. The relative proportion of the Church of England and the Free Churches since 1851, is shown in the following table:

1851 AND 1884.

ESTABLISHED CHURCH. FREE CHURCHES.

	Total	Prop.	Prop.
	Sittings.	per ct. of whole.	per ct. of whole.
1851..	691,723	409,834	69.25
1884 .	1,388,792	677,645	48.8
			711,147
			51.2
Increase	697,069	267,811	429,258
	(or 65.34 per cent.)	(or 152.3 per cent.)	

According to these figures the relative position of the Established Church and the Free Churches has been more than reversed since 1851. At that time the former provided 59.25 per cent. of the accommodation; it now supplies only 48.8 per cent., being 1.2 per cent. less than one-half. This is a striking revelation. We hear so much through the daily press, official year-books and the like, of the activities of the Church, that they seem to fill the religious horizon, until diligent inquiry discovers that thousands of workers are quietly and effectively emulating the zeal and self-

denial of the recognized clergy. During the last 33 years the progress of the Church has been in the ratio of 65·34 per cent., while that of the Free Churches has been 152·3 per cent. Tables are given, showing the relative advance in London at the several periods for which statistics have been obtained, the net result of which is as follows:

	Sittings in Established Church.	Increase per cent.	Sittings in Free Churches.	Increase per cent.
Between 1851 and 1884..	63·34		152·3	
" 1851 and 1865..	34·93		58·	
" 1865 and 1884..	33·33		59·55	

This comparative statement tells its own story.

A searching test of the relative activity of Church and Dissent is their respective positions in the poorer districts. We select six, lying in the eastern group of districts, which are inhabited largely by the more indigent classes of society.

SITTINGS IN SIX EASTERN REGISTRATION DISTRICTS.

	Established Churches.	Free Churches.	Total.
	1884.	1884.	
Shoreditch.....	18,474	22,520	40,994
Bethnal Green...	15,620	19,111	34,731
Whitechapel....	11,758	14,815	26,573
St. George's, E..	5,900	6,451	12,351
Stepney.....	9,510	6,520	16,030
Poplar.....	17,589	26,403	43,992
	78,851	95,820	174,671

In each of these districts, except Stepney, the Free Church outdoes the Establishment. The relative proportions are respectively 54·85 and 45·15—a difference of 9·7 in favor of the former: thus disposing of the belief current in church circles, that Dissenters fix their attention on well-to-do districts, and neglect those where poverty greatly abounds.

The relative strength of the principal denominations in London, in respect to the accommodation they provide, is as follows:

	Sittings.	Rate per cent. to population.
Church of England	677,645	16·86
Congregationalists.....	172,547	4·29
Baptists.....	136,178	3·39
Wesleyans	96,410	2·40
Primitives.....	17,785	
Methodist Free Churches..	17,100	·99
Presbyterians	32,221	·80
Salvation Army.....	35,180	·88
Roman Catholics.....	51,190	1·27
Brethren.....	15,107	·40
Unitarians.....	7,135	·19
Society of Friends.....	4,530	·11

The Congregationalists, it will be seen, stand second on the list. In 1851 they provided 106,086 sittings, an increase during the interval of 61·51, being about 4 per cent. less than the Church of England. From the former period to 1878 their progress was very slow, being little more than 1 per cent. annually; but during the last six years the rate of increase has been about 25 per cent., or more than 4 per cent. annually. The Baptists have made a great advance since 1851, when their strength was represented by 54,234 sittings. It is now almost three times that number, and not a little of the increase must be traced to the enormous influence of Mr. Spurgeon. Since 1878 their advance has been about 17 per cent., or nearly 3 per cent. annually. London is not one of the strongholds of the Wesleyan community, which in 1851 stood considerably ahead—say 2 per cent.—of all the bodies outside the Church for the whole of England and Wales. The Wesleyans have, however, more than doubled their accommodation in the metropolis since that period, having, like the Baptists, erected a considerable number of commodious chapels on a uniform plan. In the last six years they have added about 23 per cent. to their sittings. We believe there has been of late a considerable revival of their evangelistic work, and the Wesleyans are about to launch a new and comprehensive scheme for extending their operations in the metropolis. The Salvation Army has had an astonishing growth during the last few years, and in the extent of its agency stands sixth on the list of religious denominations—if such a designation can be applied to the army of noisy recruits that "General" Booth has gathered around his banner. Presbyterianism is weak in London, though it is said that the Scotchmen in London exceed the population of Edinburgh. In 1851 it had sittings for 18,211 persons. That has grown to 32,221 sittings; but the larger proportion is associated with several large and commodious churches, especially in the north of London, ministered to by preachers of great pulpit

The Protestants of London have a great reason to fear the revival of Romanism. Twenty years ago Card Manning was sanguinely expected, no distant date, the return of the papacy to the bosom of the Roman Church: but at present the admission of the papacy can only claim a per cent. of the entire religious population of London, which is in proportion of 1.27 per cent. to the nation. Their chief strength is in the eastern districts; and although the

Catholics may possibly be quite one-tenth of a population of four millions, their increase is mainly to be accounted for by the immigration of Irish into the metropolis. The growing strength of the Free Churches in London, as well as elsewhere throughout England and Wales, is the surest safeguard against a Romanist revival.

A great practical question suggested by these statistics is well hinted at by the *London Times* in commenting on "The future is with the religious which can best solve the problem of the masses of the population are to win within range of Christian influence." But the ambition to attain a position, however legitimate, to be subordinate to the devotion to take an adequate share in the spiritual regeneration of the millions in London and elsewhere. The majority is not inadequate; but where are the men, at least in sufficient number to work it; men of quenchless self-consecration, and endowed with vision from on high? It is for the Protestant Churches, and more especially the Free Churches, to give a full and faithful response to this momentous one.

Opium Smoking.

And gathers strength by its very concealment.—VERBIL.

For your sin will find you out.—Num. xxxii: 23.

The evidence is clear and abundant of the use of this vile and accursed drug, and its rapid increase in the United States. Opium smoking is no

longer confined to Chinamen, but prevails to a considerable extent among our natives and imported Europeans. Females as well as males, young girls as well as adults, are found guilty of the habit. The importation of the drug has very largely increased during the past few years, and "joints" from time to time have been opened in New York City especially, where there is quite a Chinese population. The greatest possible secrecy is practiced, lest they be found out and broken up. A few months since the police made a raid on a "joint" at No. 44 Clinton Place, and found seven men there, smoking the drug. Another has just been broken up in Crosby St., which was evidently largely patronized by dissolute characters of both sexes, who were ready to seek excitement and gain stimulation in any way within their reach. The daily *Sun*, of New York, in an editorial on the subject, says:

"The exposure of another opium joint shows again that the vice practiced in such places is making alarming headway among young people, and especially young girls. The breaking up of other joints in New York, Boston, and Philadelphia, has brought to light the fact that they are patronized not only by the dissolute and shameless, but also by respectable men and women—dressmakers, teachers, clerks, and mechanics who, perhaps, first went to them out of curiosity, and were soon made victims of a peculiarly tyrannical vice. Many, too, doubtless took up opium smoking after having previously been otherwise addicted to the opium habit. For many years past the victims of opium have been many throughout the Union, and perhaps were more numerous proportionately in the country than in the cities, where the opportunities for other forms of dissipation are greater. The girls in factory towns, we are told, as in Lowell, for instance, are often addicted to the use of opium, and the habit of taking morphine under the skin is increasing and spreading, both here and in Europe.

"It is only a few years since the first opium joint was opened in New York, and yet now we see that wherever they are established, and in whatever secluded and loathsome places, they speedily do a profitable business. Those who want them find them out, although people generally are ignorant as to their situation: for, of course, they must be kept secret and without signs to indicate where they are."

If this pernicious vice has grown so rapidly and spread so widely during the last decade, what will be its extent a

quarter of a century hence? Is it not possible that, next to drunkenness from intoxicating liquors, it is going to be the greatest of our social evils? Look at the frightful condition of China to-day under the domination of this habit.

There are those who reason that, as mankind must and will have excitement—stimulant, mental and physical, in some form or other—to do away with spirituous intoxicants is sure to induce opium smoking on a grand scale. But this reasoning is totally false, as facts and observation abundantly show. They go hand in hand. The opium consumer is almost sure to be addicted to drink. Either habit paves the way for the other. The end sought is the same in both cases. We have demonstrated in these

columns that the increase of whiskey drinking during the last twenty years has more than quadrupled the consumption of malt liquors during the same period: and for the same reason, the fearful increase in the consumption of spirituous and malt intoxicants is certain to increase the habit of opium eating and smoking. Well does the *Sun* say, in conclusion:

"To guard against so terrible a possibility, the police must everywhere be on the alert to break up at once every opium joint that begins its demoralizing and degrading business. But are there not to-day open in New York not a few of such establishments which are well known to the authorities? Cannot a police detective always guide the curious stranger to places where he can investigate the effects of opium smoking on the minds and morals of its victims?"

EDITORIAL NOTE.

"Delay of Conversion": Dr. Spencer.

We have received inquiries from several persons in relation to some startling facts and statements made in *THE HOM. REVIEW* (May No., p. 453) bearing on this subject, from a sermon by the late Dr. Spencer, for many years one of the most laborious and successful pastors of Brooklyn, N.Y. A very prince among preachers; in pastoral work without a peer, abounding in labors of love, scouring every part of the city, and familiar with its moral wastes; building up from its foundations one of the largest and most active Presbyterian churches in the denomination; the author of that unique and wonderful work, "A Pastor's Sketches," translated into various tongues, running through perhaps a hundred editions, and blessed of God to the conversion of very many souls, and dying in the prime of his years and usefulness—his memory, and his printed works, remain a power for good: "being dead, he yet speaketh."

One of his most marked characteristics was his habit of *sharp, close observation* of men and of human life—the remarkable fruits of which so abound in "Pastor's Sketches"—which are pictures from *actual life*, drawn from personal contact with it. Not Dickens, nor any of our noted novelists, had a keener

perception of character, or greater genius in sketching it; and had he seen fit to turn his attention to fiction, he would have excelled in that line. As it is, his "Sketches," though all on serious and religious themes, possess a charm, a fascination, equaled by very few novels, and reached a circulation excelled only by "Uncle Tom's Cabin," of the same period of time. And the same trait characterizes his *sermons*. The extract we quoted is taken from one of three sermons* on "Delay of Conversion." The first is argued from the *nature of man*; the second from the *economy of the Holy Spirit*; and the third from *facts* (not "faith," as our printer made us say). It is from the last we made our extract. (Vol. I., pp. 391, 392.)

As an error crept into the figures, in one instance, weakening the argument, we repeat them in one of the tables:

"Make up a congregation of 1,000 Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the

1st class those converted under 20 years of age;

2d class those converted between 20 and 30;

3d class those converted between 30 and 40;

* Sermons of Ichabod S. Spencer, D.D., author of "A Pastor's Sketches," with a Sketch of his Life, by Rev. J. M. Sherwood, 2 Vols. New York: W. W. Wood, 1858.

4th class those converted between 40 and 50;
5th class those converted between 50 and 60.

Then count each of the five classes separately.
Of the 1,000 Christians there were hopefully
converted

Under 20 years of age.....	548
Between 20 and 30 years of age	337
Between 30 and 40 years of age	86
Between 40 and 50 years of age ...	15
Between 50 and 60 years of age.....	3
	989

[There is still a slight discrepancy in the
aggregat, which we do not attempt to reconcile.
The ratio, however, is assumed to be correct,
and is borne out in the table following. The
vol. of sermons we quote from was prepared
for the press by Dr. Spencer himself before
his death.]

In the first of the three sermons
(p. 385) there is another statement
equally striking, illustrating the text.
We doubt not our readers will be glad
to see it in this same connection. The
argument here is based on the probabili-
ty of death:

I suppose myself to behold here a congrega-
tion of 2,000 souls.

In the course of one year 66 of them will die.
In ten years 588 will have died.

In twenty years 1,078 will be gone.

In thirty years 1,477 will be no more.

In forty years 1,744 will be in eternity.

In fifty years 1,922 will be dead men.

Only 78 left in the land of the living! What
a picture of the probabilities of life! How rap-
idly we are rushing into eternity! At the be-
ginning we beheld 2,000; but how rapidly that
number is diminishing! Seventy-eight only
left in fifty years! One half century, according
to the common chances of life, will not leave 80
in the land of the living.

"Would that this picture were as efficacious
as it is appalling! Would that the hearts of the
two thousand in a promiscuous assembly were
so affected with the idea that sixty-six of them
would hear the voice of the Son of God and live.
My hearers, your days are fast numbering. The
sands in your glass of life are fast falling. For
you the shroud is nearing; for you the bed of
death is spread. Your seat here will soon be
vacant, and the ear that now listens to me will
be sealed up till the trump of the archangel
shall awake the dead. Death is certain. Life is
uncertain. 'To-day, if ye will hear his voice,
harden not your hearts.' To-morrow may be
too late to hear."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL.

*The Unbelief of the Disciples, an Argument in
Favor of Christ's Resurrection.* (Evangelisch-Kirch-
licher Anzeiger. Ap. 3 and 10.) Nothing so strongly
argues in favor of this resurrection as the fact that
at first the disciples disbelieved, but afterwards
believed it. This change cannot be accounted for
on the theory that the whole affair was purely
imaginary on the part of the disciples. Were it
a fiction, how can we explain the disciples' faith
after their unbelief? There must have been
some mental preparation for it; but of this there
is not a trace in the New Testament. They
thought him really dead and had no hope of see-
ing him again. In their case, as well as in that
of the women to whom He first appeared, des-
pair had taken the place of faith. The suppo-
sition that their minds were brooding over vis-
ions of the risen Christ is out of the question.
That his own mother, for instance, could have
mistaken her imaginations for a real view of
Him is incredible. The accounts show that all
His followers were in such a state of mind that
nothing but the strongest and most direct evi-
dence could have convinced them that He was
alive. Only the sight of Him explains their
later testimony. The discussion closes with this
declaration: "The theory that faith in the res-
urrection had its origin in the mental state of
the women and disciples is a pure fiction, with-
out the slightest basis in the gospels. For this

reason the unbelief of the proclaimers of the
resurrection is for us the strongest proof both of
the reality of the resurrection and of the faith-
fulness and truthfulness of the apostolic faith
in that resurrection. Between the unbelief and
the belief comes the resurrection itself, and it is
equally confirmed by both."

THE DIVINITY OF CHRIST.

Professor Dr. Cremer recently read a care-
fully prepared essay on this subject before the
"Friends of Positive Union," assembled in
Berlin. This doctrine, he said, is not merely an
article of theology, but of faith, as old as the
Church and belonging to the whole Christian
communion in all times and places. For it we
are not dependent on science and its investiga-
tions, but each one by a right relation to God,
can be convinced of it; therefore it is to be pro-
claimed to all men. Christ brings with his en-
trance into the heart the conviction of his di-
vinity. The right relation to God will lead to
Christ, and he who has Christ will find God.
Therefore the Church must regard the doctrine
of Christ's divinity as a doctrine for all believ-
ers, not merely for certain classes, as preachers
or teachers. Were Christ not God, then the re-
ligion of the believers in this doctrine would be
nothing but superstition and idolatry; but if
He is God, then those who deny his divinity do
not stand in the truth, however truthful they
may be. For many honest, inquiring souls this
doctrine may not be fully recognized; but for

the praying, confessing, testifying church it cannot be an open question. To the sinner, Christ recognized as God and Lord is a very different Redeemer from what He can be if viewed only as human. If Christ's divinity is denied, the whole conception of sin and of man's ability is radically changed. Therefore this article is the most essential, both for doctrine and for life. Faith in Christ's divinity explains the fact that the New Testament speaks of Him just as of God. Had He been only man, then He might indeed have been a reformer, even the greatest of all; but He could not have been the regenerator of the spirit. But we need regeneration, and this can be accomplished only by Him who could create the spirit, namely God. It is not subjective faith which saves, but Jesus Christ, the object of that faith. The significance of the doctrine accounts for the conflicts of which it has been the occasion. With it the Church stands or falls; hence the need of maintaining it to the utmost. Believers must be strengthened in it and led to its realization by prayer. It is common in our day to admit Christ's divinity, but to claim that He is divine just as every other human being ought to be. Thus the likeness to the divine is put for His divinity. This makes Christ a mere saint, but as such He cannot be the Savior.

Those who are in the habit of regarding Germany only as a hotbed of infidelity may be surprised to learn that of the two or three hundred ministers present not one protested against these emphatic utterances on Christ's divinity. At the conclusion of the address the whole audience arose and sang a verse which ascribes all spiritual power to Christ. In the discussion which followed, Professors Kaehler, of Halle, and Strack, of Berlin, indicated their agreement with the speaker. Various ministers then spoke, expressing their gratitude that representatives from Greifswald, Halle and Berlin, teachers of those who are hereafter to preach the gospel, had so unequivocally advocated the doctrine. In closing the discussion, Professor Cremer stated that as one of the most orthodox of theologians he held that orthodoxy itself is not synonymous with the possession of a justifying faith. In our heart's life and in prayer we can become conscious of this Christ and rejoice in Him. That Christ whom we have found we confess as one concerning whom the Scripture testifies that He arose from the dead, is exalted, and sends the Spirit into the hearts of His disciples. Our friends leave us, but Christ is always with us—"Jesus Christ the same yesterday and to-day, and for ever."

UNBELIEF.

In a journal devoted to pastoral theology (*Halle was du hast*, 7 Heft.) there are *Aphorisms for the Ministry*, by Rev. Kirchner. I give a summary of those which refer to unbelief and how to meet it. Properly speaking, unbelief is the worst religio-moral disease. It is not a defect of the intellect, as a lack of knowledge, but really

a disease, an affection of the heart. It is not merely a negation, but being very positive, being direct opposition to God, Christ, and whatever is divine. According to Paul (Rom. x), it has its seat in the heart. But figuratively the heart is used in Scripture for the centre of man's mental life, just as literally it is the centre of the physical. Thought, emotion and volition unite in the heart. Still, in the biblical sense, it is used most of all to express what we term will. It is generally admitted that faith is mainly an art of will; hence the appeals to men to believe. Unbelief must accordingly also be mainly volitional. "I will not believe," is the watchword of unbelief. Its main cause is lack of love for truth, or rather a suppression of that love. But the truth which first of all concerns man is the fact that he is guilty; that sin separates him from God; that only in God, his Creator, can he find rest and satisfaction for his immortal soul; that only through Christ as the Redeemer and Savior can he come to the Father, and that only through the Spirit can he be united with Christ. This truth is not effective, because the sinner loves darkness rather than light. Often absorbing attention to material things becomes the occasion of unbelief, preventing the desire for higher interests to prevail. Positive unbelief, opposition to God, must be distinguished from not-yet-believing, from mistakes in faith or want of orthodoxy. By the laity the two are often confounded. It is not merely foolish to pronounce one not orthodox, an unbeliever, but it is even calumny. A Saul who prays (Acts ix: 11) may yet become a Paul, and an inquiring, praying Cornelius, may become a true disciple. Not-yet-believing or correct faith may have its source in defective knowledge. There are intellectual doubts and difficulties which are partly justifiable and which may prevent many from attaining cheerful faith. Perhaps they mistake the nature of faith, expecting something it cannot give; perhaps they depend too much on the intellectual element. To such the minister is to be a help and a guide. They may be aided by the apologetic element in preaching and by pastoral work especially by the Bible-class. Apologetic literature is also an important help. Formerly the traditional influence was strong in the Church, but now the press and numerous other agencies create intellectual doubts respecting what has been handed down from the past. The minister who has himself passed through doubt is particularly well adapted to sympathize with those in doubt and to lead them to faith. Some persons, however, make doubt a mere pretext, a covering for a real aversion to spiritual truth. In such cases the conscience must be aroused. Doubt is never normal. It may terminate in unbelief, but it may also end in a deep, certain faith. In life the abnormal is often a forerunner of a normal state. Thomas, the doubter, passed from doubt to a confession which no disciple had made before him: "My Lord and my God."

APOLOGETICAL.

The current apologetical literature of Germany consists of pamphlets, addresses and discussions in journals, rather than in extensive and heavy works. The masses have been contaminated with infidelity and estranged from the Church; to win them back is now the chief aim. Hence the prevalence of popular apologetics. The profoundest problems of philosophy and the deepest researches of science are discussed in addresses in defence of Christianity or some particular aspect of religion.

It is well known that materialism has been promoted in Germany largely by physicians; but among these are also found decided opponents of materialistic tendencies. This opposition is the more weighty when we consider the strong influence of materialism in their training and surroundings. Recently the General Assembly of the Protestant Union in Darmstadt was presided over by the privy medical counsellor, Dr. Eigenbrodt. In his inaugural address he discussed the best methods for bringing the Liberals back to the Church. Why, he asked, are the majority of the Liberals estranged from the Church? Orthodoxy has been blamed as the cause; but if the Liberals had had a living conviction of the truth of Christianity, the preaching and methods of the orthodox would not have kept them from the Church. The main reason is the lack of this conviction. Many of them do not know whether they are Christians; some of them are in doubt as to whether they still possess any religion. The spread of materialistic views both among the learned and the masses has much to do with the weakening of the religious life. Our view of the universe is, of course, based on the present status of natural science. It is a misfortune that the majority of those who felt themselves called to oppose materialism were not properly prepared for this task. Consequently they attacked scientifically established doctrines and facts, as well as false ones. Many failed to discern the difference between scientific and materialistic views. What is commonly called materialism is not natural science. It is philosophical system developed with great acumen and consistency; nevertheless, it has no more claim to be exact and enduring truth than other philosophical systems which advocate anti-materialistic views with equal acumen and consistency. Materialism, is, however, distinguished from other philosophies in that it can easily be popularised. During the last decades this has been successfully accomplished. It is particularly those materialistic doctrines that apply to practical life which have struck their roots deeply into the souls of the lowest classes of the community. Thus materialism has spread among the masses the conviction that conscience and religious emotion are worthless. One need but read the literature of the Social Democracy to be convinced of this fact. If the Liberals are to be won back to the

Church, it can be done only by convincing them of the truth of its claims. If thus far the efforts in this direction have been crowned with comparatively little success, we need not be discouraged. Spiritual movements usually begin in small circles. Books, journals, personal influence, particularly our own devotion to the Church, should be used as means to win back the estranged. No impartial person can doubt that the Church is indispensable for the systematic culture of the ethico-religious life. Most of all is the head of a family in duty bound to take an active part in promoting the life of the Church.

Another significant voice from the laity was recently heard at a religious meeting in Berlin. Hugo Sommer, a philosopher of Lotze's school, delivered an address on the *Personality of God*. It is rich in philosophic thoughts, which lie at the basis of all religion and morality. He recognizes in man's nature an innate moral and religious capacity, and holds that the consciousness of God is its highest attainment. This consciousness is indeed found in the Oriental religions, in Judaism, and in the philosophy of classical antiquity; but it was reserved for Christianity to give it the most perfect form. This revealed God as the loving Father, who is the Creator and Upholder of all things. But while the Christian idea of God is the central thought for our contemplation of the universe and life, we cannot make to our minds any clear representation thereof. It is an old command that we shall not make an image of Him. Nevertheless, we can understand what is meant by this idea. It is nothing less than the conception of a *perfect personality*. A person is a living being, conscious of a unity underlying its varied manifestations; a being with a permanent nature and definite interests, which pursues ends transcending the present, and which controls itself and events for the attainment of these ends. A being deserves the predicate personality in proportion as it is perfect in these respects. All the attributes ascribed to God—such as truthfulness, righteousness, omnipotence, omniscience, holiness—are essential elements of the highest and most perfect personality. "Only a personal God can be thought of as a God of love, and as a good and holy God. . . . He would not be God were He not personal." But He is more than an object of intellectual contemplation. "We do not merely think of God, but we also experience Him. In worship and love we exalt ourselves to Him; we pray to Him, we yield our whole being to Him, and in doing so we feel ourselves blessed. . . . The relation of man to God is a personal one, and is experienced as such. We can worship, revere and love only a personal God, not the abstract ghost of the Absolute or of any unalterable Substance. Only the highest personal Being is worthy of the greatest affection; only He can claim to be supreme and holy; only a personal God can we

trust; only to a personal God, whose love and goodness we can understand, can we yield ourselves, and only when we commit ourselves to such a Being can we be exalted, comforted and blessed. This is the decisive point; all religious faith finds satisfaction only in the idea of a personal God. All divine worship and reverence, all religion and all religious exaltation stand or fall with faith in a personal God. This faith is the essence of all religion, particularly of the Christian religion, which teaches us to apprehend God as a loving Father." This doctrine of the divine personality is not in conflict with a sound philosophy. Personality does not as some have held, imply limitation; it is really the highest possible conception of being. The fact is, the idea of personality is not perfect except in the idea of the highest Being. Therefore, the notion of God actually demands instead of including personality. Nor does modern science conflict with this view. God is the basis of all life and being. The mechanism of nature is established by Him to accomplish His ends, and furnishes no argument against Him. "This mechanism no longer appears to us as interfering with God's creative activity and man's freedom, but as an arrangement ordained by God himself to serve for the realization of the good and for the free development of the life of the individual." In summing up his argument he affirms that the idea of a perfect personality is the only correct expression of what we experience in becoming conscious of God. It is the highest conception of being and the only proper expression to designate the Highest Being. Faith in a personal God is not in antagonism with experimental knowledge, but supplements it and completes our view of the universe and of life. Faith in a personal God is the vital element in all culture and progress—"for all culture and progress ultimately spring from a healthy conception and realization of the eternal destiny of man, which destiny reveals the infinite value of life and gives to life its consecration and exaltation."

These two addresses (the first reported and the second published in full in the *Protestantische Kirchen-Zeitung*) were delivered before bodies representing liberal religious tendencies. Being strongly influenced by Schleiermacher and Hegel, some of the members have hesitated to speak of God as personal. There is likewise a lack of definiteness on this point in some of the dogmatic works prevalent among the Liberals. There has also been hesitation respecting the doctrine of personal immortality. These facts make the utterances of the philosophic thinker on such an occasion the more significant.

Faith and Knowledge, Faith and Life, is a pamphlet by Rev. C. G. Steude—popular, but based on science. He aims to show that knowledge cannot dispense with faith, and that without faith morality is impossible. The most exact science cannot make a belief in an invisible,

supernatural Being useless, but actually needs this belief to complete its own hypotheses. It is not the real but the imaginary knowledge and a materialistic faith which opposes religious belief. God must reveal himself in order to be known. Science rests on facts. Christian faith is a fact, and science cannot afford to ignore it. As science needs faith, so faith encourages all proper intellectual development, being well aware that an omniscience which can dispense with faith is unattainable. While faith supplements science, it is also indispensable for morality. The ethical standpoint of the individual is always conditioned by his faith. Materialism is the death of morality.

MISCELLANEOUS.

The liberal theologian, Professor Dr. B. Puenjer, recently delivered an address on *The Present Mission of Protestantism*. This is to war against Rome, but while doing so also to promote pure Christianity. The essential element of Christianity, he holds, is the divine grace bestowed on man in the person and work of Christ, by which grace the penitent sinner is pardoned, the honest soul is strengthened in its search for the good; and through this grace peace is granted to him who abandons all selfish ends and consecrates himself full of confidence to God as revealed in Christ. The greatest good proclaimed in the gospel is for experience but not for demonstration. In the attempts to harmonize religion and culture, care should be exercised lest the religious life be lost sight of.

Germany is threatened with an invasion by the *Salvation Army*, which has led to considerable discussion of its methods. Prof. Dr. Kolde has published the results of his personal observations of its proceedings, and his pamphlet (*Die Heilsarmee*) is hailed as timely. Besides his observations, he uses the literature of the Army. He finds the explanation of the origin of these modern crusaders in the social and religious condition of England. The success of the movement is found in the Jesuitical discipline and the fanaticism. It is madness, but there is method in it. Admitting important results attained, he yet sees in the spirit and methods of the Army a serious danger for the religious life of England.

The sects are spreading in Germany as well as Scandinavia, and the State Church is sounding the alarm. Prof. Palmer, of Tübingen, was astonished to find on inquiry that in the small kingdom of Württemberg there are fifteen sects. Recently a Lutheran pastor in Hanover joined the Irvingites, and he is now trying to bring others into the same communion. Those who withdraw from the State Church and join the smaller bodies, are usually earnest and zealous; if the indifferent were taken the loss would not be seriously felt. A recent letter of the ecclesiastical authorities in Berlin calls attention to the sectarian and separatistic tendencies, and urges the pastors to do their utmost to check

them. Persecution is of course to be avoided, yet certain disciplinary measures may have to be resorted to; but special stress is laid on greater faithfulness in the pulpit, in pastoral work, and in the Christian life. It must be evident from the minister's whole conduct that he truly believes what he professes, and that the love of Christ constrains him. Special religious services may also be necessary. If the result is a deepening of spiritual life and greater Christian activity, the State Church will only be the gainer by these separatistic movements.

I was present at the recent baptism of Josef Rabinowitch (accent on o, pronounced as in love), the leader of the new evangelistic movement among the Jews in Southern Russia. He was led to the truth solely by the study of Scripture, without the help of missionaries. Jesus is to him the culmination of prophecy, the fulfillment of the law, the hope of Israel, and the Savior of the world. He gives a gloomy view of the religious knowledge of his brethren according to the flesh, and his heart yearns for their redemption. He is calm but determined, free from fanaticism, zealous for the redemption of his people, and happy in the new light he has found. On assuring him of the sympathy of the Christian world in his efforts, he spoke with enthusiasm of the feelings inspired by contemplating the brotherhood of Christians.

SWITZERLAND.

Of all Protestant countries the Church here is probably more distracted than anywhere else. The State Church requires no subscription to any creed as a condition for preaching or teaching; and, even in the relation to Scripture, the greatest possible liberty prevails. A writer on the Church there says: "There is no longer a common confession in Switzerland—no common faith, no authoritative ecclesiastical order,

no fixed limits between pastoral arbitrariness and the rights of the Christian congregation." Many of the Churches treat baptism as no longer a necessary Christian institution, and the Lord's Supper is regarded with indifference. There are, of course, active Christians, and voluntary efforts are made by believers to promote Christianity in the State, Church, school, and family. It is a most favorable condition for the Catholics to reap a harvest, and they are not slow to see their opportunity.

The most eminent of the liberal leaders died at the close of January, Prof. Biedermann, of Zürich. He was a disciple of Hegel, and was deeply influenced by the Tübingen School, especially by Strauss. His work on Dogmatics is the most scholarly which has emanated in recent times from the liberal school. Just before his death he completed the first volume of an improved second edition. The work is thoroughly speculative. The author denied all the historical facts on which Christianity is based, yet wanted to retain the spirit of that religion. Negative respecting the doctrines of Christ, he yet claimed to be Christian and churchly, and advocated the claims of the Christian life. He was speculative, yet practical. Just because he wanted to conserve as much as possible of the religious life of the Church, he was too conservative for some of the liberals. He held that in the supposed facts of the gospels there are great and eternal ideas, which are to be appropriated by the teachers and taught to the laity. He did not think that personality expresses the true nature of God; but he held that love to God and to man constitutes the essence of religion. He denied the personal immortality of the soul. A strange combination, surely; and it is difficult to discover the basis of the piety ascribed to him by his friends.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD, D.D.

UNITED STATES.

Books.

Phillips & Sons. "Christian Thought," Second Series. Lectures and Papers on Philosophy, Christian Evidence and Biblical Elucidation. Edited by Charles F. Deems, LL.D., President of the American Institute of Christian Philosophy. A volume of nearly 800 octavo pages, printed on heavy paper, and neatly and substantially bound. As evidence of what this young and ambitious "Institute" is doing in the cause of Christian truth and learning, the volume is entitled to public attention and patronage. The object of the Institute is certainly a noble one, and considering that it is in its infancy and that it sharply arrays itself against some of the strongest tendencies of the age and antagonizes the agnostic and materialistic and other false philosophies and teachings which abound in current thought, it has done good service and

holds out the hope of greater service in the future in behalf of a true and ennobling "Christian Philosophy." It is only necessary to give the titles of some of the leading papers in this volume, with the names of their respective writers, to indicate its high intellectual and philosophical character and claims to recognition. In addition to the anniversary address of the President, being a careful survey of the field and the grounds of encouragement, we have "Some Recent Criticisms of Theistic Belief," by Francis L. Patton, D.D., LL.D.; "Historical Evidence vs. Christian Evidence," by Willis J. Beecher, D.D.; "A New Basis for the Philosophy of Conviction," by Prof. E. J. Hamilton, D.D.; "Philosophical Topics and the Pulpit," by Herrick Johnson, D.D.; "Agnosticism," by Alexander Mackay-Smith; "The Theistic Argument from Man," by Rt. Rev. Sam'l S. Harris, D.D., LL.D.; "The Law of Correlation is an Ap-

placable to Moral Forces as to Physical," by William H. Platt, D.D., LL. D.; "The Hittites," by Rev. J. F. Riggs; "Genesis—Scriptural and Extra-Scriptural," by Jesse B. Thomas, D.D., and various other articles and papers of interest, all bearing on the general subject.

American Baptist Publication Society. "The Atonement of Christ," by J. M. Fendleton, D.D. The author of this work needs no introduction to those familiar with his former excellent work on "Christian Doctrines." The present treatise is characterized by lucid statement and a deep reverence for the word, the work and the person of the Lord. He discusses, The Nature of the Atonement; The Necessity of the Atonement; The Value of the Atonement; The Extent of the Atonement; The Results of the Atonement, and ends with Concluding Addresses: 1. To Ministers; 2. To Christians; 3. To Awakened Sinners; 4. To Impenitent Sinners. "They fitly close his discussion of a subject so full of truths that appeal to the most deep and tender feeling of the human heart—a discussion that aims not only to enlighten and convince the mind, but also to reach and move the heart."—"Along the Pilgrimage," by Wayland Hoyt, D.D. The same publishers. The former volume, "Gleams from Paul's Prison," will have led Christian readers to wish for this new one. Both are brilliantly written, full of exquisite simile and excellent thought. Dr. Hoyt shows himself a prince of small book makers. These are just the thing for a gift or a memento between friends.

Funk & Wagnalls. "Daniel the Prophet." By E. B. Pusey, D.D. This great work is now given to the American public in a fitting and compact form, making a royal octavo of 520 pages. The character of this Commentary is so well understood by scholars on both sides of the ocean that commendation or criticism by us of any kind, were superfluous. The most eminent men of all schools of theology and of all branches of the Church, unite in expressing admiration of the work for its patient and thorough scholarship, united with the deepest spirituality. Thus, Dr. Howard Crosby says: "His 'Daniel' is far beyond any other commentary ever written on that prophet." The publishers deserve praise for reproducing in this country not only "Daniel," but Dr. Pusey's "Minor Prophets" also, in uniform substantial form, and at a price so low as to bring them within reach of our thousands of scholars and pastors.—"Howard, the Christian Hero." By Laura C. Holloway. Same publishers. General Howard is, perhaps, the best known of all the officers of the army, after Grant and Sherman, among the millions of his countrymen who are familiar with the Christian labors he has performed with no less heroism than he has displayed in his high official position. A soldier of the cross, as of the regular army, he has been a man beloved in Church and State, as well as in the profession which he has followed from his youth. In writing of him,

the author has pictured him as a man of the people, a laborer in all humanitarian work where so ever the duties of his position have called him. Earnest in his faith in God, inspired with the belief that he has been called to lead the life he has endeavored to the world, his simple, joyous trust has awakened the interest of all who have been brought into contact with him. These qualities have been happily pictured, and they make a book of rare interest and entertainment. The author says: "General Howard has been called the 'Havelock of the American Army,' and been likened to Palmer, to Vicars, and latterly to Gordon, whose fine spiritual character was akin to his own. The comparison with Chinese Gordon, of all others, is best sustained for both; Gordon's peace triumphs in Africa and China find striking parallel in Howard's services to the Freedmen and his missions to the Indians of the West. Unlike Gordon, Howard had the opportunity of not only fighting to free the enslaved, but also to be the leader in establishing them under altered conditions of life. . . In all acts of life each has been first the Christian and then the soldier or administrator. They were also alike in this: that they have not looked upon honest poverty as a reproach, but have estimated wealth at its true value—as a means to noble and manly ends. . . In a marked degree has the dual character of soldier and administrator distinguished Howard, who, whatever may be the eminence assigned to him as a man or as a soldier, is a child of his age and country."—"Aboard and Abroad." By W. P. Breed, D.D. Same publishers. Dr. Breed has gone over familiar ground, but he has seen it with fresh eyes and an enthusiastic spirit. And the result is a bright volume full of description well done and of information well put. He saw men, and now he gives his readers a graceful introduction to them. He saw things and places, and now he shows a rare skill in making his readers see them too.—"George Eliot's Poetry and other Studies," by Rose Elizabeth Cleveland. Same publishers. The position of the author will inevitably lend a fictitious value to this her maiden book. In one respect this is a misfortune, for the work deserves to stand on its intrinsic merits, which are real and of a high order. Miss Cleveland is a woman of decided convictions, and has "the courage of her opinions," and knows also how to express them in a clear, terse and vigorous manner. Her style is fresh and crisp. She thinks for herself. Her views, on whatever topic she discusses, are anything but superficial or commonplace. She has a profound sympathy with humanity in general and woman's mission in particular. Her courage, heroism, is almost sublime; for she has very little veneration for antiquity, or traditional faiths, or mere conventionalities. She hesitates not to differ with the schoolmen, however venerated, to oppose the master-thinkers of the world, if they run counter to her views, to expose and de-

nounce shams and errors in theory and practice, in science and philosophy, in education, and in literature and society, no matter whom she may hit. There is something decidedly fresh and entertaining in such a writer. You cannot but admire her pluck, her womanly tact, her lively and earnest manner, her mingling of fact and imagination, even where you are not convinced by her arguments, or stunned by her heavy blows, which fall thick and fast all about you. The book is destined to have a phenomenal run, and introduce the "Mistress of the White House" into thousands of households all over this fair land, and give an additional interest to the Administration which at present presides over our national affairs.

H. L. Hastings [Boston]. "The Corruptions of the New Testament," by H. L. Hastings Editor of "The Christian." A brief and admirable compend of argument in favor of the authenticity and integrity of the New Testament books. In eighty pages are condensed the substance of many tomes, and the facts, the statements, the arguments, are presented in a telling way. It is a book that ought to have a wide circulation a day like this.

Periodicals.

Bibliotheca Sacra (July). Among the more noticeable articles we specify "The Old Testament Covenant," by Prof. Schodde; "Astronomical Mysteries," by Dr. E. F. Burr; and "Philosophy in America," by Prof. Campbell, of Dartmouth. Dr. Burr's paper is a grand one. With wonderful power of language and illustration does he set forth the *mysteriousness* of the universe. As applied to *space* and *duration*, he says: "Infinite space itself inhabits eternity. The stars inhabit both of these shadowy mansions as nothing on the earth does. Each earthly thing, of course, exists in space and time; but how small a part of either does it occupy? Its place is but a point amid the endless regions about it; its time (that during which it remains the same thing), but a moment amid outlying eternities. But the stars occupy and reign in space and duration more largely and durably than any other objects of physical science. Even the soul of man is inferior in this respect; for though, in common with the stellar hosts, it may be expected to inherit all the future, it inherits infinitely less than they of the past. For aught that appears, all space is populous with worlds; for aught that appears, there never has been, and never will be, a moment without the presence in it of created worlds. The uncreated and indestructible amphitheatre of duration in which the stars run their courses, and the absence of which is inconceivable, is equally august and infinite with that of space, and equally unintelligible. They are twin mysteries—great cloudy homes, within whose coincident and sublime architectures dwell all other mysteries, all created Nature, and even the Supernatural." And so of *she*: "On the earth we find things mysterious—

ly small; in the heavens things mysteriously large. Here we have not merely inanimate atoms that are inconceivably minute, but also living beings furnished with all the organs of sense in the highest perfection, and yet barely visible as so organized under a microscope magnifying two hundred and fifty thousand times. And how far may even these living infinitesimals be from the last minims of animated Nature! On the other hand, peering up through the night, we discover a world to which our earth is almost a nothing—twelve thousand million times greater—also a system of worlds within which could be packed away, at average star-distances from one another, the cube of that number of such spheres—nay, a system that actually embraces within its glorious rotund the whole materialism and spiritualism of the universe. There is magnitude for you!" So also of *motion*. When the motion of atoms revolving in orbits about their common centre of gravity is seen to be "incessant as well as universal, and sometimes at the rate of more than 180,000 miles a second; when it means the transfer through space of huge worlds and huger systems of worlds at the rate of 50,000 and even 1,200,000 miles an hour; where such a motion as this is combined with a thousand other motions woven together inextricably and yet never interfering with one another and separately calculable—as when a moon moves on its axis, also around its planet, also around the sun, also around the sun's centre of revolution, and so on indefinitely; when each of these motions has superimposed on itself myriads of other motions called *perturbations* struggling toward all points of the compass; we find ourselves as much lost in this vast wilderness of motions as ever was traveler in new lands or babes in a wood. So many questions can be asked about them that science cannot answer, nor hope to answer. What endless mazes! How the shuttles fly through the heavens in all directions; weaving out, we know not how, law and order and stability! Who can disentangle the threads that make up the wondrous web? Where is Ariadne? Astronomy is helpless and hopeless in the presence of such labyrinths."

The New Englander (July). "Skepticism and Woman," by W. W. Patton, D.D. A learned and able paper, which will be read with interest. The historical aspects of the discussion are specially valuable. Dr. Love's "Objections to the New Congregational Creed" will command attention in some quarters. The "Psycho-Biography" article (Cross' Life of George Eliot) is also worthy of perusal. It is written by Stoddard of Northampton, Mass. It seems to be a prolific subject. We have already seen more than twenty reviews of her life based on her husband's recent "Life" of her. No two of them agree as to the secret of her power, or the final position that will be assigned to her in the republic of letters. Her "Life" is sad reading, notwithstanding her transcendent ability as a

writer. Of all the reviews of this unique character which we have read, in the Foreign and in our own Reviews, we are most pleased on the whole with the paper given in *The British Quarterly* for April. It is fair, discriminating and highly appreciative, and yet does not condone the moral offence which stains her social life, and cannot but, and in righteousness should radically affect the estimate we put on her writings. We quote the closing words as expressing our own sentiments. "And so we part with George Eliot. The above paper has been written with a feeling of deep responsibility by one who knew and loved her well, but who has the thought ever present in his mind, that no one who writes in such a periodical as this will be taken as expressing a private opinion only. Here, if anywhere, should he who writes be careful to judge righteous judgment, and not to falsify the moral code. The central fact of her life's history was one which was not merely regrettable, but one which sadly tended to confuse in her admirers the lines of right and wrong, and to suggest the thought that there may be one rule of morals for the genius,

and another for the ordinary woman; a dangerous and misleading thought, for ethics knows not intellectual distinctions. She herself knew that the world's condemnation was inevitable; she accepted it and acquiesced."

The Methodist Review (July) is not as theological as usual in its make-up. Two of the leading articles possess decided interest for the general reader, viz.: "The Republic of Mexico," by Richard Wheatley, D.D., and "South-Western China and Prospective Trade Routes," by Rev. E. B. Othman. The theological papers, three in number, are on subjects of great and ever-present interest, viz.: "Anthropomorphism," by Prof. Alexander Winchell, who also contributes an admirable article in the current number of the *Hom. Review*: "The Final Outcome of Sin," by Dr. Sutherland, of Toronto; and "The Latest Testimony to the Atonement," reproduced from the *London Quarterly Review*. It discusses the vital subject in the light of John's Gospel, as the last testimony to the Atonement, in a highly interesting manner.

PRACTICAL ASTRONOMY.

By ROYAL HILL.*

The heavens declare the glory of God; and the firmament sheweth his handiwork.—Ps. xix: 1.

THE LOCATION OF THE STARS FOR AUGUST.

AUGUST 1st, 8:30 P.M. As usual in these our observations of the evening skies we face the south, and note first that the Zodiac constellation *Libra* has passed to the west of the meridian, and we now have before us *The Scorpion*, of which *Antares* is the principal star, now nearly an hour past the meridian. Its very red color and incessant twinkling—which last is caused by its very low position in these latitudes, make it by far the most conspicuous object in that part of the sky. The constellation itself is the most conspicuous and beautiful of all the so-called Zodiac constellations, though the fact is that the sun passes through only a very small portion of *Scorpius* at the upper part of the curved line of stars, the greater part of his course in this part of the heavens being through the lower part of *Ophiuchus*, the *Serpent Bearer*. To those who have a clear southern horizon and can see the whole of *The Scorpion* with its long tail of bright stars, this constellation will more nearly suggest the figure of its pronomen than perhaps any other in the sky.

Another constellation now upon the meridian is *Ophiuchus*. It is a large constellation of a very irregular shape upon the star maps, though in the sky its principal limits are pretty well defined by a number of rather conspicuous stars forming an irregular hollow square. Its principal star is *Ras Alhague* (name nearly obsolete) of the second magnitude, now within 15 minutes of passing the meridian about three-quarters of the way up the sky, which marks the highest part of the constellation. Its lowest part extends

down to, and even among, the stars of the *Scorpion*: the *Cross of Ophiuchus* marks its western side, and the eastern is defined by the *Milky Way*, which has become very conspicuous on nights when the moon is absent and the sky is clear.

Glancing from *Ras Alhague* toward the north star, the eye meets, just beyond the Zenith, two stars of the second magnitude not far apart. These are called *The Eyes of the Dragon*, and are in the large constellation of that name, which extends on each side of *The Little Bear* nearly up to the North Pole of the heavens.

The large constellation *Hercules*, which is also on the meridian at this moment, includes all the stars seen between *Ras Alhague* and the *Eyes of the Dragon* in a north and south direction, and between the bright *Star Vega* in the east and the half circle of the *Northern Crown* just west of the meridian. It has no very conspicuous stars, but occupies quite a large space in the heavens. It is to a point situated in this constellation that the Sun, attended by the earth and planets and all the comets and other appendages of the solar system, is traveling through space at a speed estimated by astronomers at from ten to twenty miles a second. Whether their path is an orbit having a fixed centre or not, and in what direction this central orb may be, is at present unknown.

On the 21st of this month *Vega* will pass the meridian at this hour. On the 20th, the Sun is at that part of the heavens where we have been for some months past watching the bright star *Regulus of the Lion*.

* Prepared for this publication by easy applications of directions in "Stars and Constellations."

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REVIEW SECTION.

I—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. IV.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

"Is the pulpit declining in power?" Yes, and no. In some respects, in some churches, yes. The ritual may take the place assigned by the Reformation to the Word, and the pulpit may even be abolished in order to get more room for the altar. When tradition becomes the law and the gospel; when some magic transforms the form into the substance; when the authority of the abstract Church robs the conscience of its prerogatives; when a special order of men destroys instead of promoting the universal priesthood of believers; when this order is ashamed to be called Evangelical because it is Catholic; when the liturgical and sacramental are made substitutes for the living Word; when churches are built for architectural impression, rather than for hearing the truth; and when mysticism, with its symbolism of lights and vestments and movements, takes the place of the simpler worship of God in spirit and in truth—then the sermon, unless altogether omitted, will be treated as subordinate; and when it begins, the worship being over, worshipers can perhaps withdraw without serious loss. The entrance of the priest may mean the exit of the preacher. For fifty years there have been in Europe and America, in various churches, tendencies which, in the name of deeper devotion and purer religion, have promoted the decline of the pulpit.

Other circumstances have affected its relative, if not its absolute, power. Subjects of which it once had almost a monopoly, are now discussed in legislative halls, on the platform, and by the press; and thus it is brought into competition with agencies which formerly did not exist, or were not so potent. The fact, however, that new forces have been introduced into the organism of society, does not imply

that the Pulpit has lost in power. The introduction of steam added a new force, but did not weaken those forces already in use. The new agencies may have gained more prominence than the Pulpit, and yet all the time its power may have increased, and the very agencies have become means for augmenting its efficiency. Its utterances find more echoes than formerly, being multiplied by the press; they become factors in a life more agitated, more active, and more influential than of old; and if the social elements have been intensified, the pulpit gains by becoming a factor in these intensified elements. The loss in the relative prominence of the Pulpit, therefore, does not necessarily imply a decrease of real or absolute power.

This change in the relative position of the Pulpit is very marked in Germany. The heartless Rationalism prevalent at the beginning of the century, among preachers and people, greatly weakened the pulpit. Compared with that period, and later ones, the German Pulpit has gained immensely. This gain has been most striking within the last ten years, and is so patent that foe and friend alike admit it. Yet with this absolute gain, other interests—the formation and development of the German Empire, the importance of Parliament, the rapid growth of industrial and commercial affairs, the increased influence of the press, the efforts of the masses to rise, the numerous public meetings in which religious and ethical questions are discussed—have become so prominent that the Pulpit has lost relatively in significance.

There is another light in which we must view our subject: the audiences are not the same as formerly. Bishop Coxe* justly emphasizes the devotion to "mammon-worship" as making the preacher's task peculiarly difficult. This "accursed hunger," as the Bishop shows, has always been an obstacle to the truth; it cannot therefore be regarded as making a characteristic change in modern audiences. Jesus frequently denounced covetousness, and drove the money-changers from the temple; there was a Judas among the twelve; the secular spirit tempted Ananias and Sapphira "to lie to the Holy Ghost;" Demas forsook Paul, "having loved this present world;" and the apostle found the love of money "the root of all evil." From the time of the discovery of America the Western Continent has excited the greed of the covetous. But even where there is little opportunity to get rich, the very cares of this life may develop the secular spirit. It has less scope on the continent than in England and America, but I do not think it less absorbing; it is more intense and apparent in large cities, but I doubt whether it controls merchants and bankers more than farmers.

Whatever else has affected our audiences, the most radical change has been wrought by *Skepticism*. Contact in Berlin with students,

* While writing this article only the first one in the Symposium had appeared.

professors and preachers, from all parts of the United States, for the last five years, has convinced me that no warning to the American pulpit is more opportune than that which arouses it to a sense of the demands made on it by the weakening or undermining of Gospel Faith. I believe that American students are usually in less danger from the skepticism, to whose influence they may be subject for a short time in a German university, than from that which they bring with them. Young men from our best institutions speak in gloomy terms of the unbelief prevalent in them, hid perhaps from the faculty, but working destructively among the students. An arcanum of the school soon becomes the leaven of the masses, and all classes of society are being affected by unbelief. That infidelity is largely a moral disease, and often serves as a cloak for aversion to spirituality, or as a palliative for a guilty conscience, no one who has studied it can question; but we stultify ourselves if we ignore the intellectual element in unbelief, which may work as a solvent in the most earnest minds. There are as honest inquirers and doubters in the pews, as there are confessors in the pulpit. Mainly through the press and the platform, the former questionings of the few have become the serious doubts of the many. The underlying unbelief removes spiritual objects to an infinite distance and leads to a concentration of the energies on science, political power, wealth, pleasure, art, or whatever desirable object is supposed to be within reach. Thus the skeptical and secular spirit promote each other. Much of the time formerly devoted to sowing and cultivating the seed must now be spent in removing rocks and thorns from the soil.

But even when viewed in this light we see rather a decline in the *influence* than *power* of the Pulpit. Was Jesus less powerful when the unbelief of the people prevented the doing of many mighty works among them? The difference between power or force and energy in natural science, will help us; the power is inherent, while the latter is a manifestation of this inherent power dependent on circumstances. The Pulpit may be more learned, more true, more living, and have more inherent power than ever before, and yet, by force of circumstances, be less influential than formerly. The real power of the Pulpit depends on itself; its influence on this power, and a combination of circumstances.

The inherent power of the Pulpit (distinct from its influence) has no doubt declined in some instances. Unbelief, and with it worldliness, have in some cases entered the pulpit and made its utterances less positive, less emphatic, and less eloquent. But these are exceptional instances. Not only is the Pulpit more extended now than ever, but its voice is, as a rule, clear and emphatic. Never has it had so many aids; never has the preparation for it been more thorough; never has it been more learned; never has it been more intent on the

union of doctrine and life ; and if, taking everything into the account, preachers to-day are less devoted, less self-sacrificing, and less faithful than formerly, I am not aware of the fact. I speak of the pulpit as an institution, not of individual preachers. Its truth is as abiding and as deeply needed as ever, and the power of that truth has not diminished. The seed by the way-side may be exactly the same as that in the good ground. Perhaps some who speak of the decline of the power of the Pulpit do not distinguish between real and relative power, or confound power with influence.

The more deeply and broadly the whole subject is studied, the more evident it becomes that the first question must be answered yes, and no. Yes, in some places, and from some points of view; no, in other aspects. But admitting that there was a decline in the past and still is in some places, I believe that, as a whole, both the power and influence of the Pulpit are on the increase. It is of course impossible to tell just how far the Pulpit has lost or gained. So far as it has declined, What is the Remedy? In other words, how can the power and influence of the Pulpit be increased?

The conflict between the ritual and sermon must be left to the churches in which it is waged. The liturgy and sermon should both grow in power; and the question of their relation should rather be that of harmonious co-operation and mutual growth than of antagonism. The relative position of the Pulpit can never again be what it once was, except by the destruction of some of the greatest modern civilizing agencies. That it will be a perpetual institution is evident from the fact that it has a peculiar power which nothing else can exert. This peculiarity, of course, does not depend on the authority of the ministerial office. Where this is most emphasized—in the Catholic Church—it does not express itself chiefly in sermons. The authority now needed is that of the truth. Men have learned that the stamp does not make the gold. The pulpit only shows its impotence, if it is dogmatic and dictatorial, where it should be convincing and persuasive.

The elements on which the Pulpit depends for its power, so far as at all under our control, are the subject-matter of its discourses, the occasion, the personality of the preacher, and the manner of the delivery. It is in perfecting these that we must look for the human factors in increasing the power of the pulpit. If any is to be specially emphasized, let it be the personality of the preacher as an embodiment of the truth. The allotted space permits the consideration of but a few points.

1. Amid the multiplicity of special aims, the great and absorbing one is the moulding of men into the image of Christ. The Scriptures, divine grace, the Spirit, all the powers and means of the preacher, become personal and efficient in developing the human into a Divine

personality. Whatever else they may effect, if they fall short of this, they do not bear the perfect fruit.

2. The Pulpit must be made more perfectly a living, personal testimony to the truth. It is its personal element which distinguishes the preached from the printed sermon. The effect of this testimony depends essentially on the substance of the testimony, and on the character and manner of him who testifies. Even the didactic element of the New Testament must be viewed chiefly as personal testimony. Jesus testified to the truth, and said to His disciples, "And ye also shall bear witness." It is the truth of Scripture, vitalized in the experience of the preacher, that is needed in the Pulpit. The peculiar personal coloring which the truth thus receives, enables him to bring "forth out of his treasure things new and old." Truth, objective, but not subjective, to the preacher, lacks the essential element of testimony. In Germany Evangelical ministers present much scriptural truth; but it is too often Scripture quoted or paraphrased, not personal, not forcing its way to utterance through the deep experience of the heart. We must distinguish between recital and testimony. But what is the testimony worth, if the character of the witness is impeached? Or if the testimony is borne feebly, how can it be effective?

3. While we want the best testimony, from the best witnesses, to the highest truth, the emphasis must be placed on the truth especially needed, and it must be adapted to the needs of men. The sermons of Chrysostom, of Peter the Hermit and Bernard, of Luther and Zwingli, of Wesley and Whitfield, were so powerful, because so wonderfully adapted to their day: now many of them would be more curious than inspiring. The pulpit must take into account the character of the age as well as the nature of the truth. Jesus is the grand Master in this respect, and we shall be wiser when we go to Him for our homiletics, as well as for our dogmatics and ethics. What a thorough mastery of the occasion and perfect adaptation of the truth! He always preached the *needed* truth *as* needed. Unadapted truth is music to the deaf. But the adaptation of truth to the audience is means, not the end. The perversion of this rule may lead to the degradation of the Pulpit. On the plea that the truth must be adapted to the hearers, figures of speech, anecdotes, slang, humor, are multiplied; but it is forgotten that nothing is valuable except as means for adapting the hearers to the truth. The truth is not to be degraded, but to be brought to the intellectual apprehension of the people so that it may exalt them to its sublime height. Here, too, Jesus is the model. If the truth itself is degraded, how shall the people be exalted? An entertaining is not always an edifying sermon. A stilted dignity in the pulpit is ridiculous; a disregard of the proprieties of the occasion, of the dignity of the truth, and of the

need of souls, is contemptible. No language can severely enough condemn the levity and vulgarity which sometimes degrade the pulpit. The state of the hearers is the starting-point; the divine life in Christ is the goal.

He who would begin with the condition of men in order to lead them up to Christ, must be a thorough student of the psychology of the times, as well as of the kingdom of heaven. Besides the ideal he must know the real: the selfishness of men; the deified worldliness; the ignorance which vaunts itself as wise; the conceit of depth where there is only shallow breadth; the haughtiness of false culture; the godlessness of a heartless intellectual aristocracy; and the deep curse of mammon, which first expels the poor from the house of God and then worships God fashionably. Not that we want to turn divinity into anthropology, but because we desire to bring the divine into living personal contact with the human, so that the human may be exalted to the divine.

Amid the multitude of things in the present age worthy of study, there are some of special importance for the minister. Unbelief has already been mentioned. The recent attacks of infidelity came with such suddenness and violence that the Pulpit could not at once adapt itself to them. Much of the violence seems to have spent its force, and the pulpit is already learning how better to adapt itself to the situation. In Germany, where the historical criticism was most thorough, and materialism most gross, the growth of the influence of Evangelical preachers in general—not merely of men like Christlieb, Gerok, Köegel, and Stöcker—is a striking feature of the religious life. Three or four years ago the distribution of sermons began in Berlin with 600 copies; now some 60,000 are sent weekly to all parts of the world. And the power of the pulpit will be still more increased when Schleiermacher's rule is less universally followed, that the preacher should preach "as a Christian to Christians." There may be heathen present.

When the infidelity is once mastered, it will be found that its root, so far as intellectual, is largely philosophical, though it calls itself historic criticism, or science. The conclusion, loudly proclaimed as the result of the investigation, is often found to be its premise; and it sometimes happens that what is christened "scientific method," is merely a logical process for the development of assumptions. We shall deal more radically with Positivism, Materialism, and Agnosticism, by showing that the supposed fruit of study is its root. Not that the Pulpit should abound in apologetic sermons; it often accomplishes its aim best by the direct application of spiritual truth to the needs of men. But these needs, as modified by doubt, must be understood. For much skepticism John vii: 17 is the best text. All *reference to the unbelief of the day* must reveal the minister's mastery

of the subject. He who has himself passed through the agony of doubt, will understand best how to adapt the truth to those still in the conflict. The wisdom of the serpent must be united with the harmlessness of the dove.

Without in the least depreciating the value of the dogmatic element, greater stress must be placed on the ethical than heretofore. Even where faith is weakened, the conscience may feel the force of the imperative "ought," and this may be a bridge to the spiritual.

Probably the most important study in the tendencies of the day is the effort of the masses to rise. They feel their power and are determined to exert it, and the Pulpit can only bid them God-speed, if their aspiration is properly directed. To give this direction is worthy of the noblest efforts and deepest sympathies of the Pulpit. That our churches and preachers must in many cases be changed, is evident; but the sooner the better. There are many illustrations of the power of the Gospel to become the guide of the lowest of the community, whether rich or poor; and this Gospel is the only hope against socialism. Bayonets are no antidote; they may one day be in the hands of communists. A godless socialism must be overcome by a Christian sociology. With so much villainy and infamy in what are styled the upper classes, and with so much nobility among the poorer, the time may yet come when the Pulpit, with the example of Christ before it, will be ashamed to call the poor, whom He exalted, the *lower classes*.

II.—COMMON SENSE IN PREACHING.

BY D. H. WHEELER, D.D., PRES. ALLEGHENY COLLEGE.

THERE is a good deal of well-founded complaint of the pulpit. This criticism affirms of much of its work, that it is neither sensible, practical, nor inspiring. If we look for a common root for most pulpit faults, we shall probably find that root to be defective common sense, or the want of sound judgment. Of course this statement is meant to be no broader than the popular criticism; indeed, I prefer to narrow the field by admitting that a considerable part of the public does not know what sensible preaching is. At both extremes we shall find a section of hearers whose testimony need not be taken, inasmuch as it merely impeaches their own common sense. One section finds nothing good in a sermon which furnishes no excitement: at the other extreme are hearers whom anything more modern in thought or expression than Jonathan Edwards or John Wesley displeases. It must also be conceded that a very large number of preachers—not impossibly the majority—habitually employ good sense in their preaching. There remain the preachers who do not use good judgment, and the hearers who are on good grounds discontented. This class of

preachers is numerous; and though their hearers are, happily in such case, small in number, yet the aggregate number of these hearers is very large. Can anything be said or done to aid young preachers to form a habit of using sound judgment in preparing and preaching their sermons? I do not feel very confident of my own ability to instruct in this matter, but I moved to make a small contribution to the general effort now making to relieve the misery of the afflicted hearer.

In the first place, sound judgment is called for in the attitude which the preacher assumes toward his congregation. No subject, no teaching office, releases any instructor from the obligations of rhetorical courtesy. Whenever one addresses his fellow-men he is bound to win at the outset their respect and good-will. If he offends them by his manner or tone, he throws away his opportunity. Books on rhetoric are full of this subject, and it is only referred to here because a large amount of carelessness in this matter is shown by the contemporary pulpit. Some men offend by a pedagogic air, which seems to say, "Now, little boys and girls, keep quiet while wisdom opens his mouth!" Others offend by a condemnatory tone, and because they are always scolding. Others lose the good-will of their audiences by small negligences of manner, of grammar, of pitch of voice, of facial expression and the like. Some always grin, some always frown. The preacher must stand well with his audience, and, in our day, the audience is more or less new for every sermon. The one chance auditor has a fair right to see in the preacher a gracious and interesting person who is in the pulpit for the sake of rendering him a special service. This moral attitude of the preacher is not a matter of mere manipulation of tone and feature; but many a man could improve himself and his usefulness by diligently manipulating his voice and his manners.

Recently, a strange minister, who made a short prayer in my presence, did me a great deal of good, not by the words of his petition—not one of which I could have recalled five minutes after—but by a certain divine sweetness in his tones. It is too common to believe that things of this kind come of themselves when the inner nature is right. The fact is, however, that one may be sweet at heart and taste badly at the mouth. A common sense cultivation of everything, inner and outer, which goes to the make-up of a pleasant and winning address must be the duty of every preacher. To neglect the means by which the esteem of an audience is gained, is to show that one has mistaken his calling, or that he is deficient in the primer of an orator's education. The Lord Jesus employs men to preach that they may *win* souls—not that they may offend and disgust them. The conciliatory art is more important to preachers than to other speakers, for the very reason which some preachers give for abusing audiences—be-

cause we are all sinners, and not in joyous sympathy with the Lord.

Much defect of common sense is shown by many preachers in the selection of themes. They seem to make two or three capital errors. One is in the abundant preaching of theology. Now theology is the grammar of the Word. It is the logic of the teaching of the Bible, taken as a whole. For practical preaching, theological grammar is as much out of place as English grammar. Now and then theology is in place; but, as a rule, a minister's theology sustains a relation to his sermons similar to that held by his grammar. It is a guide for his thought, a framework for his themes. Good judgment dictates that he should imitate the sermons he finds in the Bible rather than those he finds in systematic theology. Generally speaking, the purpose of a sermon is to make some practical use of a Scripture truth. People can read their own Bibles, and probably do; and grounding them in theology is better managed by applying truth to their daily lives and everyday thoughts than explaining any dictum of the Creed. Getting themes out of the Bible for the uses of this present world, is in every age a new kind of enterprise, because the themes needed by one generation may be different from those needed by another. I do not believe that John Wesley's subjects are adapted to my generation, though I do believe that they contain sound doctrine. Wesley addressed men differently sphered and atmosphered. It is the business of the modern preacher to know where his audience is, and what sort of intellectual and moral life it is living. Let me illustrate the difference between theological preaching and common sense preaching: Take up the incident of the poor man who lost his axe-head in the presence of the prophet. A theological sermon would almost inevitably dwell on the miracle by which the axe was recovered; a common sense sermon would find more useful matter in the poor fellow's cry, "Alas! master, for it was borrowed." One might preach a sermon on "The Evil of Debt," as suggested in a recent number of this periodical; or, he might preach one on conscientiousness in handling other people's property: or he might contrast this man's instinctive grief at having lost another man's axe, with the self-satisfied indifference of people who have lost other people's fortunes. The Bible is the book of human nature as well as of the Divine nature. The common sense use of its incidents—and it is made up of incidents for the greater part—is such a use as will make the humanity of the Bible give instruction to the men of to-day. And the peculiarity of this book is that its humanity is universal and imperishable. If the guiding principle by which a preacher selects his themes be the present wants of his audience; if he is in search of some line of thought or persuasion by which he may make the living man better—he will find these lines only in the Bible. But the selection must be governed by good judg-

ment throughout. The needed lesson will only be found by turning the Bible incident about in contemporary light and atmosphere. If one cannot discover common features in the old story and in the story of to-day; if the Bible incident set in our atmosphere does not blossom with our life, then there can be very little use in trying to get a sermon out of the incidents: only men of rare power can transport an audience away back into the grey solemnity of old Jewish life and present them with its picturesque moral beauty; and yet, any man of common sense can find practical applications to living men of the old, old stories.

There is one special aspect of this matter of selecting themes, which needs to be attentively studied, and that is, the utter diversity of condition between the average country audience and the average city audience. The former bears a much closer resemblance to the audiences of Edwards and Wesley. They are composed of persons who lead lives of intellectual leisure—that is to say, they use their heads comparatively little. I do not say this as a reproach, for I count people fortunate who can live so. But the country audience can do as much hard thinking on Sunday morning as the average preacher may require of them, provided, always, that the thinking is within their power. An exercise of the intellect—a mental gymnastic—may be just the thing to do them good. But the city audience is made up of people of tired brains, and they neither need a gymnastic, nor will they go through it. In both city and country, however, audiences have a common need which common sense ought to discover. They need to be *lifted*—they are depressed by cares and by sorrows. World-weary, though hardly conscious of it, they are in the church to be comforted. The worst possible preaching is that variety which is best described as discouraging and depressing. The preacher repeats in common-place forms the painful aspects of life, reminds them that they are all “miserable sinners,” crushes them to the earth with the double sense of their misfortune in being sons of Adam and their witless stupidity in inheriting his bad nature. They go out of church feeling that it was *not* “good to be there,” to begin again the struggle of life less fitted for brave fighting than they were before the sermon. Now then, there is a very general and well founded belief that the Gospel is “good news,” and a man must be quite devoid of common sense who habitually preaches the Gospel in such a way as to impress people that it is the worst news they ever heard. Now and again the melancholy facts of life must fill a large space in a sermon; but the preacher is in his place not merely to lugubriously recite them, but to set them in the radiant and consoling light of the Redeemer’s face. That is poor preaching which habitually depresses men; common-sense preaching will habitually cheer, console and elevate.

After one has decided that his preaching shall be uplifting, a large

space remains for judgment in the choice of means to attain that end. In the first place, the cheerfulness of his own spirit, and its helpful contact with the spirit of his audience, are of the greatest importance. Many a man's reliance on the divine Spirit is too absolute, he leaves the Lord to do precisely what the Lord sent him to do. His dullness and want of yearning interest in his hearers infects them as surely as another man's fervor and enthusiasm. In the next place, one cannot lift an audience by merely repeating Bible promises and Christian hopes. He must somehow turn the eyes of his hearers towards that divine sky which is over all Christian truth. He must impart to them the real cheer which lies in divine promises. To do this he must get down into their own intellectual world and speak home to their own throbbing heart, by directing them from where they are to the place where the glow of the divine stars may fall upon them. Ministers often talk well and wisely, but unprofitably, because they do not really penetrate to the intellectual life of their audiences. They live above it, or below it, or outside of it. Preacher and audience are differently atmospherized, and never get intellectually adjusted to each other. It is the preacher's business to effect the adjustment. Paul at Athens, by a few apt words, placed himself within Greek life, and spoke to purpose for that reason. If he had tried to transport Hebrew atmosphere to the Athenians, he must have signally failed.

It is hardly necessary to say that common sense in preaching requires that we preach to people "in their own tongue in which they were born." There is a theological and evangelical dialect, which a hundred years ago, or even fifty years ago, was adapted to the people, but which is now practically dead or dying. It is not so much a matter of vocabulary—for most of the words have still rich uses—but it is a matter of phrases and figures of speech. Many of these, which are still in use by some preachers, are as powerless with an audience as the Greek or Hebrew equivalents would be. People nowadays do not think in these figures or phrases, and if it be necessary to employ them, it must also be necessary to establish schools to teach them. The sacred diction of our tongue is a treasure of inestimable value, and preachers ought to be thoroughly familiar with it; but the phrases and figures in which it was expressed a century ago are quite a different thing from the diction itself. Good thinkers do not employ phrases, but words; and the popular idiom perpetually dissolves and simplifies the rounded and sonorous phrase. Simplicity in speech more and more characterizes us. A preaching which despoils the old sermons of their large and affluent phrase, may indeed have its rare uses; but it will not be apt to reach the popular thought. A happier method is to employ the rich treasures of sacred vocabulary with the simplicity and directness which characterizes current writing and speaking on other themes. Even the Biblical phrases are only a ven-

erable rhetoric, and while a limited use of them has great value, the effort to think in them, explain in them, enforce in them, inspire in them, will certainly fail, if the average preacher depends upon these phrases and abundantly employs them. The purpose of the living voice is to translate the truth to men, and preaching must get the truth into the popular vernacular

III.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. VIII.

BY T. T. EATON, D.D., LOUISVILLE, KY.

It would seem an ungracious task for one who entered the ministry with only a University training to criticise the work done in our Theological Seminaries. Yet, after all, it is only by the fruit that we can know the value of a tree. That method for the education of ministers is best which gives to the world, neither the ablest scholars nor the profoundest commentators merely, but the most effective preachers. Let those who are engaged in ministerial education carefully consider what things have contributed to the success of those preachers who have succeeded, and what things have led to the failure of those who have failed, and let methods be adopted accordingly.

Without attempting to indicate how far the existing seminaries fall short of the ideal, I will briefly describe such institutions as I would be glad to see established for the training of our rising ministry.

We have all inherited from our mother Eve the notion that knowledge is a great thing. We revise the words of Holy Writ—"with all thy getting, get wisdom"—so as to make it read, "with all thy getting get knowledge." We share the gaping admiration of the rustic "that one small head should carry all he knew." We were taught in our copy-books that "knowledge is power," but we were not taught the far greater power of wisdom, of love, and, above all, of faith. To say of a man, "he is the greatest scholar of the age," seems to us the highest praise. We forget that it would be vastly higher praise to say "he is the wisest man," or "the greatest lover," or "the greatest believer of the age. For wisdom, love and faith are far higher and nobler things than knowledge, are far more powerful factors among mankind, and are far more needful to preachers.

In deference, however, to the feeling derived from the knowledge-loving mother of our race, I would have one Theological Seminary devoted to accurate and profound scholarship, Dr. Dry-as-dust should be president and the professors should be as like as possible to that great German scholar who, when dying, said to his son in wild and unavailing lamentation over a mispent life: "Hans, take warning by

my example and do not attempt more than you can do, I have devoted my life to the Greek article, I meant well, but it was too much, I should have confined myself to the dative case." The members of the faculty should have all the letters of the alphabet marshalled in solid phalanx after their names in token of their great attainments. Each professor should be recognized as the greatest living authority upon some subject. Accurate and profound scholarship should be the one thing aimed at in this institution. For example, instead of allowing the student to dwell upon the repentance and love set forth in the parable of the prodigal son, the professor should put him to studying the word translated "husks," and tracing the root through all its ramifications in the Greek, Latin, Teutonic, Slavonic, Sanskrit and all other possible languages, lost in the misty distance. He must also study the carob-tree botanically, tracing it through its species, genera and families, and must be able to stand a thorough examination on every related plant in the flora of the world. Then he should go to Palestine and find that husks do actually grow there, and did so grow at the time our Lord had reference. If after that, he will try his own digestive powers on husks and find that they will support life, he will then be prepared to defend the parable from the attacks of infidels, however unable he may be to use it so as to bring men to repentance.

How proud we should all be of such a seminary! How much credit its deep learning would reflect on the denomination it represented! One such institution would be enough for a continent, and we would send to it all the young ministers who are too dry to become effective preachers, that they may be made into critics and become great authorities on all subjects except how to save souls and build up character. To this seminary also should be committed the task of reconciling science with religion. There should be an ample endowment so that the professors be not overworked, but have time for original investigation and for writing books.

Besides this great institution devoted to thorough and profound scholarship, I would have a sufficient number of seminaries devoted to the training of preachers, and whose one aim should be not to teach them things they did not know before, but to make them better preachers than they were before. The functions of a preacher and of a critic are not the same, nor do they require the same sort of training. Prof. Austin Phelps has well said, "a zealous rather than a profound pulpit is the need of the hour."

In my model training-school the Bible should be the great text-book, and other books should be used only as aids to the right understanding of God's Word. And I would have the Scriptures studied, not as a botanist studies plants, taking them to pieces and labeling them, but as a gardener studies them, as living things to be loved and cherished for the life that is in them and for the good they can do. At

may be said of some Bible students, as Emerson said of some naturalists: "They freeze their subject under the wintry light of their understanding." The Scriptures should be studied as a revelation from God, and the student must be made to feel that his great work is to get such hold of Bible truth that he can make it effective among men. He should strive for force more than for accuracy, and to convince men rather than to prove propositions. Dr. Dry-as-dust would be very accurate and very logical, but nobody would be converted under his ministry.

The professors should impress upon the student that the Word of God is given them to believe and to preach rather than to criticise. It is a sword for fighting and not for chemical analysis. Their life work is to preach in such a way as to win souls and to build up the Christian character. Prof. W. C. Wilkinson has stated the whole duty of a minister in the best words possible when he says that the preacher must have but one aim clearly before him and that to bring men to obedience to God. The unconverted are to be brought to accept Christ as Lord in repentance, and the Christian to unquestioning obedience to His commandments. This is the whole duty of man—obedience to God—as a soldier obeys his captain, as a child obeys his father.

I would have the students urged to complete, if possible, a thorough course at college before entering the seminary. Particularly should they understand Greek well enough to feel what cannot be translated. They need not be philologists. A man may understand English so as to see the most delicate shades of meaning without being able to trace out the roots of words. By all means let the young minister go through a full College course, even though it cut short his stay in the Seminary. The college sharpens the tools and the seminary teaches how to use them. A man with a well sharpened axe and trusting experience to teach him how to use it, will get more work done than if he knew ever so well how to use his axe that had never been sharpened.

None but those who had proved themselves successful preachers should be made professors in my model institution; for a man cannot teach others to do what he does not know how to do himself. Much that is now taught in theological seminaries I would omit. For example, dogmatic theology should be reduced to the limits of what the students are to believe and teach with a "thus saith the Lord," for every point. They should not be taught all the various false doctrines that have been advocated in the world. The best way to enable a man to combat an error is to fill his head and heart with the opposite truth.

In the library of this seminary and in the books the students are advised to read, I would have nothing heretical, however brilliant it might

ye. Nay, the more brilliant it was the less would I have it, for it would be the more dangerous to immature minds. The professors should not imagine that they can counteract poison in the mind of the student so that it will do no harm. Better, a thousand times better, put poison in his food, trusting to giving him an antidote afterwards. I know students who have been seriously injured by books their professors advised them to read. The books should be thoroughly devout, thoroughly consistent with God's Word, and the ablest and best to be had, with that limitation. Students should be taught that working pastors must read, but their time is short and they can afford to read only the best. The preacher must learn to deny himself the pleasures of polite scholarship and confine his acquirements to such things as are useful in giving him power with God and with man. Wisdom he needs, intellectual power, but he has no time to acquire stores of knowledge. He must learn how to get at the meaning of Scripture, so he can study the Bible for himself and bring to the people from that great storehouse "things new and old." He must also learn human nature, so he can get hold of the hearts of men and lead them to obedience to God.

It should be the duty of the professors to give the students *moral and religious* as well as mental training. All egotism and conceit should be taken out of them. They should be cured of "sensitivity," and guarded against envy, selfishness and unreasonableness. A graduate of this seminary in after life should be quick to see when the time to resign has come, and not injure the cause by outstaying his usefulness. Nay, he should have wisdom and grace to avoid the things that would render his resignation desirable. They that bear the vessels of the Lord must have clean hands and true, brave hearts; so true that all deceit shall be impossible to them and all maneuvering and trickery—so brave that they shall know no fear, no jealousy no malice.

Since by the foolishness of preaching men are to be saved, it is preaching which is the most important work of a minister, and therefore his time in the seminary should be chiefly devoted to learning to preach. The students should be required to preach to actual congregations, and to present before the professor and the class only such sermons as have been thus preached. A sermon prepared for the classroom would be designed to meet the objections of critics rather than to impress truth. The sermons should be sometimes expository and sometimes topical, sometimes written and sometimes extempore. The students must be made to feel that the one aim of a sermon is to hold forth God's Word in such a way as to save sinners and to build up godly character in Christians. The professor should commend, not the most finished production, but the sermon which shows the most complete self-forgetfulness and most earnest desire to make men be-

lieve the truth. The polishing of essays and "doing justice to the subject" and etymological hair-splitting should be left to Dr. Dry-as-dust and his students. The professors should see that the sermons are thoroughly orthodox, that one doctrine is not dwelt on to the exclusion of others, that the words have the ring of earnest conviction, as becomes ambassadors, and that the obvious design is, not to be eloquent or beautiful or entertaining, but to impress truth of vital importance upon the hearts and minds of the hearers. Every sermon must make God the centre—the alpha and the omega. An intelligent Southern woman, who had heard many able and eminent Northern ministers, said of them—"They do not put God in their sermon enough." The graduates of this model seminary should not be open to such a criticism. Special instruction should be given in the use of illustrations. If an eloquent preacher I once heard had graduated at this seminary he would have learned that a sermon is not to be a string of touching and beautiful stories very dramatically told. The professor would have cut them out with ruthless hand and would have taught him that illustrations must not bear the proportion to truth which sack bore to bread in the celebrated bill against Falstaff.

The only effective way to learn to preach is to preach, and the students should be engaged in practical gospel work while pursuing their seminary course. This will enable them to be self-sustaining, to a great extent, and will train them to be self-reliant: for, while it is right for young men to receive help while preparing for the ministry, it is better if they can make their own way. I would, therefore, have my model institution located in a large city, where there are opportunities for ministerial labor, and where the students can gain a practical as well as a theoretical knowledge of preaching. No student from this seminary would be like the graduate who became pastor of a village church, and wrote to a neighboring minister: "Do come at once and help me, for a revival is about to break out on my hands, and I don't know what to do with it!"

No preacher can move men to obedience to God unless he speak as one having authority. He must believe what he preaches with every fibre of an earnest heart, or he will not persuade others. He should not say "if," or "perhaps," or "it may be," but "yea, and verily, and amen." He must not be afraid of condemning sin, or commending holiness too strongly. Some preachers are so fearful of making too strong statements that they say nothing with any edge to it. Dr. Dry-as-dust never says a rash thing. Instead of declaring with emphasis that the radii of a circle are and must be, always and everywhere, equal, he would calmly suggest that, "at times, and within certain limits, the radii of a circle have a tendency to be equal!"

Every graduate in my model seminary should be a more earnest believer in the sovereign God, the atoning Savior, the infallible Bible,

and all the other truths of revealed religion, than when he entered. No professor should be allowed to retain his chair, the effect of whose teaching was to weaken the student's faith in these things. Each graduate must be a better reader, a better speaker, and a more vigorous preacher for his course in the institution. He must also be braver and truer than before; more conscious of his utter dependence on the Holy Spirit, and more on fire with zeal to do with his might the one work to which he has been called—that of bringing men to faith in Christ and obedience to God.

Such, then, is my idea. Let us have one institution in America, presided over by Dr. Dry-as-dust, where critics are made, of whom we can be proud as the greatest living authorities, who shall write ponderous tomes and learned articles, and whose occasional sermons are as finished and polished as an elephant's tusk, and do justice to the subject. The library should contain everything ever written on theological questions, sound and unsound: and the faculty should be able to give an answer longer, deeper and more incomprehensible than his heresies to every Spinoza and Comte and Strauss and Spencer of them all. And in each of our large cities I would have a seminary whose one aim is the training of preachers who shall give their lives to the ministry of the Word.

IV.—SABBATH-SCHOOL BIBLE STUDY.

NO. II.

BY PRESIDENT D. S. GREGORY, D.D.

THE STUDY OF THE BOOKS OF THE BIBLE AS WHOLE.

THE aim of the present paper is to outline a method of studying the books of the Bible as organic wholes, as suggested in the previous paper. This implies, of course, a stage of Bible study beyond those ordinarily pursued and appropriate to advanced Bible classes. It also implies

A NEW POINT OF VIEW,

from which to regard and study the Word of God. It is our conviction that the Church is preparing to advance to this new point of view. This will become more apparent by a brief presentation of the old and the new.

When, in the troublous times of the middle of the Sixteenth Century, Robert Stephens, during a *journey on horseback* from Paris to Lyons, divided up the New Testament into verses, he accomplished a feat in vivisection which, like all successful performances in that direction, left the once-living body dismembered and, so far as might be, dead. From the time of that mechanical division on, through centuries, the Word of God, for the average reader, consisted of so many verses, connected very much as the grains in a sand-heap are con-

nected. It has been difficult for the masses of men to see it from any other point of view. We are constrained to think that this chopping-up of the Bible and the consequent way of looking upon its separate portions have influenced, more or less deleteriously, all the thinking in connection with Biblical study. It has been too much regarded as a great store-house of proof-texts for the men who have had some religious theory to establish or defend. The world has only recently begun to wake up to the fact that the Bible is one organic unfolding of God's work of redemption for fallen man, and that each of its separate books has its place in the great scheme and its own theme, organizing idea, plan and unity. The dismembered parts are slowly knitting themselves together again, and becoming once more informed with the life, beauty and power that God meant them always to have.

The present seems to be a most auspicious time for the Church to begin the study of the Bible from this new point of view. The closing-up of the breaks between the verses, by the Revised version so recently issued, serves to emphasize the fact of organic connection between the parts of the Books, and prepares for grasping their unity as the work of Stephens prepared for their disintegration.

It is obvious that the proper recognition of the great fact of literary unity must largely shape and give increased efficiency to the Bible study of the future. The spirit of the age already demands that the study be at once begun, unless biblical work is to fall behind all other kindred work. Says Matthew Arnold: "Of the literature of France and Germany, as of the intellect of Europe in general, the main effort, for now many years, has been a critical effort; the endeavor in all branches of knowledge—theology, philosophy, history, art, science—to see the object as in itself it really is." We heartily accept this as certainly the proper aim of all critical study of words from God, if not of the proper study of merely human productions—to come to see them as they really are. That this can only be done by studying the books in the light of their origin, aim, organizing idea and plan, is made obvious by a little reflection. He would be thought either insane or idiotic, who would expect to grasp the thought of Demosthenes' *Oration on the Crown* by simply studying it in isolated sentences, or of Shakespeare's *Julius Cæsar* by scanning the successive verses. The parts must be studied in relation to each other and to the whole, from which they receive their chief meaning. The only common-sense way of studying other things is the common-sense way of studying the divine Word. It is the only way to bring out the full meaning, teaching and application of Scripture. The Epistle to the Romans means vastly more than its separate and detached verses or passages teach. That vast increase of meaning is reached as the mind understands whence and for what that epistle came into existence, and with what organizing thought the Apostle weaves its

truths together and into a living whole, intended to reach and impart spiritual life and power to those for whom he indited it. Nor should it be forgotten that even the single verses, as single, can only be fully and fairly understood by viewing them in the light of the theme and plan and scope of the whole book. The average proof-text in a reference Bible, selected with sublime indifference to the real connections of Scripture, is quite as apt not to prove, as to prove, the thesis in support of which it is cited.

The kind of study for which we are pleading, besides bringing out new meaning from the whole and the parts of the books of Scripture and so introducing to a larger knowledge, will provide what is needed to fix the divine teaching in the mind of the Bible student. It will reveal God's own way of having the truth put together, the divine plan of the book. God's schemes of things are always better than man's. They are natural, while man's are artificial. If a real plan, of a real connected whole, is to be found in a book, it goes without arguing that that is likely to be better than one invented by even the best of international committees. We hope to be able to show that such unity and plan are to be found in at least one book in the Bible. If once found, studied out and grasped, it cannot but be fixed in the memory; for, used as the key to the book, each perusal will renew the lesson at first learned, and bring it again into mind in the old and familiar connections. Nor will the renewal of the old and familiar acquaintance with the old lesson be a barren and mechanical thing; for on each return to it with the rational key to its meaning, the book in its verses and paragraphs and chapters and whole will unfold an ever-growing significance and power. Its words will catch a divine *afflatus*, its teachings become more largely luminous and inspiring, and its applications take on a profounder and sublimer reach.

THE GENERAL METHOD OF STUDY.

The first requisite to success in such study of any book of the Bible is, that the text of the book should be in proper form before the eye. In order to the fullest success, the old dismemberment into verses should be obliterated. The text should be printed as is the custom in other books—properly arranged in paragraphs and sections—so as to bring out, in the very typographical form, the plan of the book with the relations of the parts. The eye will thus aid the understanding. It is often mentioned as one of the glaring faults of present methods of study, that they lead the student away from the Bible itself to notes and helps and lesson papers. With the plan here proposed, this would be impossible. It could not be carried out except with the Bible as the basis. It would be immediately embodied in the Bible, and in fact would be the Bible itself, thus turning the mind to that first, midst and last.

The second thing requisite is to find the key to the book as a whole,

and thus to get at its aim, theme, scope and plan. Every book of genuine historic birth and human interest, is shaped by the times and circumstances out of which it comes. He who wishes to understand any book of the Bible must, therefore, devote the proper study and accord due weight to the agents of forces, human and divine, individual and national, which wrought in producing it. He must lay hold with firm mental grasp upon the ideas, customs, circumstances, relations and aims which gave it final shape. The questions to be asked are: What was the actual origin of this book, and for whom was it especially designed? What were the character and needs of the part and age of the world in which, and of the people among whom, it was produced? Who was the author, and what were his character and qualifications? What was the special aim of the author, and what that of the divine Spirit in the penning of the book? What is the relation of this book to the rest of the Bible, its part in the great plan of the whole? These are questions to be settled by historical evidence.

The third requisite to the method of Bible study here proposed, is the earnest study of the book itself—seeking in the light of all the related facts to grasp it in detail and in completeness, in part and in whole; making use of the previously sought-out secret of the author's age, life and genius, and of the revelation of the divine purpose, in order to reach the higher truth of the divine Word. The questions to be asked are: What is the special idea embodied in this book? What is the outline-plan of the book, as shaped by the author's idea? How do the parts of the book, down to the minutest, fall into this plan, so as to make up one whole? These are questions to be settled largely by such a study of the book as will give perfect familiarity with its contents. Dr. Joseph Addison Alexander was accustomed to advise his theological pupils to lay the foundation for such familiarity by reading a whole book of Scripture at a sitting, and then perusing it again and again in the same way. As a result, when the teacher has a clear and logical mind, the book is likely to fall into its natural divisions in the process of reading. Such rapid reading must, of course, be supplemented by careful, analytic reading of the whole. Nor must the true student fail to avail himself of the assistance of the best workers in the departments of Biblical criticism and interpretation.

Finally, there are the great essential questions which bear directly upon the ultimate aim of Biblical study. They are applicable to every verse and passage of the book studied. What do the *words* of the text mean? What is their *teaching*, in their present connection? What is the *application* of this teaching to the character and conduct of the student or pupil? To these questions everything else is subordinate. Reference Bibles, Concordances, Bible Dictionaries, Geog-

raphies and Histories, Commentaries, Lesson Papers, should be relentlessly thrust aside the moment they begin to interfere with getting at the meaning, teaching and application of the words of the Holy Spirit in their relation to the salvation and edification of souls.

Bible study, from the point of view just proposed and combining all these requisites, seems to the writer to be the kind demanded, especially in the more advanced classes, by the present call for progress beyond the attainments of the past. Carried on with that humble reliance upon the guidance and illumination of the Spirit of God, without which no method of Scriptural study can avail anything, it should lead the student to the heart of the Word of God in its bearings upon the human soul in character and conduct. It is the purpose to illustrate this method in subsequent numbers of the REVIEW.

V.—WORDS WITH THEIR WORKINGS.

BY PROF. ALEXANDER WILDER.

WORDS are things ensouled. "There are cases," says Coleridge, "in which more knowledge of value can be conveyed by the history of a word than by the history of a campaign." A criticism upon them, therefore, becomes a survey of the mental life of the individual, people, or period. The conceptions which exhibit themselves in our thoughts show the problems with which we are occupied, and the terms which we employ to describe them illustrate forcibly how we treat them. When, therefore, we are diligent to acquire proper forms of expression, we are building more wisely than we often imagine. The sparrow makes her nest in the house prepared for her reception; and ideas of the nobler and better sort come forth and take up their abode in the mind of the person who has made ready for them by chaste elegance of speech as well as a cultured understanding.

"Every idle word that men shall speak," said Jesus, "they shall give a reason (*logos*) for in the day of judgment; for by thy words (*reas-ons*) thou shalt be justified, and by thy words thou shalt be condemned." *Idle* here means, unholy; unproductive of any good result; without utility. The Pharisees had wantonly ascribed one of His cures to Beelzebub, the prince of demons; thus opening their minds to regard every suggestion with favor which might impugn His motives and actions. "Out of the overflowing of the heart the mouth speaketh." He declared to them. If, therefore, the utterers could not justify their words by reasons, they were condemned as wicked and blasphemous.

The sanctities of speech relate accordingly to moral qualities, and so require at our hand a strict observance of the proprieties of language, the correct forms of expression, and good usage. Thus, much

is due likewise to the dignity of our nature. Speech came with humanity itself, and to be heir of all the ages would be of little value but for the heritage of vocal utterance. We can hardly over-estimate our allotment.

Sir Walter Scott has afforded us, in "Ivanhoe," a most apt and exquisite illustration of the influence of events upon our language. The jester, Wamba, accompanying the Saxon swineherd, reminds him that the animals will become Frenchmen before long—meaning that their English designation of pigs would be changed for the corresponding French one of *pork*, when they left the company of the thrall to appear at the table of the lord. The Norman Conquest has, indeed, been impressed upon the English language by such transformations as from sheep to mutton, from swine to pork, from calves to veal, and from oxen to beef. Changes analogous to these are found in every department of our speech, and in the spelling of our words still more than in the words themselves. All our ancestors have had a hand in shaping the curious articulations and all the variations. Borrow's gipsy maid ought not to discard us as she did her lover in *Romany Rye*, nor even to flout us for being "word-mad." Our history is recorded in our language and the words which we employ.

We may not, when we have anything important to say, descend to carelessness and slovenly utterance. The language which an individual employs is the symbol and expression of his spiritual and intellectual life. It is therefore incumbent upon all writers, as well as public speakers, to observe conscientiously a strict chastity of diction, and to abstain carefully from affording any sanction of the existing abuses. They should endeavor strenuously to use every word with sedulous regard to its more delicate shades of meaning, and do this so nicely that any change or substitution would invite a modifying of the sense. This is an act of justice to the diligent reader or hearer, as well as a becoming homage to the dignity of language itself.

Usage, I am sorry to say, has transcended its proper limits in regard to this matter, as indeed it too often does in respect to manners and morals. Solecisms are tolerated, and even slang expressions find their way into current speech. The form of words known as *double entendre* often vitiates language, and even debauches its meaning. A practice has grown up of giving words a lower sense than the legitimate one, and its evil fruit is everywhere manifest in the abrogation of niceties of expression, and even in the total obscuring of their proper import. Indeed, the sensuous reasoners of the present time have contributed largely to this debasement of language, by giving a perverted meaning to many of our noblest terms, and particularly by degrading them to lower significations indicative of their own inferior altitude of thought. For example, it is not easy for an unskilled reader to ascertain, even with the aid of dictionaries, the precise

meaning of such words as *mind, soul, intellect, reason, spirit, philosophy, science, etc.*

It is, unfortunately, too much to hope that these practices will be corrected and language restored to its former purity. The rule exists here, as well as elsewhere, that revolutions do not go backward. Lexicographers are so conscious of this that they govern their action by it and define words according to their popular sense, rather than by their etymology. We might deem the movement to correct this practice a salutary one; but the umpires of literature would heed it little more than the swelling ocean heeded the broom and vociferations of Mrs. Partington. Yet the matter is not so altogether hopeless as to justify any servile or abject conformity to the prevailing demoralization. A diligent attention to the structure and derivation of words, as well as to the changes which they have undergone from the attrition of daily use, will enable writers and speakers to conform to the principles of correct usage; and certainly, they who justly appreciate the matter will confess its importance. The most superficial and inconsiderate will be aware that one term answers a specific purpose better than another having very similar definitions, and that this very often occurs in cases where dictionaries do not make these distinctions plain. Indeed, we may accept it very confidently as a dogma well established: that our verbal elements were not constituted arbitrarily, but were adopted originally because of their interior relation to the ideas which they should convey. Every word and sound was intended to be a resemblance and imitation of thought, as well as its vehicle.

Ideas are in three planes: the natural, or sensuous; the logical, or scientific; and the superior, or spiritual. Observation and experience pertain to the first of these, reasoning and comparison to the second, intellection to the third. It is proper to employ words representing ideas on the lower plane to represent a higher conception, as in metaphor and allegory. Indeed, much of our language consists of words that have lost their sensuous meaning and acquired the supersensuous. Thus, *soul* and *spirit* no longer mean breath; and heaven is something more than the sky. It is not, however, equally admissible to give the names indicative of the higher order to that which is inferior. We may address and represent the Supreme Being as our Father, Lord, and King; but it is an unworthy abuse of language to style some unworthy personage a god. Such things are done, and not unfrequently; but we are conscious of irreverence, which indicates their impropriety, even when it is done in irony.

Many are the abuses of speech from the disregard of this principle. There is a language of priests or men of the higher learning in every dialect, Professor Lesley assures us; and the matter ought to be heeded. We darken counsel when we use words without knowledge. For example: it is a *misnomer* to style any legislative ordinance a

law. It confounds the Word of God with the commandments of men. Law is permanent, unchangeable, divine ; and it is not set in force by decree or enactment, that may be altered or repealed. It is equally absurd to designate physical science by the appellation of *philosophy*. There is no *natural* philosophy, because philosophy is always beyond and superior to nature. It is the province of science to observe, analyze and compare ; but philosophy affords it the standard or criterion by which only can just comparison be made. The refusal to acknowledge such a standard, and the neglect to make use of it, will infallibly leave the individual unknowing—agnostic. All knowledge which is included within the domain of the physical sense and consciousness is limited by these conditions, and therefore comes short of that intellection which enables it to be exact, and therefore philosophic. The understanding or reasoning faculty is most excellent in its place ; but the *overstanding* (*epistrene*) or pure reason is superior.

The propriety of the words which we employ is all-important to the meaning which we are endeavoring to express. Metaphor has changed the purport of many expressions to the supersensuous definition. Perhaps this is owing in a degree to the fact that the higher sense inhered potentially in the lower. We do not say *indicate* to denote a pointing with the index finger ; but every one may perceive that the word should be used to express a showing with great precision, as if pointing. The *hand* does duty both as our most important member and as a symbol of all energy ; we *handle* a tool or a subject with equal readiness. But we *apprehend* and *comprehend* as intellectual acts, not so often physically.

Each of the senses does duty metaphorically as well as literally. To *see* is to perceive by mental vision as well as physically ; to *understand* ; to give attention ; to be careful ; to visit ; to experience ; to know. To *hear* is to give attention ; to take heed ; to extend faith ; to understand. To *smell* is to give heed ; to perceive ; to suspect. To *taste* is to try or test ; to learn by trial ; to share ; to enjoy. To *feel* is to test ; to be assured ; to be conscious mentally ; to take internal cognizance ; to know.

It has been a common observation among writers that short words intensify the force of expression. Indeed, polysyllabic terms often obscure the meaning to the inexperienced reader, and are not altogether free from the imputation of pedantry. It is not their length, however, that constitutes the objection, so much as the fact that they are exotic. The words of one syllable are mostly pure English or "Saxon," and, so to speak, indigenous. They are incorporated into our very thought and nature. The dissyllables are more largely Norman-French, and wrought into our language by the events consequent upon the battle of Hastings. The longer words are generally later *grafts*, and are still somewhat alien to us, and unwelcome to the great

body of our people. They seem to be used by individuals who affect or would be pleased to constitute a patrician class in our republican society. In fact, the high-sounding Greek and Latin derivatives belong chiefly to the technology of crafts and professions, and not to the living speech of our population. Their use, however curiously disguised, always "smells of the shop." They are used as much to conceal ideas and the want of ideas as to convey information.

We will digress a little in order to notice the attempts to simplify orthography. This is very desirable, but not at the total sacrifice of etymology. The endeavors, so far, have been sad failures. Phonetic spelling displeases the eye; and indeed, the humorists, Jack Downing, Josh Billings, Artemus Ward and Petroleum V. Nasby, appear to be as attractive examples as we have of the proposed "spelling reform." There must be a rule established, which has not been attempted. We want no half-way measures, like those recommended by the Philological Association. Even those set on foot by Noah Webster have been mostly abrogated by those who edited his Dictionary. He has succeeded chiefly in provincializing the English language as it is used in the United States; but not in radically amending the methods of spelling. As we are now going on, we seem to be approximating a period when our language will be independent of lexicons.

Classical pronunciations already tend to repeat the confusion of the Tower of Babel. We have the insular and Italian methods of pronouncing, and the modern German style, which would have made Cæsar and Cicero run wild with horror. The indefiniteness of sounds to letters in English is largely due to the receiving of words from the early European dialects, without any endeavor to amend their orthography. Our vowels, and many of our consonants, have thus become uncertain and indefinite in sound. It does not seem impracticable, however, to correct this. These philologists may hold an International Council to fix the quality of the letters of the Roman alphabet, so as to make them uniform in every language. This being done, the next step would be to reform the orthography of every language so as to conform to the new standard. In our own English dialect, the principal changes which would be thus rendered necessary, will be reduced to two classes: 1. The spelling of words as they are sounded. 2. The pronunciation of words as they are spelled. Much of our corrupt orthography is due to the Norman influence. This may be eliminated; then we should have better rules of accentuation, in place of the present capricious usage which has changed three times in a century. We have much to gain from this proceeding. The English language, with all its faults, is most suitable for purposes of business and commerce. It would, with these emendations, bid fair to become the classic language of modern time. It is easy to learn, having little grammatical inflection to worry the student.

Purists have endeavored to check the practice of adopting foreign terms. My sympathies go with them; though the *Index Expurgatoris*, which, in a merry moment, was set up in the office of *The Evening Post*, was rather extravagant. The needs of our language have domesticated such words as *finesse*, *prestige*, *apparatus*, etc., and we know not how to get along without them. We have no home-born English to designate the innumerable constituents of a woman's wearing apparel. The word *reliable* defies assault. Coleridge first used it in *The Morning Post*, in 1800, and it survives the hostility of Richard Grant White and *The Evening Post*. I wish that *transpire* and *present* were restored to their legitimate meanings. It is hardly possible, however; the attritions of use will likewise wear away letters and even syllables. We now say *mob* for *mobile vulgus*; *cab* for *cabriolet*, and, I regret to say, *stage* for *stage-coach*. This latter absurdity ought to be corrected.

Preachers of the Gospel and religious teachers generally, must be relied upon to lead in any movement for the old paths. Irreligious as we too often are, we are led by them in much of our thought and modes of expression. The translations of the Bible fixed the languages of Germany and England, even obstructing the endeavors to amend the version. Pulpit literature excels all other kinds in its influence on habits of speech. The practice of many parents, who are not church-goers, in sending their young children to Sunday-school and service, has an incalculable influence upon our modes of speaking. It is the period of impressibility; and what is stamped in during the first twelve years of life on earth becomes a part of the very constitution itself. It is to be earnestly desired that this fact will have its influence to induce clergymen to be careful about their selection of words, in the outside of the pulpit. There is a moral reason behind it: purity of speech, as well as propriety, is a most powerful agency to assure purity of life. Incorrectness of diction, slang and wanton language, are so many marks of unworthy attraction. In the little things—matters apparently unimportant as this—men make themselves really worthy, noble and great.

VI.—ECCLESIASTICISM.

BY F. C. SPARHAWK, NEWTON CENTRE, MASS.

HART has made us connect Ecclesiasticism with cows and mysterious ceremonies; but these are not the thing itself, nor even necessary to its existence. Ecclesiasticism is the dominion of Form over Spirit, and it is not to be recognized by any special feature, for it is Protean, but by being always material—being always the Letter. This struggle between it and Spirituality is the same old war which we know so well as that between the soul and body, each to be first. What a perfect servant the body makes; how it is fitted to the world it lives in, and how indispensable it is! We are right to consider its wants and its pleasures. But if it become master! what contempt! what misery! It must be dethroned or there is nothing but ruin.

Ecclesiasticism is the body of Religion. It is as useful to it as a human body to its possessor, but it becomes as much to be hated and feared if it gain ascendancy. Indeed, the tyranny of Ecclesiasticism, and the tyranny of the body, are the most nearly alike of any two things. The effect upon a church and upon an individual is the same—ruin. First, a grasping of power on any terms, a play upon the meaner motives of human action, luxury—luxury at all costs, a deterioration of thought, of motive, of expression, a spiritual—perhaps not death, for how do we know that spirit can ever die? but certainly, a spiritual catalepsy. Ecclesiasticism is like the body, too, in that at all times and in all places it endeavors to assert itself, and can never be allowed in the system of things the equality of Republican companionship, but must either rule or be ruled—like any snob.

It loves masses and a solid phalanx, but it is alive even in the atoms, and there is no sect too humble for it to struggle for supremacy in. It always opposes the free play of the faculties, because in the natural order of things it must be subordinate. And so, since the spirit of God moved on the face of the waters, and the waters after long tumult obeyed this, the Letter, or Matter, or whatever name we call it by, has recognized its fate, and rebelled against it; and it has drawn not only individuals but nations and hierarchies into its rebellion. And it has such adaptability that wherever a new organization rises to resist it, there it subtly intrenches itself, in the very heart of this. When Luther had conquered the Ecclesiastical, Ecclesiasticism strode over into the Protestant camp and established its dominion there without a blow. For, though Leo X, or the Romish Church, no longer interpreted the Bible to the laity, the synods did, and Calvin, and even Luther. It was true that the Bible was in the hands of the people, but everywhere its interpretation came through constituted authorities, and everywhere persecution in some form followed the man who dared to see with his own eyes and hear with his own ears the sayings of that Book, which above all others challenges men to test everything, especially itself. That inspired hypothesis of Paul, "If anything be revealed to another that sitteth by," was too deep an acknowledgement of the overbrooding of the spirit in every heart, to find a place in that age. Like the dove, it fled back from the turbulent waters of theology. Have they not yet subsided enough to give it a foothold? This reverence for individual power and insight goes, by right, hand in hand with a scientific belief in the atoms, in the changes which we see in great bodies being inaugurated and carried on there, a belief which, applied to life, shows that the view which Christianity takes of individual rights is the only thoroughly scientific one to be found in any religious exposition. This free play of the atoms is what Ecclesiasticism dreads beyond anything, for it is only by making these torpid that it can handle great masses. What was it that opposed Galileo, and the host of men who have helped

to show the world how fearfully and wonderfully it was created? Not the mind of Him who illustrated all spiritual things by natural ones, and pointed to nature as an expositor of God's hidden meanings, who knew that natural laws are shadows of spiritual laws, and that escape from the dominion of either is impossible.

Belief in the indulgence system is losing ground; there is a large place for it in many creeds; there is no place, natural or moral, in any world that we are acquainted with. Does being forgiven for our sins mean being released from the immediate consequences of them? No indeed. It means a reinforcement of the Spirit to carry on the war with, and make a new victory win back the ground lost in the last defeat. It does not mean that all that ground will not bear marks of conflict, or that the loss of the slain opportunities does not cripple. To begin with belief in sinning with immunity degrades the power of Christ; makes that power seem more on a line with the marvelous, less natural, and so, less Divine; and in the end it is the stronghold of Ecclesiasticism. For, if one can escape, he must be told how; both revelation and science have the same command for him, "Abandon the sins." The power that can save from the disagreeable alternative is the power to be worshiped, and he does it faithfully with tithe of mint, and anise, and cummin.

The age, for all its faults, is one of anti-cant; one full of search for truth; one that does not want a false resting-place; one that, so far from irreverence, yearns as perhaps never before to reverence with heart and soul, with strength and mind, one that says:

"Not mine to look where cherubim and seraph may not see;
But nothing can be good in Him that evil is in me."

Therefore one that is coming to have a grand distaste to the tithing of the mint, and the anise, and the cummin, and that is beginning to look into the weightier matters of the law, judgment and justice, and the love of God—all three the same with a ratio of intensity. And looking into the law; it is one that finds that the man who does wrong receives for the wrong he has done, whether his error be a backward step from off a scaffolding, or from a place of earthly height, or from the rank of a seraph. Ecclesiasticism is a coarse sieve through which many crimes may pass untouched; but there is not a human foible that is not broken against the adamant laws which the Son of man reveals; not a crime that is not ground to powder by the weight of their demands for righteousness. These laws are natural, scientific, and as all-pervading as the air. It is because they are in the world that it has grown from the Saurian age to manhood. And the great crime of Ecclesiasticism is that, so far as it could, it has hindered this growth. "Draw near to God," says Revelation. "Open thou mine eyes that I may behold wondrous things out of thy law," prays David, like all the inspired prophets, who constantly turn to nature for explanation and illustration. It is Ecclesiasticism that has built the fence, picketed with its own interpretations about the Word, and that calls looking through this irreverence. The Letter may well tremble at what it has no power to express, but it is the right of the Spirit to search even the deep things of God. The one thing necessary to any success here is the same which is indispensable to all tests—fairness—that a man qualify himself for the office before he attempts to be judge.

No one can estimate fairly the beauty of a language by a translation; to make his opinion of it of weight, he must study the nice distinctions for himself. Now, Spirituality is to-day the struggle of the world; to-morrow the nature of the fittest, the grand proof of Evolution. Its tongue has not yet come to be vernacular; it has still a language strange to the every-day world. But the people who are loudest in giving forth its meanings are often those who have taken their ideas from hearsay, from translations, or interpretations, not for themselves. One great evidence of spirituality being in the system of things is this very demand—just what

the rest of nature demands—that for its comprehension there must be the same individual study. The law that to him who already has, more shall be given, is universal—it might almost be called an expression of the law of gravitation. Wealth, by its very touching the ground, rolls up like a snowball; it needs only the continued manipulation of skillful fingers, like those that first started the moving mass. Genius, talent, even muscles, gain by the pride of possession, which stimulates to constant exercise, and so much care is taken of things of value, that a fondness for the use is made to go with possession. A great mathematician is not one because having a talent for mathematics; he has read through an army of books, but because he has himself worked out hundreds of problems under every rule. A chemist has himself made the experiments which he discourses about; a physician recounts the cases that have come under his eyes; a lawyer looks up precedents. When Agassiz shut up the text-books and gave his students the frogs themselves to study upon, he proved that he had studied Nature to some purpose, since he knew, not only about her work, but about her methods of instruction. In every branch it is the same thing; it is necessary to know practically to speak with authority. In Spirituality Christ declares that he who does the will of God shall know of this doctrine, which is by no means simply *this creed*, but *this life*. It was no wonder that the Jews said of Him, “No man ever spake like this man.” No man was ever so thoroughly scientific in every statement, and illustration and method; and if they could not appreciate this on the higher plane of his teaching, through not themselves doing the will of God, they could on the plane of every-day fact.

Ecclesiasticism covers up as much as it can, this natural method of doing the will of God, through acts we know to be right, by means of which, as in all natural studies, we come into higher knowledge. For Ecclesiasticism opposes science in religion as strenuously as it has always done in nature, for both develop individuality and make men look at things reasonably, instead of through a veil of mysticism. Science and Spirituality, which is science on a higher plane, teach us about that wonderful fact, Evolution, that we are in the heart of, and that by its constant unfolding of higher, gives life its power and purpose, and its zest. But Ecclesiasticism takes possession of what it cannot comprehend, and instead of standing humbly as the Letter should before the Higher which it serves, it claims possession of it as Mystery, and arrogates the right of explaining in its own way, which, to say the least of it, has advantages for itself.

But the reason why it should be opposed and deprived of its authority is because it assumes the name of Christianity and puts religion in a false light before the world. This is no question of sect opposing sect; it is time for mediæval conflicts to be over, but of recalling the prophecy that the Letter killeth—that is to say, the Letter ruling. And we have glaring examples of the spiritual deadness that its rule brings, when it can be said truly that in business it is safer to take one's chances of fair dealing with people who make no profession of religion than with Church members. Business men confess this, and confess it with bated breath, as if it argued badly for the power, if nothing else, of the faith in which they themselves have been brought up. It does not argue at all for religion; the test of honesty is infallible and proves spurious metal. Every holy cause has found its betrayer—a Judas walked even among the disciples. But the misfortunes of churches in such respects are not in question: it is not what they inadvertently admit, but what they condone, that lowers the standard of public morals. Nobody believes for a moment that a follower of Christ makes his living by dishonest practices; that one who loves Him who died for men can ever overreach his neighbors, devour widows' houses, and consider things made straight by giving his tithe for the support of public worship. Whoever believes in Evolution, believes in the possibility of growth from wickedness to righteousness. But the

first evidence of any right growth is honesty with one's self, and to others. We cannot deceive nature; we cannot sow stones, and garner sheaves of wheat; neither can we deceive the Spiritual nature. Even in the very Garden of Eden every tree was to bear of its own kind. Spiritual dishonesty never ripens into any fruit in the garden of God; never is anything to us but apples of Sodom. And the power that reveals this is the power of Christ. It may call itself Science; that is Christ too; for it is a clearer interpretation of those simple and grand laws through obedience to which the earth is given to men, and men are invested with a sovereignty that is unassailable; because it comes not by greed, or wealth, or usurpation, but by such living that the things it uses are not used up and destroyed, but, through the vivifying touch, gain new impulse of growth, new beneficence. This is an indication of that creative sovereignty which, in the long run, is the only thing that counts. "My Father works hitherto, and I work," says its illustrator.

In this way only do things move from lower up to higher, a natural sequence, and therefore invincible, conquering and to conquer.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. VIII.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LXXXVIII. *The Powers of the World to Come*, were already referred to in No. XXIX. of this series. A correspondent asks "in what those powers consist and what is that sense of those powers?" to which Dr. Skinner referred. We answer, that the famous saying of this great winner of souls was not designed as an exposition of this phrase in Hebrews, it was merely expressing in a Scripture dialect the grand thought that he who would convert men must live under a sense of the reality and verity of eternal things; the more we walk as those who consciously tread on the verge of an endless life, nay, as those in whom by faith in Christ the eternal life is already begun, the more unworldly do we grow, the more accurately do we estimate the comparative value of things seen and temporal, and the more are we inspired with passion for souls. Heaven and hell become vivid and almost visible realities, and while the body treads the earth the spirit rises into those lofty altitudes where the vision of the world to come is unclouded; and when a man speaks from such a sense of eternal things he compels a hearing and becomes mighty in the suasion of men.

LXXXIX. *Lukewarmness* is to be regarded not as a *transitional* but as a *final* state. (Rev. iii: 13, 14.) There are three religious conditions, hot, cold and lukewarm; they correspond to good fruit, evil fruit, *wild* fruit; or good works, wicked works, *dead* works. Lukewarmness is not the state of soul passing from utter indifference to zeal, ardor, fervor; but a form of creed without a heart trust; a form of godliness without the power. No religious state is so hopeless; a thousand publicans and harlots go into the kingdom of God to one self-righteous Pharisee.

XC. *Christ's Word to the Troubled*. Jno. xiv: 1-27. It is noteworthy that these twenty-seven verses form a section of this grand address. They begin and end with the same sentence. This is a discourse on trouble, forbidding it and showing the disciple his refuge from trouble. 1. The Refuge of *Truth*. "Believe in God; believe also in me," etc. Here are the three grand truths which are at the basis of Christianity: God, Christ, Immortality. They are the antidotes to atheism, the helplessness of guilt and the hopelessness of death. 2. The Refuge of *Love*; a personal relation to Christ. He is the *Way* of God to man and of man to God. The *Truth* about all that the soul needs to know and for which natural

theology fails to give answer; and the *Life* eternal and blissful. 3. The Refuge of *Hops*. Here was a personal bereavement. He was about to withdraw, and the loss was the more inconsolable because He was the object of faith and love. But He compensates this loss by the promise of the Holy Ghost, through whom they should do greater works, in whom the godhead indwells in the Church as a body, by whom God is manifest in the believer, etc., and who should abide with them forever. And He promises that He will personally intercede for believers above, while the spirit intercedes in them below. And so he who goes away actually does not leave them orphans, but comes to them, dwells in them, manifests Himself to them and is seen by them. And so this part of the discourse ends as it began with *peace*. Peace for the *mind* harassed with doubt, by establishing the certainties of faith. Peace for the *heart*, harassed with unsatisfied cravings, by establishing it upon God.

XCI. *General Grant will go down to history* with such military chieftains as Alexander, Cæsar, Napoleon, Peter the Great, Marlborough and Wellington. He was specially marked by invincible determination, concentration and expectation of results. Some of his sayings have passed into proverbs. "The only terms are immediate and unconditional surrender; I propose to move immediately on your works;" "I shall fight it out on this line all summer;" and "Let us have peace!" He was a singular illustration of a divine design and destiny in a human life, and how a man is a failure until he finds his predestined place.

XCII. *Proverbs are mighty influences in society*. It is remarkable what force inheres in the very form of an axiom. Put a sentiment in the proverbial mold, and it will be commonly assumed to be a sage saying. Take, for example, this from Pope's "Essay on Man":

And, spite of pride, in erring reason's spite,
One truth is clear: whatever is, is right,

Think how long this has been quoted by skeptics, and by believers, too; by atheists, theists and deists, alike, and yet how triumphantly did Charles Dickens unveil its absurdity and folly when he wrote:

"The aphorism, 'Whatever is, is right,' would be as final as it is lazy, did it not include the troublesome consequence, that nothing that ever was, was wrong."

XCIII. *Exegesis vs. Eisegesis*. We ought, as far as may be, to come to the interpretation of the Word of God, unbiased by either prejudice or prepossession as to any particular view or philosophy of exposition. Otherwise we may only, after all, warp the text to fit the crook of our dogma or preconception. This reminds me of what Robertson says in one of his letters, when speaking of much of the current criticism of Shakespeare, which finds all knowledge and all philosophies shadowed forth in this "myriad-minded" bard; he adds: "Such critics do with Shakespeare just as Swedenborg did with the Bible—inform it with themselves and their own sentiments and philosophy; or, as the wolf did with Baron Munchausen's horse, began at his tail and ate into him until the baron drove the wolf home harnessed in the skin of the horse."

XCIV. *What power there is in a magnificent metaphor*, to illustrate and impress truth! An illustration sometimes becomes an argument in power to persuade and move an audience. Dr. Breckenridge, in a sermon before one of our church courts, speaking of the efforts of modern infidels to throw discredit upon Christianity, uttered this bold language: "Why, sirs, you might as well plant your shoulder against the burning wheel of the mid-day sun, and try to hurl it back behind the horizon, into night!" Old Dr. Beecher, in a most fervent public prayer, once broke forth into this glowing imagery: "O God, let the sun of righteousness speedily break forth in its noon-day splendor, and mounting to the zenith, stand still there a thousand years!" What a petition for the Millennium!

XCV. *It helps a man to preach well*, that he is punctually and generously paid by

the people to whom he ministers. It may be that no small amount of poor preaching, in these days, may be accounted for by poor pay. Ralph Waldo Emerson says: "When I asked an iron-master about the slag and cinder in railroad iron, 'Oh,' he said, 'there is always good iron to be had; if there's cinder in the iron, it is because there was cinder in the pay!'"

XCVI. *All real progress is from God.* There is no little truth in the observation of Mephistopheles "that the human mind merely advances spirally, and reverts to a spot close to its origin." Dr. R. D. Hitchcock says: "In all human advancement, the motive power has not been a force in man, lifting him upward, or on the earthward side, driving him onward, but the movement has been along an inclined plane, due to an engine drawing from the top!"

XCVII. *Language is more than the expression of ideas.* It sustains a more vital relation. Thought is a remote abstraction, until it becomes visible, tangible, concrete, in words. Hence Wordsworth, with profound philosophy, wrote: "Language is the incarnation of thought." But, more than this, a man knows not what he thinks until he tries to put it in words. The tongue or pen, sometimes, like a whetstone, sharpens thought, gives it edge and point; sometimes, like a painter's pencil, it communicates definiteness, precision and exquisite coloring to the outlines of thought; again, like a prism, it seems to analyze and separate blended ideas; again, like a crystal, it imparts clearness, symmetry, brilliance; or, like a mirror, it reflects and multiplies the rays of thought. Verily, "how forcible are right words!"

XCVIII. *What a prophecy of future character and destiny is to be found in our associations!* Goethe said: "Tell me with whom thou art found, and I will tell thee who thou art; let me know thy chosen employment, and I will cast the horoscope of thy future!" But a wiser than Goethe wrote: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed!"

XCIX. *The miracle at Cana of Galilee* suggested, to some unknown author, one of the most poetic sentiments in the whole range of literature. It has been said that Dryden, when at school, was required to write an essay upon this first miracle of Christ, and that he astonished his master and fellow-pupils by presenting, as his essay, this single line:

The conscious water saw its God, and blushed!

This may be mere tradition. But, certain it is, we find this line in Richard Crashaw's poems, nearly half a century before Dryden. But even Crashaw was but a plagiarist, or at best a translator, for in the old Latin poems of the Middle Ages we find the same sentiment, shaded even more delicately:

"Lympha pudica Deum vidit et erubuit."

I have met somewhere something almost as poetic:

'I stood beside the Rhine,
Where the grapes drink in the moonlight
And change it into wine."

VIII.—MISQUOTED SCRIPTURES.

NO. XX.

By TALBOT W. CHAMBERS, D.D.

1. In Lev. viii: 33, Moses is represented as saying to Aaron and his sons, "Ye shall not go out of the door of the tabernacle of congregation in seven days." This fairly implies that the priests at their consecration remained an entire week inside the tent of meeting; whereas in fact they went in there only when they had official functions to perform. And in verse 35 we read, "Therefore shall ye

abide at the door of the tabernacle." They were not within the tent, but outside at the entrance, and this is all that the verse cited above requires us to suppose, for the proposition (*min*) may be rendered *from*. The difficulty is removed by translating, "Ye shall not go from the door."

2. 2 Chron. iv: 3. "Under it was the similitude of oxen, which did compass it about: ten in a cubit." But how possibly could the oxen that supported the molten sea, which was ten cubits in diameter (verse 2), be put *ten in a cubit*? It is manifest on the face of the passage (which is correctly rendered) that there is some error in the text. This is rendered still more certain by comparing the parallel narrative in 1 Kings vii: 24, where we learn that it was not the oxen, but the knobs (knobs or protuberances) under the brim of the sea, that were ten in a cubit. The two Hebrew words (*belcarim*, *pelcahim*) are so much alike that it was easy for a copyist to mistake one for the other.

3. Lev. xvi. "It shall be a sabbath of rest unto you, and ye shall afflict your souls." This is spoken of the great day of atonement once a year, the only fast permanently appointed in the Old Testament, all the others of which we read being occasional, or *pro re nata*. The phrase "Sabbath of the rest" is not sufficiently explicit, since all Sabbaths were days of rest, and the intention here of the reduplicated expression (*shabbath shabbathon*) was evidently to emphasize this day as an extraordinary Sabbath. Some translators have very well conveyed this emphasis by rendering the first clause of the verse, "It is a sabbath of solemn rest unto you," thus indicating a peculiar sacredness.

4. In Prov. xviii: 24, we read, "A man that hath friends must show himself friendly." This is a just and weighty sentiment, yet it is almost universally agreed among scholars that it does not express the sense of the original. But there is no such agreement as to the true meaning. Some render, "A man of (many) friends will prove himself base," i. e., by becoming liable to the charge of false profession. A more probable version is, "A man that maketh many friends (doeth it) to his own destruction," that is, his fate is not to be helped by the crowd of friends he has gathered, but to be ruined by them. Indiscriminate friendship is a loss rather than a gain.

5. Ps. xxxvii: 37. "Mark the perfect and behold the upright, for the end of *that* man is peace." The sentiment here is correct, but the Hebrew does not admit of this translation of the last clause. The strict rendering is, "There is an end to the man of peace" with the necessary implication that this end is a joyful one. He who walks in integrity, and instead of seeking to avenge himself, in peace awaits the help of God, has before him a happy future, here or hereafter. Comp. Prov. xxiii: 17, 18.

6. Ps. xxxii: 8. "I will guide thee with mine eye." It is not easy to get any intelligible meaning out of this clause, or to see how it can be gotten from the Hebrew. Most critics take the verb in its usual sense of *advise* or *counsel*, and make the closing words a supplementary statement, "with mine eye upon thee," thus conveying the promise that God will give his people counsel, and accompany it with a friendly watchfulness and supervision.

7. Ps. xxxiii: 10. "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect." The wide sweep of the original is obscured by this rendering of two of the two nouns used. It is not one people or one class that the Lord overrules, but all together are made void.

Jehovah bringeth to nought the counsel of the nations:
He maketh the devices of the peoples of none effect.

SERMONIC SECTION.

THE MATERIAL AND THE SPIRITUAL.

By HOWARD CROSBY, D.D., OF NEW YORK,
AT DARTMOUTH COLLEGE.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Mat. iv: 4.

THE Old Testament is always new, for God's gospel is its core. Old Deuteronomy, which our blessed Lord wielded as the sword of the Spirit to ward off Satan's attack, was no priest-trick of Josiah's day, whose edge Satan could readily have turned, but the divine truth from the Eternal Throne through Moses, the man of God. Imagine, if you can, the Messiah, who is the Way, the Truth and the Life, the Savior of men, the Teacher of the World, the Eternal Word made flesh—imagine this Supreme mind, in selecting the fittest words to meet Satan's assault, taking up a fragment of a forged book, a book that was a stupenduous lie framed by priest-craft. It is such an absurdity that the Wellhausens of to-day would have us believe. No! Deuteronomy, like all the rest of the Old Testament, is God's own living Word, flowing forth full and fresh forever from the source of life, the glorious stream to which our Lord and His apostles ever pointed as the healing power for the woes of man. The New Testament is but the flower of the Old Testament bud, and as the naturalist has to dissect the bud to understand the meaning of the flower, so we not only understand the Old Testament through the New, but we understand the New through the Old. Men sometimes talk—and that, too, men who are believers and have no sympathy with the wild, destructive critics—they talk of the Old Testament as teaching an imperfect morality, and as altogether in the dark about grace and faith and immortality, as if Abraham was not the

chosen example of faith in its Christian meaning, and as if David did not overflow with grateful recognition of the divine grace and anticipations of the glory beyond. And so they deny to the Old Testament the doctrine of love, when it is the Old Testament our Savior quotes when he says, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The whole Gospel is in the Old Testament, every inch of it, from the lost condition of man to the atoning sacrifice on the cross, and godly Jesus died in a gospel faith, expecting a gospel heaven. That which Paul says in 2d Timothy is not "Jesus Christ hath brought life and immortality to light through the gospel," but "Jesus Christ illuminated life and immortality by the gospel." The word is *parávarros*. Life and immortality were known to all the Old Testament saints; but these grand truths, with all that appertains to them, were illuminated by the actual coming of Messiah and the inspired teachings of his apostles. The "gospel" in this passage, of course, refers to the later publication of the good tidings.

I speak thus (at the beginning) of the Old Testament, because my text is an Old Testament text in the New Testament record. It is a divine word that came to Israel through Moses, and which our Lord in the wilderness repented to the great tempter, when he endeavored to persuade him to make his material wants first in his estimation. If he were Messiah why should he be hungry? Why not thrust away all such weak, fleshly conditions by his Messianic power? The idea of a Messiah, King of Israel, suffering from hunger! It was out of harmony with the character of the exalted sovereign. It tended to degrade him. Such was the Satanic

Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

temptation. And the answer was: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Although Satan could not have a particle of sympathy with the mind that framed such an answer, he was foiled by the divine logic. He knew it was right and true. His intelligence was convinced, but the intelligence is often a long way from the heart. The devils believe and tremble. Millions know the truth, but will not embrace it. Most men are on the devil's side. They know this very truth which Christ here enunciated, but they hate it and resist it. And what is this important truth that the great Law Giver utters, and the greater Savior repeats? It must be worth most reverent and receptive attention. Let us repeat it, and then think about it. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

1. Then the body is not the main thing after all. There is something of more value to you and me than our flesh and blood, notwithstanding all the efforts of wisecracks to reduce thought and feeling to the same constituent elements as flesh and blood. Man is not the six feet of carbon, oxygen and hydrogen which we lay in the grave. If he were, then bread would be everything. Bread would be the Savior, bread would be the god by whom we lived and moved and had our being. Provision stores would be our temples, and the commissariat would be our priesthood. Strange religion that! And yet not so strange after all, for the great mass of mankind have a religion that is essentially this. It makes this bodily life the site and subject of all bliss, and the circumstances of this bodily life the one aim of the man. Bread is the foundation. Take away bread—bliss goes, man dies—and there is the end! The one needful condition of the happiness taught by the world's religion is in the digestive organs. If the occupations and enjoyments of this life are all, then although they be the occupations and enjoyments of poets, painters and phil-

osophers, and not of money-makers, they are all dependent upon the stomach, and the bread question is the most important one that can exercise the human mind. Unless you see another world, and that a spiritual world, you must come to this bread basis of life, no matter how much your soul may revolt at it, and show its fitness for something better.

2. But this fitness is knowledge. It sees as well as the bodily eye sees material things. It sees the spiritual world. Its evidence is as strong as that of the senses. To circumscribe knowledge within the domain of the senses is an assumption most monstrous. We see a truth as well as we see a tree. We see soul as well as we see body. We see God as well as we see man. Here is direct perception and inferential knowledge in both departments of observation. We are made to fit in with matter and with mind; and the mind that thinks and observes is nearer to mind than it is to matter, and hence the mind sees better than the eye, for it sees both spheres, while the eye sees only the material. God is a spirit. So is man, with a body attached. But the body does not extinguish the spirit. It only restricts and confines it. Man, a spirit, sees God, a spirit. He does not reason up to God any more than he reasons up to a mountain or stream. If there is an unconscious process of reasoning in the one, so there is in the other. But the action in the two is equally direct, and equally in accordance with our nature. Philosophers, who try to destroy one of the two spheres in which man dwells, sin against nature and involve themselves in absurdities. We must start in all thought and in all conduct from the solid ground of two environments, the material and the spiritual, and two personal elements that correspond to these environments.

To argue that there is a God is as wise as to argue that there is a sun. All men but the blind see the sun. All men but the blind see God. The apostle declares the universal knowledge of God when he says, "Because

that when they knew God, they glorified him not as God" (Rom. i: 21). It is a favorite occupation of the would-be wise to endeavor to penetrate below the foundations given us in nature. The truly wise will use these foundations and build upward. We cannot burst the circumscription of our creation. Ontology is the science of cranks. We know God. That is enough. To burrow into that knowledge and think we discover its elements, in either gray matter or accumulated expediences, is the work of blind moles, who, in their darkness appropriately claim to be Agnostics. The knowledge of God is a postulate which our Lord assumes in all His teaching, and agnosticism here is rebellion, both against nature and against Him. It is pride, using the language of humility; conceit, wearing the robe of modesty. The inward instinctive knowledge of God is supported by the outward teachings of nature. "The heavens declare the glory of God, and the firmament sheweth his handywork"—"the invisible things of him, even his eternal power and godhead are clearly seen, being understood by the things that are made." "He that planted the ear shall not he hear? he that formed the eye, shall not he see?"

3. But we do not stop at this knowledge, instinctive and natural. There is something higher and better. Not only does God's *hand* reveal Him, but His *mouth* reveals Him far more clearly. Words proceed out of the mouth of God, and our Savior, when He quoted Deuteronomy had something else than natural religion in His mind—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God has spoken to sinful man. He has spoken so that man's ears, deafened by sin, can hear. He has spoken His law and His Gospel; His law, just and holy and true, the reflection of His own perfections, and His gospel tender and merciful, man's only way to the holy law. He has spoken in times past unto the fathers by the prophets, and in *these last days* unto us by His Son.

His love has not left His own children when they wandered away from Him, but has called after them, as the voice of a shepherd seeking his straying sheep on the mountain. Aye, those words proceeding out of the mouth of God have arrested many an erring soul, have turned many back and filled them with the peace of re-establishment in divine relations. The Church of God is the result of these heavenly words. The testimony of that Church is the great, unanswerable outward testimony to the words that proceed out of the mouth of God. Not that it is an institution—not that men tenaciously adhere to it—not that it lives through the centuries—not that it surmounts persecution—not that it spreads through the earth—but that it does all this by uncompromising hostility to all that man's depraved nature craves, by the overthrow of sin and the establishment of holiness. He is thrice a fool who presumes to traverse this testimony to the word from God's mouth. He resists evidence, he resists salvation, he resists God.

4. Man, then, if he would be man, if he would be what his higher nature indicates and demands, will put himself in relation with the divine Word. He will know God, not only by the eye, as all *do* and *must* know Him, but by the ear, as only those who listen know Him, for the voice of the Infinite God is not hurricane nor tempest, but a still, small voice. It is a voice easily drowned by the din of passion or the noise of argument. It is the calm voice of truth. It is the low voice of love. The word of God comes not with the affectations of science or rhetoric. It does not aim to please the mind or the taste. It enters into no human rivalry, and makes no apology. Its divinity seeks no adventitious aid. It is simply the word of God finding a lodgment in the godly heart. The heart that seeks this word always finds it. But the evil that is in man is opposed to the entrance of the word. Every barricade of apathy and falsehood is erected to prevent its entrance. Satan has filled the world with

carnal attractions and specious philosophies, by which the ear becomes deaf to God's voice in His spiritual revelation. The source of this deafness is dishonest, but by habit the continuance becomes honest but damnable. There is an honesty which is only a naturalized lie. A man takes up, against reason and conscience, a scheme of conduct or of thought, which may be a slight defence against a sense of responsibility to God. He gets a moment's respite from the solicitations and rebukes of divine truth through this device. He loves the trick and nurses it. Now, by a law, psychological and divine, the nursed lie grows larger and wears the aspect of a truth to the man. He has come to believe his lie. He can now honestly follow his lie as the truth. The word of God is shut out completely from him. He has his own lie as his guide, and honestly follows the leader he dishonestly made. This is the smooth path to Eternal Death. For man's life is to be sustained by every word that proceedeth out of the mouth of God. On the record of every lost soul is this wilful rejection of Truth found. Light has come into the world, but men have loved darkness rather than light because their deeds are evil. The souls in the dark hear the joyful exclamations of those in the light. The word of God is delightful to those who hearken to it. Their testimony is everywhere and through the ages. They cry "the commandment of the Lord is pure, enlightening the eyes." Their lives are renewed and bright with a lustre of heaven. But all this goes for nothing to those who have carefully excluded the light and deafened their ears so far as not to distinguish the meaning of the sounds they hear.

Our Savior has shown the necessity of becoming like little children. The devices by which God's word is excluded from the mind and heart are not from little children. They are the inventions of cunning men. The little child's ear is open, and it hears, and God's open mouth is turned to man's open ear. It is, when in simplicity

and guilelessness we listen, that God's voice is plain, distinct, cogent. It requires no pundit to explain it. Every sinful and needy soul is ready for it—and this brings us to our last remark.

5. The word that proceedeth out of the mouth of God is a word that rebukes and pardons the sinner. Man is at war with God. His soul is in rebellion. God can speak only in rebuke or pardon to him, and the latter, only if he repent and turn to the eternal Majesty he has resisted. Communion between sinful man and a holy God can only be on these conditions. The supposed approach of man to God with the ignoring of these conditions is the presumption that would bring God down to our level. The Scriptures treat man as unholy, but declare the way to holiness through pardon. Poets and philosophers presume to carry themselves into the Divine presence in all their native sinfulness, and the world applauds their presumption. The pride of man revolts at the thought of confession and contrition, of pardon and free grace. It would reverence God, but not at its own expense. It would treat the name of God with respect, but would not lift up the cry, "God be merciful to me a sinner." And yet only as the soul takes that attitude of self-abasement can it hear and understand the words that proceed from the mouth of God. Men have adopted a thousand theories about God and have contradicted one another in their vain teachings, simply because they have attempted to understand God in an impossible way, in the way of their fostered pride.

But God, as understood by His word, dwells only in the broken and contrite heart. The most illiterate man, who has this requisite, knows God, as no philosopher of keenest powers can know Him. This is in accordance with the external fitness of things. It is only as our own emptiness is known, that we can seek or gain the fulness of God. It is only as we stop listening to the noisy clatter of our self-sufficiency, that we can hear the voice of God. It.

is as sinners, coming to God through the gate of pardon, and only so, that we can touch His being, and be touched by His holiness. And the glorious Gospel revealing this fact of facts is the first word proceeding out of the mouth of God which man's needy soul can hear. When that is heard, communion is established, and much more that is sweet and strong and strengthening will be communicated from the God of grace and salvation to the renewed and waiting soul.

In view, then, of our Savior's quotation from the ancient Scripture, let me ask each one of you, my hearers,—Is your ear open to the words that proceed out of the mouth of God—or are you with philosophic pride satisfied to hear what you call the voice of nature, which is nothing but the voice of your sinful self echoed from your surroundings? There is a voice, exactly meant to be your guide out of sin into holiness, out of doom into bliss. It is the voice of the Good Shepherd, who calls His sheep by name, and *they* hear His voice. Do you hear it.

JUSTICE AND FAITH.

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The just shall live by faith.—Rom. i: 17.

IN an unpretentious building near St. John Lateran, at Rome, the *Scala Santa*, or Holy Staircase, which tradition declares was trodden by our Savior's feet, and which was brought by Helena, mother of Constantine, from Jerusalem, invites the attention of the curious. It does not interest on account of its artistic beauty; for in grace of form it can easily be surpassed, and the statues and paintings which adorn it have frequently been excelled. Neither is it the legend of its transportation, a legend at once crude and palpably meretricious, that appeals to all earnest and serious souls; but rather its connection with a great historical movement which freed the human mind from many a shackle, turned the

stream of progress into fresh channels, and proclaimed a new era to the suffering race.

During the sixteenth century a German monk, dissatisfied with his own spiritual condition, and groaning over what seemed to him the corruptions of the true faith, turned his feet towards Papal Rome, hoping there to find such peace for his own conscience and such guidance as would enable him to minister peace to others, and to save them from pernicious errors. He was not altogether in the dark; for the rays of divine truth had penetrated his mind, and though he did not see clearly, he was not blind. Some portions of God's Word he had read, but he had done so as the Jews read Moses—with a veil on his heart. With him it was neither day nor night, nor as yet had the marvelous evening come which, according to the prophet, giveth light. He had read much about "grace," and "faith," much concerning "justification without merit" and "salvation without works," but it was all strange, unintelligible and contradictory to him. The meaning of such expressions was as vague and indistinct as the coast-line enswathed in the mists of Atlantic seas. But surely he might hope where Christianity had reared its throne, and where the vicar of Christ held sway, the explanation of all such declarations would be promptly furnished, and the direction for which he prayed and sorely needed be easily obtained. Alas! never were earthly expectations so misplaced, never were anticipations so rudely shattered; for where he looked for light darkness reigned; strife had dethroned peace, corruption had bemired purity, hypocrisy had supplanted sincerity, ambition had thrust lowliness into the street, and festering putrescence had destroyed almost every trace of moral health. Where he sought for the soul's life he found the whitened sepulchre of ecclesiasticism, and where he searched for heavenly wisdom he found only the Babel wrangle and jangle of worldly priests and pious sycophants. What, then, should

he do? Whither could the poor monk go, when his official superiors were ignorant, vain and vicious, and more intent on shaping the policy of kings than on molding the destiny of immortal souls? On such guides he could not rely, and consequently he had to fall back on his own resources. Hence, the sturdy seeker sought many shrines and holy places, and by fastings severe, vigils long, and penances manifold, tried to subdue the flesh and purge the mental vision, that he might be able to see and understand the mysteries of redeeming love. Among other consecrated spots where, as he had heard, many burdened ones had obtained relief, the *Santa Santa* was prominent and famous. Thitherward he turned his feet, and was assured, if he would ascend on his knees the steps which had echoed the Master's footfall, kissing them as he climbed, he would receive marks of the Divine approval.

Without hesitation the monk prostrated himself on the marble floor, saluted reverently the first step, and began his toilsome journey. But as he slowly proceeded strange misgivings began to trouble him, and a peculiar sense of degradation crept over him. He faltered. Disconnected passages of Scripture floated unbidden before his eyes, and one in particular haunted him. He paused, irresolute; he could advance no farther. His head sunk forward on his hand; his frame was violently agitated, and he was conscious of a change which no human language could describe, but which enabled him to read and understand as never before the words: "The just shall live by faith." Was it a voice from heaven? Was it the speaking influence of the Holy Ghost? Was it the whisperings of the saved out of the unseen, or was it merely the strong sense of the German monk taking hold aright on the meaning of God's Word, and comprehending for the first time the full significance of that gracious doctrine which imparts peace to the conscience and dignity to the life? Whatever it was, whether from above or

from within, the truth had been grasped, and Martin Luther rose from his knees, and with a tread which was firm and almost haughty descended the marble steps, muttering to himself, "The just shall live by faith." From that building he marched forth an altered man, and soon afterwards departed from Rome, and when next he was heard of by the priestly potentates of the Eternal City, Martin Luther the monk, had become Martin Luther the Reformer.

This text, which so mightily stirred the soul of Luther, is one of the most fruitful of all those which inspiration has given to man. Not once, nor twice, but three or four times, and in substance many times, has it been recorded on the sacred page. The prophet Habakkuk, from the days of the captivity, announced it to his contemporaries, and apostles transmitted it in the gospels and epistles to all future generations. Through its influence myriads of souls have attained to the peace everlasting; by it the weary and distressed have been sustained and comforted; and from it the greatest of all religious movements has derived its inspiration and its power. "The just shall live by faith," is the keynote of a system, through whose varied teachings its tone can be distinctly heard. It is the mold in which the Reformation was cast; it is the chart by which its vessel is steered, and it is its battle-cry which has sounded on many a field, and which yet has power to rally its scattered forces to the conquest of a world. To the determining character of the truth which it expresses, England is undoubtedly indebted for much of her vigor and prosperity; nor can it be denied that America has been deeply affected by the men who recognized its wondrous significance. Indeed, upon the banners of all Protestant nationalities it may be written; for it reveals the real secret of their origin, and, if I am not mistaken, it makes known the ultimate condition of their superiority and success.

As I read this passage, two thoughts

related to each other, and bearing alike on man's highest interests, are suggested, and on these I propose to dwell. They are, *first, that there is no real life without justice; and secondly, that there is no real justice without faith.*

To confine our attention to the first of these propositions, it is evident that in thousands of cases life consists of hardly anything more than a low or refined animalism. Millions there are who seem to be destitute of moral elements, spiritual conceptions, and heavenly yearnings, who rise early, and plod on their appointed task, sustained by no immortal hope, and only striving to perpetuate their wretched existence a little longer. Others there are yet lower in the scale, who seem to regard life as a wild and lawless revel. They talk of trying to understand it, of exploring its mystery, when they hurl themselves into the vortex of dissipation and licentiousness. Young people in particular are in danger of being deceived by this folly, and oftentimes justify excess by the name of experience; and if they are not totally wrecked in their infatuation, they very likely ultimately surrender themselves soul and body to the claims of business or pleasure. And this toiling, struggling, grasping, wrangling, laughing, dancing, delirious process, in which moral ideas are conspicuously absent, and in which they who are carried away with it resemble frenzied automatons, is seriously spoken of as life. Well, if it is—if it is only a dull, suffering and toilsome mechanical commonplace, or an irrational and devouring passion, it is a very base, despicable and farcical affair. It is then simply a cross between the worm and the snake, a mongrel thing, partly sparrow and partly eagle, and partly ox, and partly ass. No wonder, where this ideal is practically accepted, that there should prevail diminished vitality, paralyzed energy, lugubrious discontent, hypochondriacal melancholy, cynical skepticism, ungovernable restlessness, unconquerable greed, and unappeasable passion. And as this ideal does prevail

in modern society, we find just these evils everywhere, and as a consequence happiness may almost be considered as a lost possession, the sunken Atlantis, the perished Paradise.

Against this view of life I most heartily protest. It is not according to common sense, neither is it according to experience. It may be a kind of life, an insufficient, inadequate, superficial and artificial life, but it is far from being either real or full, true or complete. It neither satisfies intellect nor conscience, and it is utterly at variance with the instincts and longings of man's higher nature. Man seems to have been created for something nobler than trade, and something grander than pleasure—*FOR JUSTICE*. I mean by "justice," "right," or "righteousness," and when I say man was made for it, I mean that he was fashioned to discern it, to appreciate it, to administer it, and defend it. The idea of "justice" carries with it other ideas overwhelmingly sublime—the idea of a Supreme Judge, of a future tribunal, and of eternal responsibility, and where these are realized the creature is conscious of a nobility unshared by those who have fallen into materialistic habits, and treads a world infinitely broader and fairer than that one which is looked on merely as a pasture-field for the vicious, an arena for the ambitious, and a treadmill for the wretched. Compare the condition of a man or woman, a youth or maiden, frivolous in temper, indifferent to obligation, concerned only in social questions and social events, with those who seriously address themselves to the duties of their station, and who are scrupulously seeking to tread the path of perfect rectitude, and you shall find that the latter are calmer, and have more sources of enjoyment open to them than the former. The consciousness of purity imparts more pleasure than the possession of wealth or the gratification of appetite, and the sense of personal loyalty to the cause of justice insures abiding self-respect, which worldly pursuits are incapable of conveying. Allegiance to right brings with

it the realization of fellowship with the loftiest beings who have trodden the earth, and with the grandest spirits that inhabit heaven, and it inspires aims and endeavors which secure the approval of God and the benediction of humanity. Some one said, "I would rather be right than be President;" and he might have added, that he who is "right" is lord of himself, and lord of all who are willingly wrong, and has made the grandest of discoveries—the discovery which the millions miss—how to extract from life its sweetness and its fragrance.

Poets have sung, and orators have eulogized the glories of mercy and charity. But few have paused to consider the equal and enduring grandeur of justice. The latter has usually been presented as a blind woman, sitting with scales in her hands, which she unskillfully poises. Very far from attractive is this conception, as it suggests a sad inability to conserve the right and to control the wrong. While justice is thus portrayed with stolid features and bandaged eyes, charity is robed in white, wreathed in smiles, and with a glance that bathes all classes alike in serene and gracious sunshine. This treatment is not fair to the virtue which is, after all, the source and root of every other. Possibly the explanation lies in the fact that it is not prized as it should be; and that it is not prized because there is so little of it in the world. It has passed into a proverb that it makes not its home on the judicial bench, and retreats as a frightened thing from the courts of law. Men grow indignant over the venality of the judges and jurors, and yet fail to realize that there is as little justice in their own ordinary transactions. I am not cynical; and yet as the sad wail comes up from suffering millions, and I ask myself the cause, I am satisfied that it is not from any lack of mercy or of charity, for these twin graces are daily, nightly, busy, ministering to the wretched, bringing to them the tribute of human hearts that beat in sympathy with sorrow. Charity goes everywhere, and yet

the awful darkness and misery seem as dense and dire as ever. Why is this? Why are her offices so impotent? Must it not be that a mightier agent is needed to bind up the wounds which sin and sorrow have inflicted? In my opinion that agent is "justice." Were it as widespread as benevolence we would have less anguish, less beggary, and less that is harrowing and appalling in life. Were it to govern the relations between man and man, to influence capital and labor more than self-interest, to preside over judgments and criticisms, more than partiality and prejudice, to order politics and even piety more than policy and passion, the face of society would undergo a mighty transformation, and its shadows would give place to smiles. Charity is great, greater than faith, greater than hope, but not greater than justice. Charity accomplishes a marvelous work; it mitigates the evils and sorrows which arise from the violation of justice; its office is remedial and healing; it turns aside the retributive sword, and draws its mantle over a multitude of sins. But the function of justice is grander still. Justice prevents suffering, renders harmless the sword, and enables each soul to walk uncovered in the light of God and the light of day. Charity bindeth up the broken-hearted, justice preventeth hearts from being broken; charity clothed the poor in warm apparel, justice keepeth all from the heritage of rags; charity reconcileth enemies, justice perpetuates unshaken the bonds of friendship; charity succors the degraded and the lost, justice refines and elevates so that salvation is unneeded; charity helps to restore the bloom of withered Eden, justice crowneth Eden with a fresh glory that toucheth its flowers and fruits with radiant immortality. The poor, travelling earth, then, stands more in need of justice than of charity; and if society can only attain perfection through its majestic reign, surely the individual must enshrine it in his heart and follow it in his conduct, if he would rise to the real significance and grandeur of life.

When homage to the idea of right becomes a passion, when it stirs his soul more than grace or beauty ever enamored poetic genius, when to be right, to serve right, to defend right, and, if required, to die for right, is his loftiest ambition, then he embodies in himself a portraiture of what society should be, tastes the manifold sweets which such society would yield, and really attains to the life of God—for that is essentially righteousness. As a just community is of more value to the world than a charitable community where justice is banished or barely countenanced, so is a just man. He who is upright in all his ways is of more enduring worth, though he may be untaught in the school of charity, than he who is liberal-handed and kind-hearted, who habitually is negligent of the obligations which the law of duty to his fellows imposes on his conduct. Happy the man in whose character both graces combine, in whom "mercy and truth meet together, and righteousness and peace kiss each other;" but if he cannot entertain both, then let justice be hospitably welcomed; for, after all, there is more real charity in justice than there is charity in charity itself, when it has forsworn friendship and fellowship with justice.

They who have traveled much must have observed how comparatively slight the influence of scenery unless it is associated with historical events, and the more such events are charged with moral elements the more attractive does the scenery become. It is the charm of Tell's heroic career that invests Altorf and Fluelen with much of their speaking beauty. We almost entirely forget the loveliness of the green Sweitzerfelds in recalling the sacrifice of Arnold Winkelried. The old towns of Germany, quaint and picturesque though they are, would scarce draw our weary feet to their cobbled streets, were it not for their associations with kingly men, such as Luther, Hans Sachs, Schiller, Werner and Goethe, men who enriched continents with literature, or roused the dormant energies of diverse and

multiplied nationalities. The ruins of ancient Rome, crumbling into dust, whether the shattered palaces of those who were great when living, or the sepulchres of the mighty dead, whether the famous temples, or the yet more famous theatres, now disfigured, broken, gnawed by the tooth of time and crushed beneath the accumulating weight of ages, are to me more striking, more pathetic and inspiring than the lonely summit of St. Gothard, on whose head the snows of centuries rest, or the dreary chasm of the Via Mala, in whose depths the black waters swirl and roll like the floods of Acheron, and are more fascinating than the Vales of Piedmont, vine-mantled and vine-wreathed, or the valley of fair Chamounix, whose impurpled rocks and icy streams catch and reflect the glowing lustre of the sun. This preference, which to many may seem unnatural, is due to the famous men and the more famous scenes which have immortalized the city of Romulus. Upon the seven hills of Rome more important events have transpired, more deadly conflicts between right and wrong have been fought, more surprising contributions have been made to the world's progress, than has fallen to the lot of any other portion of the earth. The stones cry out as we pass, and are vocal with memories of men on whose eloquent lips spell-bound listening thousands hung, or before whose conquering sword the haughtiest of invading armies fled. The dust of buried Cæsars fills the air; the sighs of martyrs saints wail with the winds through the broken arches of the Colosseum, and the sunken Forums and towering columns recall the civic splendors of ancient days, the fierce democracy and victorious soldiery. No mountain pass or sunny vale is distinguished in these respects as Rome, and hence it is impossible that either should charm in the same degree. But, it may be asked, does not God reveal his power and majesty among the wildernesses of hills, and imprint himself on the soft, undulating vales? and should not his presence impress the soul more deeply than

the memories of humanity, aroused by the broken arches and shattered columns of an ancient city? So it would seem, and yet such is not the case. Nor is the reason hard to find. God is made manifest not alone in mountains, but in men, not merely in the cold grandeur of inanimate nature, but in the warm pulsations of immortal souls; and as he comes nearer to the conscience of the race in the latter than in the former, we are more impressed by the one than the other. He that speaks to us from the dizzy height, or from the roaring avalanche, or in the stupendous billow that dashes the huge steamer like a thing of naught upon the rocks, only proclaims his physical might, his ponderous and immeasurable strength by which worlds are made. But in man, through man and through all the moving events of man's history, God displays his moral character, reveals the warrings between right and wrong, the strife between good and evil, and works out lessons bearing on the spiritual destiny of the race. In other words, the grandest side of the Supreme is made manifest through the vicissitudes of humanity, and consequently wherever the human predominates mind and heart will be more potently affected. And it follows, if it is the moral that thus transfigures the physical, that intrans the material with its power, then life can only attain its full significance when it is consecrated to rectitude, and is crowned with its splendor.

Accordingly, we find the Scriptures identifying man's salvation with personal righteousness. They represent it consisting essentially in an inward change, by which holiness eradicates corruption. Christ as the Savior, not merely effects some grand results external to the creature, but applies his redemption internally. The end and aim of his mission on the earth was to rescue the race from bondage to iniquity, that being thus free it might live eternally. Constantly the Bible regards sin in the life as actual death. The wicked are dead while they live. Hence with trumpet voice, such as shall at last awake the

sleepers from the grave, the apostle calls on the wicked to rise from the dead. It is evident from such passages that inspiration recognizes no true life apart from righteousness. In lieu of this it will not accept formal religious observances, nor even spasmodic outbursts of fanatical self-denying zeal; for as Lessing has it.

*'How easier far devout enthusiasm is
Than a good action; and how willingly
Our indolence takes up with pious rapture,
Tho' at the time unconscious of its end,
Only to save the toll of useful deada.'*

As is implied in these lines, it is easier to be excited over some religious truth than calmly to exemplify its moral bearings; easier to lead a prayer-meeting than a blameless life; easier to work one's self into a passion about the heathen in foreign lands than steadily through mire and filth to actually save one poor heathen at our doors; easier to proclaim righteousness than to work it; easier to eulogize it than to exhibit it; and easier far in some heroic mood, with the eyes of humanity bent on us, to die for it, than in unnoticed obscurity, unhonored, with only the approval of our own conscience, to maintain it. And yet this maintaining it is the one essential thing. While I cannot sing with Pope:

"For modes of faith let graceless zealots fight;

His can't be wrong whose life is in the right;" nevertheless, I am persuaded that so far as salvation is concerned a fig-leaf of orthodoxy is as serviceable as an entire garment. Neither creeds nor churches ever saved a soul. Important though they be in their place, if belief in them is substituted for genuine righteousness, they are not only useless, but pernicious. At best they are but means to an end, and it is the end we are to strive for, not the means. It is not the scaffolding, but the house, not the printing-press but the book, not the conservatory but the flower, not the canvass but the picture, not the tree but the fruit, not the dress wherewith our loved one is clothed, but the true heart that beats beneath, and not the dumb instrument, however elegantly adorned, but the music which it is capable of dis-

coursing, that we earnestly prize and sincerely cherish. So neither do the externalities of religion separate in the sight of God the saved from the unsaved, but rather that towards which they minister—namely, the righteousness of Jehovah, proclaimed by prophets, fulfilled by Christ, inwrought by the blessed Spirit, and outwrought by man in manifold forms of usefulness and beauty.

As I have argued that there is no real life without justice, so I maintain that there is, likewise, no real justice without faith. I do not deny that men who are utterly irreligious may exhibit a conventional morality. I call it conventional, not as impugning the sincerity from whence it springs, but as distinguishing it from that which proceeds from an abiding sense of justice. We are not in our zeal to close our eyes to many instances of blameless conduct presented by those who have rejected Christianity. Many such walk uprightly before the community, and are deserving of all praise, but it can hardly be claimed that they are actuated and governed by any fair and adequate conception of justice. They are influenced by the idea of expediency, or by some theory of utilitarianism, living as they do because it is useful and averts many annoyances from themselves. That is, their morality is essentially selfish, prudent and calculating, and is looked on as a social convenience. To them, as Froude expresses it, "The baseness and excellencies of mankind are no more than accidents of circumstances, and cunning, and treachery and lying, and such other natural defenses of the weak against the strong, are in themselves neither good nor bad, except as thinking makes them so." Their ethics are the ethics of Reynard the Fox, a combination of decorum and worldly wisdom, which, were they universally adopted, would result in what Carlyle calls "the bankruptcy of honor," and "in broken heads." Very different, indeed, is this conception from that which is born of faith, which declares that righteousness is right doing, from the

love of right, because it is right, and must be right forevermore; or, as Kant is credited for having taught, "Right is the sacrifice of self to good; wrong, the sacrifice of good to self." It must be evident to you at a glance that this last conviction is impossible apart from faith. This Froude recognizes and explains in the following terms: "Because there is no proof, such as will satisfy the scientific inquirer that there is any such thing as moral truth—any such thing as absolute right and wrong at all." If this is the case, then it can only be created by faith, must proceed from the unfaltering belief that there is a Supreme Righteousness in the universe, whose laws are as immutable as himself, and who regards the interests of righteousness as sufficiently sacred for even He himself to veil the glories of His Godhood and suffer in mortal flesh, to conserve and vindicate. Confidence in this, confidence in the Divine origin, confidence in the Divine greatness, and confidence in the prevalence of right and its ultimate triumph over wrong throughout all worlds, is the real and only basis of justice in the character and conduct. Only when the soul can sing:

"For right is right while God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

has it really attained the true secret and inspiration of all well-being? Some flowers, it is said, grow under the glacier's frozen ledge, but they are as pale and lustreless as the pallid snows; and here and there virtues may show their shivering heads where the icy desolation of sunless utilitarianism cheerlessly prevails; but, being destitute of rootage in the soil of faith, they are as ghostly in their color, and as perfumeless as the eidlewisse. As that trembling plant cannot compare with the lily in the dazzling splendor of its whiteness, or in the sweetness of its fragrance, no more can the dull morality of worldly prudence compare in worth or beauty with that which holds at its heart the spring of all disinterestedness, gener-

self-sacrifice and heroism. The sense of utility aspires only to the nothing more—and ministers as littleness; but the doctrine of self-defense is the source of the impulses, the purest ambitions, the fondest self-forgetfulness, and the absolute self-denials, and is of the two the worthiest of confidence.

It is not to be overlooked that the view which the apostle refers in our something more comprehensive at which I have described. Undoubtedly it embraces all that I have said; its significance is not excluded. It here has special reference to the merciful mission of Christ for the redemption. The apostle's point seems to be that our Lord's ministry was such as to beget in us trust in it a spirit of purity, provided a righteous measure of temptation, which necessarily tends to stop and conserve righteousness here, and that the only way by which the creature can be brought into contact with it so as to feel its reality is faith—faith in its reality, faith in its nature, and faith in its design. The substance is that cardinal principle on which modern Christendom is built, and which has been hated by one party as it has been loved by the other. Even to-day there are prejudices against justification by faith on the ground of its antagonism with personal righteousness. Such prejudices are without foundation, and inexcusable. What is the objection? It is by the denial of human merit that has occasioned this misunderstanding? Let Luther answer: "Merit!" he claims; "what merit can there be in a poor creature as man? The better man is the more clearly he sees that he is good for, the greater reward it seems to attribute to him for his action of reward." "What," he asks, "have I been doing to-day? I have labored for two hours; I have been idle for three hours; I have been idle for four hours! Ah, enter not into judgment thy servant, O Lord!" Here

the Reformer does not deny the value, the importance, and even the necessity of good works; he merely denies their meritoriousness. He rejects utterly the idea that there is any particular merit in doing what ought to be done, and cannot tolerate the notion that duty performed deserves reward. His thought is that right is right, and should be adhered to irrespective of consequences, and that as soon as it is followed with a view to what it will yield in temporal or eternal bliss, its glory is stained and dimmed. When he contends that we are "justified by faith," he does not mean that faith is a substitute for righteousness, and that on account of its intrinsic worthiness we are saved; but that it is the spring and source of the highest righteousness, as it brings us into actual and vital relationship with Christ who saves us freely, and in saving us from the penalty of sin saves us from its practice. Good deeds follow faith as reverberating thunders echo the lightning's flash, as the spring-time follows the return of heaven's sun from its winter's exile, as verdure responds to the falling rains, and as ships yield to favoring gales. And it is inconceivable that it should be otherwise. Given sincere confidence in our Savior's character as the sinless One, dying that sinlessness may be the heritage of His people, and that it may be their heritage without jeopardizing the stability of justice, and without in the least impairing its authority, and we have the most powerful of moral forces. Believing this, the soul must deeply feel that as God would not save at the expense of right, He will not countenance wrong in His children; and it must as deeply realize, if he, in the interests of righteousness, could make such sacrifices as are expressed by Gethsemane and Calvary, gratitude, love and reverence should prompt to exact and complete obedience. And just as the bright and snowy affluence of inaccessible mountains determines the volume and velocity of rivers that water the earth, so the magnitude and comprehensiveness of faith, the higher it reaches the nearer

it comes to the mysteries of grace, the broader and diviner will be its healing floods.

Hence, I insist again, that the righteousness we need, and the only righteousness that deserves the name, is that which springs from faith in the Supreme and Invisible, and especially, though not exclusively, in the Gospel. Such righteousness may be compared to a sea-girt rock which has unseen foundations, which stands in spite of angry billows, and which defies the war of elements and the hunger of devouring waves. Its head at times may be enveloped in the mists of angry spray, and its rugged sides may be bruised and beaten by Titanic floods, and yet unmoved, unswervable and unchangeable it calmly defies the storm; for it is planted in the heart of everlasting stabilities. But not so the righteousness which is determined by expediency and measured by prudence. That may be likened to an iceberg, the creation of circumstances, and floated by currents, and driven to and fro by contrary winds. It may be as imposing, and more so, than the ocean-encircled rock, but it is neither as firm nor enduring. In time it drifts from the latitude which gave it birth, and with the change in its surroundings its character undergoes a change as well. Above the water-line it feels the heat and becomes soft and pervious, and beneath, the currents, warmer than the air, eat its strength away, and in an unlooked-for hour the entire mass topples over, and with one awful plunge disappears forever in the fathomless abyss. Thus is it with that species of morality which owes its origin to chill and freezing utilitarianism. For a time it gleams and flashes; and when it enters on new conditions, it thaws and melts above and below, and is swept contemptuously by the waves of some social revolution into deserved oblivion, as being unworthy the confidence of humanity.

CLOSING WORDS.

As I have meditated on ship-board, on mountain-side, and in crowded city, and as I have contemplated the multi-

plied schemes and endeavors to improve the moral character of the race, I am more completely convinced than ever that what is supremely needed is another reformation inspired by the spirit of our text. It seems to me that we have too many special reforms, too many questionable agitations, and too many fanatical remedies and quack-medicine invented and provided for the ethical healing of humanity. The times remind me of the sixteenth century, when the Catholic Church had elaborated a complicated system which was supposed to be adapted to meet and cure every evil to which the race is liable. Mental perplexity was authoritatively hushed, conscientious scruples and direct sense of personal guilt were appeased by the priest. For every curse there was a particular blessing; and yet the land was corrupt and debased and wretched. The remedies did not touch the soul. There were too many of them, and the right one was missed. There was too much sacerdotal machinery and too little Gospel. Indeed, of Gospel there was none. But Martin Luther came, and preached, "The just shall live by faith;" and the Gospel was restored to the hearts and thoughts of men, and wherever it was preached and believed the nations were morally renewed. And so in our day there are too many doctors, and too many nostrums, and too little dependence on the means given us by Jesus Christ our Lord. If we would see a change for the better, we must fall back on the method of Luther, which was the method of those who originally conquered the civilized world to Christianity. Let the churches of our land; not the ministry alone, nor the laity alone, but both, sincerely believe this, and do all in their power by precept and example to bring the Gospel to the hearts and conscience of the community, and there cannot but follow such a revival of righteousness as shall correct many a wrong and eradicate many a vice. The preacher cannot succeed in this glorious work unless aided by his people. They must prefer the Gospel to every other mes-

sage, whether of science or philosophy; they must confide in its power beyond that of earthly measures of reform, and they must be willing to give of their personal endeavors, as well as their pecuniary resources, to ensure success.

THE COVERT OF DIVINE LOVE.

By A. D. VAIL, D.D., IN ST. LUKE'S [M. E.] CHURCH, NEW YORK.

And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.
—Isa. xxxii: 2.

THERE are two very distinct methods and aims in the Bible. A very large portion of the Scriptures are in the form of appeals to duty, to service. It strikes straight at the human conscience and the sense of responsibility, and no man can be a frequent reader of the Word of God that does not feel that it is like a trumpet-call to serious work. It presents to us human life under the aspect of encounter, of struggle, of warfare. We are soldiers, always on duty; we are constantly to bear the armor of our warfare. And from first to last the Bible seems to be full of ringing calls to duty and to labor, to responsibility and to action; and there are some who find nothing else in the Bible, and from beginning to end it is a perpetual stimulus and excitant to their moral nature. They seem to easily find such passages, as the magnet the iron filings that are scattered through the sand. They always speak of duty and of obligation, work to be done, souls to be saved, character to be built up; and there is a constant sense of responsibility. The thunders of Sinai constantly ring in their ears.

But there is another part of the Bible—by no means so many chapters or verses in number, but a very large portion of the Word of God—that appeals to exactly the opposite sentiment, and is a call to rest, to quiet, to ease, to everything but action; to contemplation, to silence; to “be still and know that I am God, and that beside me there is

none other.” And there are times in our experience when we need the call to rest, as absolutely as at others we need the call to duty: and there are many souls so constituted that they are naturally on the anxious, earnest, pushing, driving side of life, that most need these calls to rest and quiet; and perhaps the very souls, the very men and women who are seeking feverishly and constantly for duty and for work, are those that are most in need of the calls to quiet and to rest.

I suppose this season of the year—the day, perhaps—suggests just this passage of Scripture. It is a toilsome journey that is here represented—a crossing of the desert; and the Eastern desert, of all places in the world, is sad and lonely and desolate. The traveler day by day makes his way under a sun, that for intensity of light and heat is far beyond anything that we can conceive, and under a temperature that would seem impossible for us to live in at all; no shelter, no forests, no grateful shade; nothing to which he can retire, nothing but steady, constant travel in the hot sand of the desert. His eyes are blinded by the glaring light, his mouth is parched with the heat. If there be any motion in the atmosphere it is only to stir up the suffocating sand. And so the quiet travel under the intense heat and light of the sun is, after all, the best that he can possibly have. But he grows weary beyond all understanding, and there comes into his heart such a sense of desolation and loneliness, it seems as though all the blood and the juices of his body and mind were being dried up in that fearful furnace. Oh, for one quiet hour under the shadow! And it may be, that off in the distance he sees a cliff, and he knows that under it there is at least some partial shadow, some little shade; and he pushes on with quickened pace that he may reach it, and there under its grateful shadow find rest.

And this is the illustration that is here given us of religion and of our relation to the Savior, who is the King of

kings: that this Lord is here represented as a hiding-place from the wind, as a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the traveler over those deserts perhaps remembers, with keener joy than almost anything else, these resting-places for a little time under the shadow of a great rock.

I desire, then, to call your thought to the rest side of religion—to that to which we but too seldom invite attention. How much we need rest and quiet in our religious life. We need rest for the body. It has been one of the wonderful discoveries of our later science, of our larger knowledge, to find out the needs of the brain and the nerves, and how absolutely the body needs rest—as absolutely as it needs food; and to-day we understand that the man who would keep his physical nature strong and ready for work, the man who would have a clear brain and a strong nerve for daily duty, is the man that must give both brain and muscle rest. God, in our very constitution, has shown that this wear and waste of life must somehow have its recuperation; that it is designed to have it in sleep, and our bodies are restored to strength and vigor by the rest of the night. It is just so with regard to our mental nature; and we are finding by a study of our minds, that the mind must have rest as absolutely as the body. We are continually warned by the example of men of great intellect, great business ability—men who are great students, or men with large success and power to drive many kinds of business—that they drop early in the struggle. There have been multitudes of examples of young men breaking down in this city within the last ten years, who have conducted a great business or managed a great variety of business interests, and have been continually absorbed by their business plans. You will find, if you examine into the history of the business of many of the great retail houses of the city that have a great variety of trade, that the men who have

planned and built them up and pushed them to their high position, have early fallen or are in insane asylums; either in their graves, or have given up under the intense pressure of the strain to which they have been subjected. And here and there and everywhere men are falling in their places, simply because they give their minds no rest. They carry their business to their homes; it is their conversation with their friends, and they go to bed, not to forget it, but to revolve over and over again their business interests and successes. They grow weak and nervous and unfitted for business; they stimulate their energies by drink, and at last are obliged to go away for months, a year—and, it may be, leave business altogether—for the sake of rest.

We are learning, I say, by experience and by study, that we must have rest for the body and rest for the mind. God has made provision for the body by sending the grateful night. If our days were twenty-four hours long in sunlight, we would double the length of our business: that is, brokers would have double the time on the stock market; these men who push along the different lines and avenues of trade would have more hours for their work and labor; and with this grasping spirit for money and power and success, and with that excitement which follows intense business and great ambition we would push out along these lines and opportunities until thousands more would drop in their places. And if it were not for the goodness of God we should have more insane asylums, more of broken bodies and minds, far more than we now have; but the grateful night comes to lead men to quiet and to rest, and this division of time is simply to meet the absolute wants of our physical and mental nature.

It is said that in the northern latitudes, where they have one day of many weeks, when the sun comes up above the horizon and remains for that long time and does not set for those weeks, that then there is the most terrible strain upon the men who are in that climate,

and that they cannot bear it, even as they can bear the long darkness of the night, and that they suffer in strange ways in this nightless day for which we are now so unprepared.

God has provided in a similar way for our moral and spiritual nature. God has put the duty of rest into the great moral law of the Old Testament, and repeated it in the New. The obligation to have a day of rest, one day in seven, is not simply for the body and the mind, but also for our moral and spiritual nature. God has provided sleep for the body; He has provided a Sabbath rest for the heart and soul, when we should lay aside our ordinary cares and pursuits and labors, and when we should give our thoughts to religion, to prayer and to worship. And I have no question that we shall live to see the day when far less religious work will be done on God's day; that we violate the spirit and intent of the Scriptures and of the institution of the Sabbath by so much religious work; and there are multitudes of good Christian people who come to the end of the Sabbath day all weary and worn in body and in mind, and the day, instead of being a refreshment and delight, has been but labor and toil and care. And we excuse ourselves by the fact that a Sabbath for work and for soul-saving is a grand thing, and that the more good you can crowd into it the better it is. But that is not God's will, and that is not God's Word: on the contrary, God's plan is to put religious work in seven days, and, side by side with our daily toil and care, to put in His service and the great work for the salvation of man. But our plan is to crowd our religious education, to crowd our effort for the salvation of the young, to push into the few hours of the Sabbath the great lines of Christian work, and then take six days for religious rest. God's plan is far better than ours, and He has provided in the law of His book for the rest that we so much need for soul as well as for body.

We have given us here, I think, a very beautiful illustration of Christ, as the

shadow of a great rock; and let me now for a moment refer to it. How is Christ, and how are the teachings of the Bible illustrated by the shadow of a great rock?

I think that, first of all, prayer, as revealed to us in Scripture, is beautifully illustrated by the shadow of a great rock in a weary land. Look at Jacob, as he starts out on the journey of his life, leaving his home full of sorrow that first night. Do you remember when you went away to school, the first lonely night when you had bid friends good-by, and when you were in the land of strangers? Do you remember the weariness of heart, do you remember how grateful that darkness was because it hid your tears, and the sort of luxury of sorrow that you had in your loneliness? Do you remember that Jacob felt that way, and that the early hours of that night, as he was there alone on the side of Bethel, were to him sad and lonely? But he prayed; it was a night of earnest prayer, and prayer was followed by that vision of a ladder up into heaven; and there, Jacob pleading with God and entering into covenant with Him. God blessed him that night, and prayer was like the shadow of a great rock in a weary land, and he rose refreshed and strengthened from what promised to be a night of sorrow and anxiety. Do you remember Esther, in her great anxiety for herself and for the salvation of her people? Do you remember those days of trouble when she stood in the way to gain access to the presence of the king, her husband, that she might turn aside his purpose and save, if possible, her people? And do you remember how he denied her? Do you know what it is to be anxious? If we have any trouble, and can know what it is, we strengthen ourselves to bear it; but the unknown, the distorted ideas that we have through the shadow of some coming trouble, the weary, anxious hours of uncertainty, seem unendurable. And so she walked the palace hour after hour, until at last she found that good and great man who suggested that they should go

and bear their trouble to God in prayer. And then, as they each prayed that God would deliver and save them, they found prayer as the shadow of a great rock in a weary land; and though in sorrow and danger but a little while before, peace and comfort and safety and deliverance came to them. Were you ever in a great storm on ship-board? Were you ever out at sea or in any condition of life when it seemed that every moment would be the last, and when you felt death pressing close upon you? It is a dreadful thing to face it for an hour, it is an awful thing to be in peril of life for a single moment, and to look death in the face; but to do it hour after hour, through the long night, and day and night again and day and night again until they lengthen into weeks of time, that is fearful; and in that great and intense excitement, and trouble and anxiety, Paul bears his case to God in prayer, and it is while he is in prayer the angel stands by him, and that night puts hope in his heart, and all anxiety was gone, and prayer that night to Paul in anxiety was like the shadow of a great rock in a weary land.

Have you trouble? Have you care? Are you carrying some great burden of anxiety? Is there resting on your heart some great interest, must you take some responsibility from which you shrink? Are you walking in any uncertainty about any great event in your life? Take it to the Lord in prayer. Come to Him as did these godly men and women in their day of trouble, and if you will trust God, prayer to your heart shall be like the shadow of a great rock in a weary land.

But I think, perhaps in another, and yet a different sense, we find that the words that are given us in the Scripture are offered to us like the shadow of a great rock in a weary land; that the Scripture is full of these delightful surprises. You may read again and again passages that have no special meaning or significance, and then they start out to you full of meaning, and they seem just fitted to your trial. O how many words there are in Scripture that start

up like a rock to a weary and wayworn traveler; many and many a time you may have read the familiar "Come unto me and rest;" but there are times when that Scripture fills the whole horizon of your thought, and you are the weary laboring one that Jesus bids come unto Him and rest. And then, when you have been full of anxiety and full of trouble about some worldly matter, and you have turned to His Word for relief, it has said to you, "Let not your heart be troubled; ye believe in God, believe also in me;" and that Scripture has been to you as the shadow of a great rock in a weary land. You have perhaps, had times in your life when you were obliged to face some great responsibility, when there came to you the obligation to bear some great burden, to take some great duty, and you have felt so lonely—O for some one who understood the case, to whom you could go and commune; if there was only some dear friend to whom you could make bare your heart and tell of your need, your weakness, O how blessed it would be; and then, perhaps, you have gone to God's Word, and after that there has come to you the blessed, saying "Lo, I am with you alway, even unto the end," and the sense of Jesus's presence in His Word has been to you like the shadow of a great rock in a weary land.

I think also that it is true of many of the precious doctrines of the Word of God, and if there were time to illustrate, it would be very easy to show that such doctrines as divine providence, the idea of God taking care of you and marking out your life, giving to you every important and essential thing in your life, that idea of divine providence has been like the shadow of a great rock in a weary land. I think the idea of divine duty, that God calls a man to some special line of Christian work, that the providence of God opens to you some work for your hands among the poor and among the needy, among the unfortunate, for the orphan, for the aged, for the sick, for the afflicted, and that God brings some labor to your

and home and hands and puts it that God makes you a Sunday-teacher, or puts you in some im- position in the Church of Christ,

His providence opens to you line of Christian duty—the idea giving you work to do comes to re and a believing soul like the r of a great rock in a weary land.

I think, perhaps even better ll, the idea that trouble comes to dispensation from our Father's and that whom the Lord loveth asteneth, and if sickness comes ur life, if weariness to the body, are laid aside by sickness and t able to work, and can feel that the Lord loveth He hasteneth, e ment then is like the shadow eat rock in a weary land.

stian hope, the hope that maketh bamed and that holds like an to the soul, is also like the sha- f a great rock in a weary land. here are many, many of these us doctrines that are set before the gifts of God which are like adow of the rock.

lastly, we need to remember that a the word of God, is like rest in . The night is very blessed to ary one, but the morning follows ight, and rest is given that we e strong to labor. And if God ou quiet, sweet, blessed rest, it is e He has for you work, toil, ac- urdens to be borne, hearts to be ed, souls to be saved. This is dation of rest, and while God that every one of His children l have very much of sweet rest, quiet, resting in God, it is that y be strong to bear God's burden. a remember that the Son of God lf wearied and needed rest? Do mmember how often He went to e at Bethany and found quiet, the affection that they gave Him he rested? Do you know some- how He went away from men, he presence of men into solitude e might rest?

need our rest. These times of m, I believe, are in the order of

divine providence. In this intense, ac- tive life that we are living, with so many burdens and so many cares, we need rest, and having had rest we are stronger for work. And I believe it shall be in the providence of God that after the days of rest and vacation we shall come back full of courage and full of strength to do God's work and to save men. May both be granted to us, for His Son's sake. Amen.

THE CHRISTIAN LIFE, A REPRODU- TION OF CHRIST'S LIFE.

By REV. W. G. PASCAL, GLASGOW, SCOT-
LAND.

For to me to live is Christ.—Phil. i: 21.

THE simplicity of these words is start- ling, for it is impossible not to per- ceive something of their sublime mean- ing. Even when the whole of the teach- ing is not clearly seen, that teaching is so lofty in its grand outline that its very shadow is inspiring. But it is startling in its compressed significance. It is a poem in a sentence. It has the brevity of a telegram, but the compressed meaning of a volume. And the very beauty and sublimity of the passage arise from the fact that it bursts from the Apostle with such apparent uncon- sciousness. There is none of Tenny- son's infinite polish on the sentence. There is not the slightest indication that Paul was striving for effect, and picking the words that he could pack closest in effective writing. The sen- tence has every appearance of having dropped from his pen spontaneously, as the ready expression of the simple truth about his life. He lived so thor- oughly for, and was so thoroughly ab- sorbed in, his Master, that he could say the simple truth, "For to me to live is Christ."

I confess the words are staggering to any one who thinks of unfolding their meaning. Startlingly simple, I have said, but they are so full of wondrous truth as almost to overpower one who seeks to impress that truth on others. They stand up in naked sublimity; it would seem they form one of those sub- stances that you can scarce touch with-

out being in danger of spoiling. I do not think that any exposition can possibly do the passage justice. "For to me to live is Christ." That is, not my life is derived from Christ, or it is inspired by faith in Christ, or regulated by love to Christ, or Christ is the great disposer of my life. All these things were true of Paul; but if he had meant this, he would have said so plainly, and not have made us simply infer it. The very meaning on the surface is infinitely richer than any or all of these. It is that Christ filled up his whole life, was its secret, its inspiration, its meaning, so that his passionate devotion to Christ was only one vast endeavor, as near as possible, to reproduce his Master's life, and thus glorify Him.

The words are a beautiful tribute to the power and grace of Christ. It is impossible to magnify Him more highly than to make Him the sum of a man's life; for none but God can worthily extinguish a man's love of self and fill out the whole range of his existence. Paul could not possibly, therefore, give higher honor than he here does to his divine Lord. But they are also a splendid revelation of the dignity of his own life. For any sinful man to be able to say, "For to me to live is Christ," lifts him at once to a position of unparalleled honor. And to be able to do so in the frank and fearless fashion in which Paul makes the avowal, adds to the impressiveness of the picture. For it is palpable that no course of life could possibly compare in true dignity with being able to say, For to me to live is to reproduce my Master, Christ, to reflect His spirit, to carry out His purposes, to fill up as far as possible the outline of the glorious life he sketched.

This, then, I think, is the meaning of text. Paul declares that he lived so as to reproduce the spirit, the purpose, the character, the life of Christ. And this is not only the loftiest life that was possible to Paul, but it is the life to which every follower of our divine Lord is called. Privilege and duty alike call on us to come up to the same standard of lofty attainment. I know that often it

is felt that some of the Bible heroes, and notably the Apostle Paul, was a man who, by his peculiar mode of life, his absorption in the great work of the Apostleship, was totally different from us; that to him such a lofty ideal life was possible, but that it is very different with men in ordinary life. Amid the cares of business and the worry of keen competition; amid the anxieties of a falling or a fluctuating market, or the engrossing labors of a professional life, such a lofty ideal is to-day as impossible of attainment as it would be to build steamships in a balloon.

But it is forgotten that Paul's life was as genuinely real, as full of ordinary care, as any man's can well be. When you see him now working for his daily bread at his tentmaking, and then knocking at the door of Aquilla and Priscilla for a day's employment; here cast on the shore of Malta on some floating piece of wreck, and there waiting in one of the dungeons of Nero for trial as a criminal—you see a man who lived in a very real world, with real struggle and real care, and in no way separated from the hard drudgery of a very matter-of-fact life. No; the life of Paul was not some beautiful idyll, impossible of reproduction; it was just a life as you and I may day by day live and say with him, "For to me to live is Christ."

For whilst the outward conditions of life are somewhat altered, the essential forces which determine life's character are the same. It is true that you have not a Nero, ruling in despotic extravagance and cruelty. You have not to contend with a philosophy of fatalism that sports with human life and holds nothing sacred. But God is the same. His relation to man is the same. His demands are the same as they have ever been. And man is the same. His passions are as strong, his desires are as fierce, his ambitions are as unquenched, his longing for heart-satisfaction and rest as intense as ever they were. He needs as much as ever the mighty power of God to change his heart and alter his life. And, moreover, his spiritual nature remains the same. He can

readily touched by the unseen of the Divine Spirit, and is just to spring into newness of life in response to the Divine call, as when on the way to Damascus, Paul cried, "shall I do, Lord?" and entered a life which has excited the admiration of every succeeding age. The nation of Paul may equally be the cradling of each one of us to the fact that our life shall be filled in all things, all its aspirations, all its joys, filled out and out, through union with Christ, so that our life shall be another reproduction of the Christ amongst men. "For to live is Christ."

This reproduction of Christ's life in the Christian man must surely have its profound secret; some occult law govern it, or the experience would be so rare. Nay, it is an open secret: the basis of this life is fellowship with Christ, a fellowship that gradually moulds the soul to the likeness of Christ; a fellowship that sensitizes the soul like as the chemicals prepare the plate for the photographer, and make it ready to receive and retain any image that faces it. It is just that intimate communion so aptly described in the tersest life story ever—"Enoch walked with God." It is instinctively that you touch the highest peaks of the loftiest life that can be reached on this planet. He who dwells with God." It is the fulfillment of that request of the almost dying Jesus, "Abide in me, and I in you. The branch cannot bear fruit of itself unless it abide in the vine; so neither ye, except ye abide in me. . . . I will abide in me, and I in him, and he beareth much fruit; for apart from me ye can do nothing" (John xv: 5-8). Now, it was this life of close, intimate union with Christ that was the experience. There can be no doubt about the matter. You know when he used the expression, "In me," It shows how vividly he realized his union with the Savior, and how influential that union was. The more extended statement of

Paul's experiences, which he gives to the Galatians, we see the spirit of the Master, penetrating the entire life of the disciple, lifting him above every mean, sordid, selfish principle, and making his whole life one grand endeavor to reflect or reproduce Christ. "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. ii: 20. R. V. used by the author).

It is most significant to notice the abandonment of Paul's life to the control of Christ from the very hour in which he became a Christian. In one of the accounts which he gives of his conversion—the account which tells of the inner workings of his own spirit, rather the outward manifestations of the change—he says, "When it was the good pleasure of God . . . to reveal his Son in me"—that is, to enable me to see in Jesus whom I persecuted, my Savior and Lord—"immediately I conferred, not with flesh and blood." I asked advice of no mortal, God was my teacher, and I was content to follow His counsel. "Neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia" (Gal. i: 15-17) to hold communion with God in secret, to place myself in His hands and know the grace of that Savior I had hitherto rejected, and the meaning of that faith I had hitherto spurned. Can you wonder that after such an abandonment to the influences of the Great Teacher, he came forth to confound opponents and become the grandest leader of the early Church?

Paul's subsequent trials served only to deepen this abandonment of himself to the control of Christ. When he suffered shipwreck he could say to the whole of the crew, "Be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, and whom I serve" (Acts xxvii: 22-23). The prospect of standing before Cæsar did not move

him for a moment from his steadfast purpose. It was still, "The God whose I am, and whom I serve." When Agabus took the girdle and declared that the Jews should bind the man that owned it, his friends gathered around weeping, and implored him not to go up to Jerusalem; he turned to them and said, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts. xxi: 13). And in that most remarkable experience which he narrates in his second letter to the Corinthians (xii), he describes more fully how this abandonment of himself to the control of Christ was deepened. After some marvelous revelations were made to him by the Lord, the character of which has not been disclosed, but which were sufficiently glorious to endanger his humility, there was given to him some strange affliction which he vaguely describes as "a thorn in the flesh," an untold something in which he recognized both the discipline of God and the opposition of Satan. Thrice he besought the Lord that it might depart from him. But there came the answer, that all through every subsequent age has been the means of heart cheer to tempest-tossed saints: "My grace is sufficient for thee, for my power is made perfect in weakness." It was enough. The heart of the grand man was in the hands of God, and the life was passive under His control. He touches a height of moral heroism that can never be surpassed when, amid all this discipline from God and disturbance from the devil, he shouted, "Most gladly, therefore, will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore, I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" (II. Cor. xii: 9-10). "For to me to live is Christ."

Brethren, it is the same in every life. The principles which are the foundation of nobility in life are unchangeable. We are not naturally gifted like

Paul, but the same grace is offered to us, the same abandonment to God may characterize us, the same lofty ideal may ever be before us, the same quenchless ardor may fill us and enable us with him to say, "For to me to live is Christ."

2. This reproduction of Christ's life by the Christian man has a two-fold manifestation; first, in likeness to Christ, and second, in devotion to His service.

First, it is manifested in likeness to Christ. Paul copied Christ. That beautiful example was ever before him. He seemed never to lose sight of it. He could even say to the Corinthian Church, "Be ye imitators of me, even as I also am of Christ." (1 Cor. xi: 1.) One great purpose gave unity to his life and made it sublime. It was not that he saw at once everything that there is in Christ. That, indeed, was impossible, as impossible as it would be to see the whole of this world at a glance. Christ is a world of infinite grace, and purity, and beauty, and perfection. No man has ever discovered all that there is in Christ. When we first bow in submission to Him, we see Him, it is true, but we see but very little of Him in reality. We are like children looking for the first time upon a picture of marvelous genius. We see the figures, we admire the grouping and the coloring, and think it very fine. But as we grow older, and come again and again to look on that surpassing work of art, it grows on us; we see more in it, the genius is discovered, and the picture is vastly more to us than when we first admired it. So it must be with Christ. No one, not even Paul, can take in all that Christ is at a glance. Indeed, Paul distinctly asserts this was so in his case. Many years after he had discovered Christ to be the glorious Savior of mankind, and had begun to love and serve Him, he confessed that he was pressing on to discover the wealth and beauty and grace that are stored up in Jesus. "That I may know him," was one of the most ardent cries of his beating heart. He counted the first attainment and knowledge of his Lord to be but little in comparison with what

was before him. Like a racer in full blood and nerve, he pressed "on toward the prize of the high calling of God in Christ Jesus." (Phil. iii: 14.)

I am afraid that much of current religious teaching is heard by us merely as a beautiful song. We listen to it, we admire it, but it contains no inspiration to effort for us. It holds up an ideal life; we confess it is beautiful, but we say also impractical—a lovely thing, but altogether

"Too pure and good
For human nature's daily food."

We listen, for instance, to teaching on this very subject of the example of Christ. We read that in all things he was made like unto his brethren. (Heb. ii: 17.) We read that he is touched with the feeling of our infirmities, that he was "one that hath been in all points tempted like as we are, yet without sin." (Heb. iv: 15.) We read of his "leaving you an example, that ye should follow in his steps." (1 Pet. ii: 21.) But we have a lurking suspicion that this is somehow unreal, that it is impossible to follow Christ and be like Him. Brethren, beware lest Satan rob us of our choicest inheritance in Christ. If Christ cannot be imitated, if it is impossible to follow in His steps, how has God mocked the aching hearts of His poor servants! Nay, but that is impossible! God cannot deceive. But if that be so, then remember that there is no beautiful but impossible ideal hung before your eyes. The life of Christ in its grace and character may be imitated and reproduced by every faithful follower. Growing likeness to Christ may justify a disciple in saying, "For to me to live is Christ."

Yet, let me guard you against mistakes. Though each Christian is to reproduce his Master, we shall not therefore be all alike. In no sense will there be anything like mechanical uniformity. You may have reproductions from a machine in which every impression will be exactly alike. But in the Christian life we cannot all reproduce the Master with equal excellence. We can only do ac-

cording to the limit of our power. If I may take another illustration from art: Suppose you have three students sitting with their canvas on easels before the work of some great painter. They have looked on that work until all have caught inspiration from it, and, with painstaking earnestness, they all try to reproduce what they see in the picture before them. Each will do his very best; each will have some palpable resemblance to the work, but each will differ from the others according to his ability. And with ourselves there is not the slightest reason for discouragement, though we are not able to reach the same degree of excellence that is obtained by some fellow-disciple. Let every one try, as near as possible, to reproduce the original. We shall all have the Master's approval if we do our best.

Next, this reproduction of Christ's life is manifested by devotion to His service. It is impossible not to be struck with the perfect ease—nay, the glad joy, with which Paul devoted himself to the service of his Lord. "What shall I do, Lord?" The question asked on the Damascus road was the key-note of his subsequent life. He gave up everything for Christ; but he scarcely ever refers to his sacrifices, and when he does so, it is only to glory in the fact that all is laid at the feet of Christ. "What things," saith he, "were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I suffered the loss of all things, and do count them but dung that I may win Christ." (Phil. iii: 7, 8.) The intensity of his life was but abundantly manifest before his conversion, but he brought all his intensity, and every other power, and devoted all to his Master and Lord. Life, he felt, would be misspent, save as it was spent for Christ. This is probably the most conspicuous feature we see in the record of his life. He received a commission to preach Christ to the Gentiles, and from the discharge of that commission no temptation attracted him, and no suffering deterred

him. When he gave to the elders of the Ephesian Church his farewell discourse, he said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God." (Acts xx: 22-24.) Behold this life! It is one of the sublimest pictures on which the eyes of men have ever looked.

The secret of it all is, Paul loved Christ; loved Him with all his heart and soul and mind and strength. He knew that Christ had loved him, that out of love to him, had died to redeem him; had died the death of shame and infamy on the cross; and all that he could do was ever felt to be but a poor return to Him "who loved me, and gave Himself up for me."

This, brethren, is the life to which we are each called. Does it not inspire you with an ardent longing to reach so pure and lofty a standard? So catch Christ's spirit and go forth amongst our fellow-men with such grace and dignity that all shall take knowledge of us; to let His life so enter into us that we shall be constrained with quenchless zeal to seek the good of men for whom the Christ shed His precious blood; to him so that when life's work is done the Master, who has beheld every sacrifice, and marked every act of devotion, and traced us through every track of life, shall sum up the whole, and with a welcoming smile say, "Well done!" Surely this is a life worthy of the ambition of every man. Compare it as you may, this is the noblest life possible to man. Will you estimate life by the dignity of its pursuits. Then what life can possibly touch the skirts of that which aims to fulfill the will of God after the pattern of God's own Son? Will you estimate life by the self-sacrifice of its labors? Then where can you find again men who have shown a tithe of the self-

sacrifice of Paul, and of those who, like him, have caught and reflected the spirit of the great Master? Will you estimate life by the loftiness of its hopes? Then where is the life again that listens to the voices which sweep down from the hills of everlasting praise, and that is filled with a well-grounded expectation of joining that glorified throng? Will you estimate life by the sublimity of its attainments? Then it is utterly impossible to put anything by the side of the life that reflects the character of Christ, that so lives among our fellow-men, in love, in patience and unselfish zeal, and consuming desire for their well-being, their salvation, that he can say, "For to me to live is Christ."

Let me appeal to all. Are you living for anything less noble than this? If Christ is not the inspiration of your life, then for what are you living? Is it for wealth? Is it for power? Is it for pleasure? Is it for aught—for all that earth can gain? Oh! how ignoble beside the life I urge you to commence to-day? I proclaim to you a gospel which you may accept—the good news—that the poorest sinner may abandon his past life of unsatisfactoriness and sorrow, and coming into a new life, say: "Henceforth for to me to live is Christ."

ISAAC'S MEDITATION AT EVENTIDE.

A SUMMER EVENING MEDITATION, IN THE WOODLAND CHURCH, PHILADELPHIA, BY LEONARD WOOLSEY BACON.

And Isaac went out to meditate in the field at the eventide.—Gen. xxiv: 63.

It is a delightful thing to turn back the leaves of the world's history—bloody leaves, foul leaves, leaves written all over with insincerities and falsehoods and the records of man's inhumanity to man—and come to these early pages of the life of our race. We linger here among the tents of the patriarchs, and are in no hurry to press forward to the splendors and intrigues of the Egyptian court and the brutal barbarism of the days of the Judges.

Here, dwelling in tents, with Abraham and Isaac and Jacob, we find a people full of ignorances and faults;

who in self simplicity and half unconsciousness of wrong do the most monstrous things sometimes, and the most shocking to our moral sense. They seem to have the first principles of morality to learn; but plainly they are a people that *will* learn them, for they have the ground-work of morality well laid in a beautiful simplicity—childlike but not childish—of love to God and faith in God. They walk with God, and are called the friends of God. They endure "as seeing Him who is invisible."

There has much light come to us on these old-world stories, from the study of Oriental life, which is so singularly persistent in its usages that the forms of courtesy and the modes of speech that were current 4,000 years ago may be illustrated by similar, if not identical forms and models, in current use to-day. But I really think that this matter of Oriental illustration has been somewhat overdone, so that sometimes we get darkness from it instead of light. When men read the stately words of courtesy of Abraham:—when, for instance, they see him declining the offer of the field of Machpelah as a gift from the owners, and asking that he might rather hold the burial-place of his dead as the purchase of his own money;—and when they say "that is only an Oriental custom in bargaining—it is a polite form which means nothing"—they forget that these immemorial fixed forms of Eastern life never would have become fixed forms at all, unless they had begun with being something more than forms. We hear in the East, every day, expressions full of pious feeling and faith in the invisible God, which are simply part of the language; you cannot express yourself without using them; but they mean nothing on the lips of the people. Now when we find just such expressions on the lips of Abraham and Isaac, instead of inferring that they meant nothing then, we ought to infer just the contrary—that in the infancy of

language and of society words were worth their face value, and that it is only when they have been worn smooth by some generations of circulation that they have to be taken at a discount. We are too wise to see the true meaning of a true story, when we allow our Oriental learning to hinder us from taking the history of the patriarchs in its simple and obvious sense.

It seems to me in reading this 24th chapter of Genesis, that I have been wont to make quite too little of the story of Isaac. Crowded into a brief chapter or two, between the heroic life of Abraham and the adventurous life of Jacob, he seems overshadowed by the father and the son. He is the longest-lived of the patriarchs, with the shortest history. It is related of him chiefly that he dug wells—excellent wells, no doubt, and famous, some of them, as Sitnah and Rehoboth, and Beer-Sheba; but with this exception, he is notable chiefly as being the son of his father, and the father of his son. And yet the thought grows upon me at every resting-place among the labors of life, at every reminder of my personal ineffectiveness and unimportance—at every quiet Sunday evening pause between the work and strife of the week past and those of the week to come, how much comfort there is, here in this long, quiet, almost unrecorded interval between Abraham and Jacob, in pondering the peaceful story of a man who had neither the heroism of the one nor the subtlety of the other, but who, just as much as either of them, has this testimony, that he pleased God. When I think of my father's life, crowded with great and noble deeds for the Church and for humanity. and think of my passing years and of their meagre record, it is comforting to remember that God requires to be served also by other men than heroes; it is pleasant to turn from Abraham, sitting in his tent door in the heat of the fiery noon-day, to placid, pastoral Isaac meditating in the field at eventide.

There is no little comfort of this sort to be had in the Holy Scriptures. *Lea*

*So Dr. W. M. Thomson, in "The Land and the Book."

we might be discouraged with contemplating the examples of the heroes of the Church—of Paul and John and Peter—lest we might come to feel that life is unimportant in the case of those who are not heroes—who are not eminent nor illustrious—and that the Lord has no particular need of us; we have given to us the names of the twelve selected men, chosen out of all their generation by the personal call of Jesus Christ; and we are comforted in finding how many of those whom the Lord called, and loved, and loved even to the end, were men who never “made their mark” in history. It is pleasant to go over the names of them—Thaddeus, and Lebbeus, and Jude, and Bartholomew, and Simon Zelotes—men that we never hear of again—and think that if Jesus Christ loved them, and chose them into His own intimate family of disciples because He wanted just such men, how He may also have a place in His kingdom, and near his own person, for us, even the most unimportant of us. I don't know anything about Lebbeus; but Lebbeus is a great comfort to me sometimes. And so is Isaac.

Now this chapter out of Isaac's life, which makes the largest part of his biography, is nothing more than a little idyllic love scene—a sort of prose eclogue, more beautiful than a poem, set in scenes as fair as any pictures of Sicilian or Arcadian groves. And the figure painted for us, in this text, against the color of the Syrian sunset sky, is the figure of the young shepherd walking out in the fields by the well Lahai-roi, meditating on the hoped-for happiness of his wedded life with the maiden whom he has never seen. Doubtless it has seemed to many a hard student of the divine oracles as rather a strange chapter to be put here in the very fore-front of the holy Book—the story of a lover's evening' meditation among his flocks, as he awaited his unknown bride; and they have tried to fix some allegorical or theological meaning upon it, by way of justifying the place that it occupies in these grave records. Poor wise men, that cannot be content

with God's foolishness, which is so much wiser than all their wisdom! This story of a pure human love is here in the holy Book by its own right, for it is a holy thing. And it is here by a divine approval that so it might receive, to all time, the divine stamp of holiness. Here the hand of God is laid upon it in benediction and in consecration. How Satan endeavors to pervert the love of man and woman to his service! How the world seeks to pollute it! How “society” that likes to call itself Christian tries to frivolize it and turn it into a jest! But here, God who did in the beginning ordain this mutual love of man and woman to be the fair type and similitude of His own dear love to those who trust Him, hath set this lovers' tale at the opening of the Old Testament, as the bright story of a wedding where the Lord was guest is set to shine at the opening of the gospel; thereby bidding us by such fair example, to honor that which God hath cleansed.

In the margin of the chapter we find over against the word *meditate* the alternate rendering, “Or, *pray*.” We do not need this marginal note to assure us that this evening meditation of the shepherd lover was a prayer. In so grave a crisis of life, the meditation of one who believes in God of course becomes a prayer. What anxious questions of a life-time's joy or wretchedness were to turn on what might be the result of that far-away embassy of the faithful slave, Eliezer! If ever one might pray, it should be for God's blessing on that coming bride, of whom he knew not yet so much as the very name. And lo! in the midst of his prayerful meditation there in the fields at eventide, he hears the faint tinkling of the bells of an approaching caravan, and looks up, and the sweet answer of his prayer is at hand. The veiled maiden lights from off her camel, and the bridegroom leads her to his mother's tent.

I have little sympathy (as I have said) with those who find the religious lesson of this story to be recondite or far to seek, all for not seeing how worthy of a

divine teaching is the plain lesson which it bears upon its very face. Oh! many are the sad examples, tempting one to cynicism and to a bitter incredulity of man and woman, examples of the evil end of love in which is no thought of God and prayer and duty to hallow and ennoble it. O hearers, and especially young men and young women, be willing to learn from the evening meditation and prayer of the young bridegroom, Isaac, how fair and glorious a thing that love may be which is "begun, continued and ended in God," and crowned by Him with blessing and only blessing.

THE LORD'S PRAYER A MODEL OF TRUE PRAYER.

By JAMES M. LUDLOW, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

After this manner pray ye.—Matt. vi: 9.

THE Master does not say, "Pray in these words," as if He intended to establish a liturgy. He did not give us a fixed form of words, for the version of Luke differs from that of Matthew, in the original as well as in English. He places no stress on mere phraseology, and does not desire to confine our communion with Him to words alone. A father loves the prattle of his child far more than formal, stately speech. Our Heavenly Father's relationship to us is more tender and familiar. May He not be better pleased with the misapprehensions, mistakes, vagueness and puerility which attend our prayers when we come with humble, loving trust, than if we repeated the song of unwinning angels? Written prayers are useful, specially as a stimulus to waken dormant emotion or to recall vagrant thought and thus to quicken spiritual mindedness. Books of devotion, like Jay's *Morning and Evening Exercises*, and Baxter's *Holy Living and Dying*, are excellent external helps. Rev. F. W. Robertson was one of the most independent of thinkers, as he was one of the brightest spirits in the Christian church. His writings are monuments of what is best in Christian thought, yet he was wont "to kindle

his own fire from another's light," that is, in beginning to think avail himself of the impulse which another mind gives out in the full glow of thought. A single idea caught up may be a keynote, at least a spur to individual and original thinking.

But in prayer, as in preaching, one cannot be satisfied with another's thought. Your needs are your own. No one can realize them as you do yourself, and your prayer must be your own, as in conversation your language is your own. The diction of another may be more elegant, but if you speak you must express yourself in your own way. We have, moreover, different feelings towards God and He to us. With "one Spirit there is a diversity of operations." Faces differ, though there be but one humanity. God's Government is one, but our experiences under it vary. Progress involves change. If we are growing in grace, last year's prayers will not serve us now. Backsliding involves change. Of course, then, the utterances of joyful, ardent, loyal love will not befit the lips that need to breathe confession and repentance.

Better than any human compilation, David's psalms will serve to enrich thought and quicken emotion. But above these are the Master's own words. Nothing will meet your daily need like the prayer of our Lord. Look at it, "Our Father, who art in Heaven." Wait. Ponder that thought in all its majesty and sacredness till you are brought under the sway of its grandeur and beauty. "Thy will be done." Wait. Dwell on that pregnant prayer. Can you offer it sincerely, "Thy will be done"? Thus go through the whole, reflecting on the meaning of each matchless phrase. But, after all, it is the spirit of prayer the Master teaches, rather than the verbal form, "Teach us how to pray."

I. Simplicity is a striking feature of this Christ's prayer. No prayer from human lips was ever more characteristically so. How unlike the grandiloquent addresses men pay to each other

now; particularly how in contrast with the pleonastic forms of Oriental etiquette, where a string of appellatives gave volume and sound to speech. Men with men and subject before sovereign, crouching, crawling in abject attitude, expressed themselves in most extravagant and insincere terms. Notice in distinction from these this invocation to the King of kings, "Our Father, who art in Heaven." There is not a single adjective used. Why not? For two reasons: (1) God is too great, and (2) our relations are too intimate to admit of them. He is infinite. Did we use them no epithets would heighten the thought. A firefly's luminosity cannot brighten the brilliancy of noon. The antenna of an ant cannot measure the magnitude of a mountain. We may well omit words that can do the theme no justice, just as Egyptian art, cunning enough in the expression of human faces, preferred to make the faces of their gods passionless, because no art could incarnate them; just as the artist painted the face of Agamemnon averted, because, if seen, the sacrifice of Iphigenia which he was making involved emotions no human pencil could depict; just as the Jews, not only made no likeness of Jehovah, but would not utter the word itself, but left the incommunicable name unspeakable. The prefatory adjectives are properly omitted also because of our intimate relationship with God. A child breathes the one word "FATHER!" There are, indeed, proprieties of worship. We are not to ignore them in the forms of prayer. The prince, on state occasions, bows to the sovereign, though he himself be heir apparent to the throne. Alone with the royal father loyalty is sonship, and hence there is a familiarity of intercourse. So with us. Leading the devotions of a public assembly, for instance, we remember the "King of kings," whose worship we sustain, and use words expressive of our fealty. But in our informal approaches to God we are assured that His paternity is more sacred on His part than His kingship, and that love on our part is *even more than loyalty*. He loves to

hear the overflow of soul. He knows us as we know each other, before a word is spoken, by the grasp of the hand or the swift glance of the eye.

Notice, this prayer has simplicity of structure as well as of speech. Our Lord does not elaborate. What profound philosophy He might have packed into this prayer, more weighty than a library; what subtle analyses of character; what secrets of human nature, its wants and woes, its grand, outreaching longings and aspirations! Nothing of this. Elsewhere He did utter revolutionary thoughts. Elsewhere he awed men by His majestic presence, wisdom and power. Elsewhere he clothed Himself with miracle-working power. Here He presents God and man, grandly but simply, with no show of philosophy, rhetoric or genius. We—that is ministers—often are tempted to pack our prayers with theological truth, quotations of Scripture lore, information in reference to the progress of missions or political changes, even to the ends of the earth. Less learning, more humility; less profundity and more sincerity, would improve our prayers. God knows about these matters more than we. What Coleridge calls "a sense of resignation" is the true idea of prayer. Ordinary Christians often hesitate to pray in a social meeting, because they cannot pray as some gifted men do, who, in one sense, are prayer-meeting killers. Express your real wants in a prayer simple in structure and in utterance, and you will kindle the hearts of others to pray.

II. Calmness is another feature of this prayer, and of all true prayer. It is quiet and quieting. It fits lips behind which there is a heart at rest. You can't shout this prayer. It may be whispered. It may be silently thought. It is full of deep longings and sublime aspirations, but there is not a single exclamation, not a single "O!" No distrust, suspense or anxiety is here. Wrestling is over before real prayer begins. That is the vestibule. It was when he ceased struggling and just laid hold of the Angel that Jacob got the

blessing. It is when you rest in God's perfect wisdom and love that you pray with a full spirit. The Christian knows that a prayer like this must be answered, for—as a quaint writer has said: "He would be a sorry king who did not grant a petition when he had had the wording of it himself." This is the Lord's prayer, taught by the Answerer of prayer. God's Spirit gives us sweet assurance of its reception. It is the odorous flame from crushed spices, not the black smoke of painful sacrifice. The golden altar sends it up, it is not that without where the lamb groans out its life under the priestly knife.

Another reason for calmness in prayer is this, we do not aim to bend His will to ours, but ours to His. In other words, God is here made very great, and the interests of His kingdom form the bulk of the petition. Human wants are few and briefly put. These stand as little tents behind great walls of defence, even divine goodness, truth and love as expressed in the beginning and ending of the prayer. There they are safe. See, then, the secret of futile prayers. Self in them is first and last. There is, "O Lord," at the beginning and "For Christ's sake" at the end, but between these phrases we put ourselves, our purposes and plans, our wishes and wants. Christ prayed, "Father, glorify ~~thyself~~!" Let us think of Him as we approach the throne of grace in His matchless knowledge, mercy and love. We shall be likely to omit many things we are wont to repeat. Our heavenly Father knoweth what we have need of. We shall be likely to modify what we may not omit. We shall learn what it is to "wait upon Him" and to wait for Him. He will be with us to the end of time. Rest in Him. Wait patiently, He is a better blessing, Himself, than all the gifts we crave. To have Him is more than to have exemption from trouble. It is written, "This is the victory that overcometh the world, even your faith." Behold in this prayer the victor's voice, serene, yet jubilant and glad.

The fewer words the better prayer.

PRESERVING FIRE.

By REV. JAMES B. CONVERSE, BLUNTVILLE, TENN.

For every one shall be salled with fire.—
Mark ix: 44.

THIS is one of the most difficult texts in the Scriptures to understand. It is not easy to explain the connection of the last clause of the verse—"And every sacrifice shall be salted with salt"—with the context. But if this be a marginal explanation of some transcriber which has crept into the text, this difficulty is removed, and the Revised Version properly omits it. The other difficulty is the connection between salting and burning. Salt is preservative, fire destructive. What we wish preserved we salt; what we wish to destroy we burn. Hence our topic is,

PRESERVING FIRE, OR SALTING WITH FIRE.

Decay is a species of burning; and only those things that have been burnt, or cannot be burnt, will not decay.

I. Temptation is a preserving fire. The boy who has been sheltered at home is honest; but his integrity is not as firm as that of the honest merchant. The clay (Isa. lxiv: 8) is soft and plastic; but after it has been burnt in the furnace it will break before it will bend. All must pass through the fire of temptation. If you are to be a vessel of honor fit for the heavenly palace, the Lord must be your potter.

II. Affliction is a preserving fire. The metal comes forth from the furnace more useful. (Mal. iii: 3.) All must pass through this fire: for none are free from trouble. Does the Son of God walk with you in the fiery furnace of sorrow and pain?

III. The day of judgment is also compared to a fire. (1 Cor. iii: 13.) Fire is a searching test. All paint, enamel, pretence of every kind, will melt before it. Its results are enduring. All must pass through the fiery ordeal. Only such works can stand as proceed from gospel love.

IV. Another preserving fire is the fire of hell. The misery of hell is twofold: sin and its punishment. Temptation

without grace increases sin, and suffering without Divine grace only hardens. Hence the misery of hell will ever grow greater.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Sincerity and Frankness. (Installation of a Minister.) "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."—Gen. xiv: 49. J. M. Ludlow, D.D., Brooklyn.
2. A Cluster of Gospel Grapes. "And they came unto the brook of Eshcol, and cut from thence a branch with one cluster of grapes, and they bare it between two upon a staff."—Num. xiii: 23. T. De Witt Talmage, D.D., Brooklyn, N. Y.
3. Fraternal Responsibility. "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother."—Deut. xxi: 1-4. Joseph Parker, D.D., London, England.
4. The Last Song. "Now therefore write ye this song for you, and teach it the children of children: put it in their mouths, that this song may be a witness for me against the children of Israel."—Deut. xxxi: 19. Joseph Parker, D.D., London, England.
5. The God of Jeshurun. "The God of Jeshurun, who rideth upon the heaven in thy help."—Deut. xxxiii: 26. T. D. Wither- spoon, D.D., Louisville, Ky.
6. Righteousness the Sure Guide. "Righteousness shall go before him; and shall set us in the way of his steps."—Ps. lxxxv: 13. S. E. Herrick, D.D., Boston.
7. Character, Rather than Condition. "But let him that glorieth glory in this, that he understandeth and knoweth me."—Jer. ix: 24. Herrick Johnson, D.D., Chicago.
8. The Supernatural Kingdom: its Origin, History, and Destiny. "And the kingdom . . . shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii: 27. W. J. Gill, D.D., Brooklyn.
9. Reformation or Revelation: Which? "Sound an alarm."—Joel ii: 1. Rev. David Leith, Memphis, Tenn.
10. Glory Revealed in Us. "Not worthy to be compared with the glory that shall be revealed in us."—Rom. viii: 18. Pres. Sylvester S. Scovill, Wooster, O.
11. The Way of an Earnest and Faithful Life. "Be not therefore anxious for the morrow." (R. V.)—Matt. vi: 34. Henry J. Van Dyke, Jr., D.D., New York.
12. The Characteristics of the Christian Ministry (Ordination Sermon). "What I tell you in darkness, that speak ye in light."—Matt. x: 27. Phillips Brooks, D.D., of Boston, at Caterham, England.
13. All Things Working Together for Good. "We know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. viii: 28. Pres. Sylvester S. Scovill, Wooster, O.
14. The Unchangeableness of Christ. "Jesus Christ, the same yesterday, and to-day, and for ever."—Heb. xiii: 8. Rev. Henry Ward Beecher, Brooklyn, N. Y.
15. The Pitifulness of the Lord the Comfort of the Afflicted. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James v: 11. Rev. C. H. Spurgeon, London.

SUGGESTIVE THEMES.

1. Helpful reminiscence. (Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.)—Deut. viii: 2.)
2. The Sword Suspended. ("And Solomon said, If he [Adonijah] will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die."—1 Kings i: 52.)
3. The Nameless Prophet and his Marvelous Message. ("And, behold, there came a man of God out of Judah. . . and Jeroboam stood by the altar to burn incense. . . and he [the prophet] cried. . . O altar, altar, thus saith the Lord," etc.—1 Kings xiii: 2.)
4. The Witness of a Significant Name. ("And Jehozadak [this is thrown into a purely genealogical table] went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar."—1 Chron. vi: 15.)
5. A cheerful heart a strong heart. ("For the joy of the Lord is your strength."—Neh. viii: 10.)
6. Certainty and suddenness of God's Wrath. ("Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee."—Job xxxiv: 18.)
7. Thought Reading. ("Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."—Ps. x: 17.)
8. The Immortality of Love. ("Your heart shall live forever."—Ps. xxi: 26.)
9. The Self-evidencing Power of the Scriptures. ("The entrance of thy words giveth light."—Ps. cxix: 130.)
10. Holden with the Cords of Sin. ("His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Prov. v: 22.)
11. Discounting the Future. ("Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."—Isa. lvi: 12.)
12. A Heart Made Ready. (For a Communion Service.) ("And he will show you a large upper room furnished."—Mark xiv: 15.)
13. The Good Man's Unconscious Benediction. ("They brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them."—Acts v: 15.)
14. Science and Christianity. ("And the earth helped the woman."—Rev. xii: 16.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Sept. 2.—CITIZENSHIP IN HEAVEN.—
Phil. iii: 20.

One's speech betrays his nationality. It likewise indicates the company he keeps. It is not a bad index to one's prevalent state of mind and traits of character. Even Paul boasted that he was a citizen of no mean city, and to be a "Roman citizen" was a great honor and privilege. "Thy speech bewrayeth thee." "They took knowledge of them that they had been with Jesus."

THE CHRISTIAN A CITIZEN OF HEAVEN.

1. *Not by birth.* Sin has made him an "alien" from the kingdom of God. Adam forfeited even his natural home and inheritance by his wilful disobedience, and he was driven out of it forever. And by nature or natural descent, man is of the earth earthly. He is not a son of the heavenly King, he is not born to an inheritance above, he is not invested with a single right or privilege in heaven.

2. He is a citizen of heaven *only by adoption*. It is all of grace. Christ has come down out of heaven and redeemed him from sin and shame and death, and bought for him a title to a mansion and crown in heaven. By virtue of what Christ has done for every true believer he is invested with a perfect and perpetual title to citizenship, nay, to actual *kingship*, in the world of glory, in the future and everlasting Kingdom of God. Not only this, but the title, the dignity, the kingship, are already bestowed; he is here and now one with Christ, united to Him, living in Him, living for Him, animated with His spirit, clothed with His righteousness, speaking the language of Canaan, his soul radiant with divine beauty and glory. As Christ's real dignity and transcendent glory were hidden from human eyes while He lived on earth; so with the Christian. It doth not yet appear what he shall be, nay, what he now is. His state may be very humble, all his outward circumstances in poverty, obscurity and suffering, as his Master's were. But yet

he is a very king in disguise, the traits of a divine nobility are seen in him by angel eyes; his adoption is into rights and privileges as exalted and glorious as any possessed by the unfallen sons of God.

APPLICATION. To determine whether our citizenship is really in heaven we must know what our "conversation" now is. It must of necessity differ essentially from the conversation of other men; it must be of heaven and like heaven, and not be of the world and worldly things. As Jesus is King there, and the life and substance of all activity and happiness, so our speech, our praying, our daily living, and all our aspirations here, must refer to Jesus and be in fellowship with Jesus and tend to His exaltation and glory.

Sept. 9.—DECAY OF RELIGION IN THE FAMILY.—Mal. iv: 5, 6.

The teaching of this prophetic utterance is this: The Gospel aims to accomplish its divine mission by the power of Family Religion—by invigorating and purifying the family constitution—by drawing closer and sanctifying the bonds of domestic affection and life; and if it fails to do this, it fails of its end, and the curse of God will smite the earth in punishment of the neglect, and for the sin and corruption consequent upon it. To "turn the heart of the fathers to the children, and the heart of the children to their fathers," is descriptive of the effect of the Gospel on the family. Affection is the great family bond and the chief element of power in domestic life.

Of the three fundamental agencies by which Divine Wisdom seeks to reform and save the world, the *Family* is the first and chief; without it the State and the Church could not long survive. Hence the decay of religion in the family—the sundering of its ties, the corruption of its life, the neglect of its duties, the impairment of its power—is fatal to the Church and the State;

religion itself, and morality, and all the interests of human society, must decay and suffer with it.

1. All the Religion there is in the world has come through the Family. The Abrahamic covenant rests upon it. Patriarchal piety was kept alive on its altars. Household consecration is the leading feature of primitive and gospel godliness. Parents and children and home-piety are the chief factors in all revivals, in all reformations, and the work of conversion and sanctification goes on mainly along the line of a godly seed, and household consecration, and family purity and power.

2. Hence the decay of Family Religion is the greatest and most alarming evil that can come upon society. You may destroy the State and the Church, and rebuild them both by means of the Family, as God ordained it. But kill the family and you have nothing left to build upon; depravity is left to do its work unchecked. The fountain of life, the original source of moral being and life, is corrupted, and there is no longer left any element or power to conserve or purify society.

3. It is not difficult to trace the decay of public morals, the fearful prevalence of irreligion, immorality and crime, the low state of godliness in the Church, and the abounding infidelity and iniquity which mark the times to the family. *In no one thing has there been so great and sad a change as in the family.* Government relaxed, household consecration neglected, the home altar in decay, the marriage tie fearfully dishonored—what can we expect less than “the curse” which God threatened by the mouth of Malachi?

4. The duty of the hour is plain—and it is a solemn, an imperative, a momentous duty—to look to the Family; to rise up and build the domestic altar—purify the home-life, and rebaptize parental and filial affection, and beseech the God of grace to spare to the world and the Church this first and chiefest and most radical and effective institution and agency to conserve and propagate the religion of Jesus Christ in the world.

Sept. 16.—GOD’S HELPING HAND.—Ezra vii: 6.

Ezra was wonderfully blessed in his desire and effort to restore Jerusalem and rebuild the temple. The king of Persia “granted him all his requests, according to the hand of the Lord his God upon him.” Seemingly, the power and the blessing which served Ezra so signally was all from “the king,” but really it was all from Ezra’s “God,” whose will disposed the king’s heart as well as his hand; whose providence guided every step, and whose power and Spirit gave efficiency and success to every plan and effort.

And so it is in all human planning and effort. The success is just in the measure of “God’s hand upon us.” If we go to war without His clear warrant and supporting power, we go at our own cost, and defeat and loss are assured from the beginning. If we rise up to build, and do not first enlist His gracious approval, providential interposition, and Spirit’s agency, our best efforts will miscarry or prove disastrous. If we plan a revival, and put in requisition the agencies, and will the conversion of sinners, we shall be sadly disappointed, if we do not first, by prayer and preparation, array God the Lord on our side, and get hold of His “outstretched arm of salvation.” It is easy to work, and glorious are the results—all human agencies so readily fall into line and aid us—when the hand of the Lord our God is upon us. But unless that “hand” is really upon us, working in and for us, all our hoping, scheming, planning, working, sorrowing, praying, will be strength and labor lost. Illustrations of this truth rise up on every side and confirm it. The whole history of the Church in every land and age bears testimony to it.

THE APPLICATION, THE LESSON, is therefore obvious:

1. *Prayer* lies at the foundation of all wise planning and all successful effort to advance Christ’s kingdom in the world.

2. God’s *hand* *mus. be upon us*—his providence must be enlisted in our be-

half—there must be coöperation between the Divine and the human—the Lord must go before His people to prepare the way—they must lay hold on His strength, and at every step have faith in His promises—the natural and the supernatural blending in every act—God's hand guiding, upholding, imparting efficiency, while we use the appointed means. Only thus will the *Kzras* of the Church restore Zion to her pristine glory, rebuild the ruined walls of Jerusalem, and fill God's temple with devout and holy worshippers.

3. The secret of declension, of abounding evil, of the lack of converting power in the Church, of the dearth of revivals, is to be found in the fact that *God's hand* is not upon us, is not "stretched out," is "restrained," because of the lack of faith and prayer. O that God would "pluck his hand out of his bosom" and strike down his enemies and stir up his people and come and save his people Israel, and save a guilty, dying world!

Sept. 23.—WHAT IS IT TO BE A CHRISTIAN?—Acts xvi: 31-34.

In general, *to be like Christ; to be conformed to His will and character, and consecrated to His service.* The object of Christ's mission was to reproduce in all His people His own moral image and life; and this is the practical effect of the Gospel. It is impossible to be carnal, sinful, a lover of the world, selfish, devoted to pleasure—and be a Christian. Creed, profession, outward observance, does not make one a Christian. There must be an actual moral likeness, fellowship and oneness of being. To be more definite:

1. To be a Christian is *to renounce sin and all fellowship with it.* It was sin that Christ came to fight and put down. Sin and its author, the devil, are the sworn enemies of the person of Jesus and the cross of redemption. They are deadly antagonistic, always, everywhere. To continue in sin and in the service of the devil, is to hate Christ and fight against him. There is and can be no compromise here. A man must break with sin and array himself

against Satan, or he has no part or lot in Christ.

2. To be a Christian is *to receive Christ into the heart:* (a) His Word to enlighten and guide, (b) His Spirit to sanctify, (c) His very life as the vital, animating, moulding principle of "the new man."

3. To be a Christian is *to fellowship the Cross* in its humiliation, suffering, travail of soul in behalf of sinners, etc.

4. To be a Christian is to be of one mind, heart and spirit with Christ in the work of human redemption.

5. To be a Christian is openly to profess His name and identify one's self with the Church, which He came to redeem unto Himself, and lay mind and heart and possessions and gifts on the altar of Christian love.

The test is a simple one, but it is radical and all comprehensive.

If we cannot abide the test we are not *Christians*, whatever else we may be.

It behooves every man to try himself and his professions by this standard.

Sept. 30.—HOLD FAST. 1 Thess. vi: 21.

Steadfastness is a prime virtue. "Be sure you are right, and then hold on though the heavens fall." "Prove all things," and adhere to the "good," and surrender it only with life.

1. "Hold fast" to *your faith.* It is a lie of the devil that "it matters not what a man believes." As he believes so is he. Throw away or tamper with your faith in the inspiration and divine authority of the Scriptures, and you are sure to go astray and perish in your unbelief.

2. "Hold fast" to *your integrity.* To let go one particle of it—to compromise in the least with wrong—endangers your soul, and is sure to forfeit your peace of mind and your Christian standing and influence.

3. "Hold fast" to *your profession.* Cleave to the Church which Christ purchased with His blood. Honor and magnify its mission. Sustain and advance its interests by all the means and influence which God has given you.

4. "Hold fast" to *Christian effort* in be-

half of souls. "Be not weary in well-doing." Guard against "an evil heart of unbelief." Do not doubt "the promises"—they are all "yea and amen in Christ Jesus." The night of fear and struggle and waiting may be long and dark, but the morning will come to gladden your heart, if, like Jacob, you hold on.

5. "Hold fast" to prayer. Be sure you get hold of the everlasting arm, and then not let go. Persevere in the face of a thousand obstacles. Let not God go till He bless. Be not denied. Turn rebuke and seeming denial into fresh pleas, as did the Syro-Phoenicia woman. The answer, the blessing, is sure, when

God gives the grace of perseverance. To "hold fast" is to overcome.

6. "Hold fast" to heaven. Make it the pole-star of life. Never lose sight of it, no, not for an hour. Live daily "as seeing him who is invisible." Look straight on over death and the grave and all the strifes and interests of time up into heaven, and see the mansion and crown and harp awaiting you there. What is this world, what are a few fleeting years, what are momentary sorrows and self-denials and labors, with heaven, and Christ on His throne, and immortal life in immediate prospect?

Wherefore, "prove all things; hold fast that which is good."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D.

Preparation of Workmen.

PART I.

THE most formidable barrier to a world's evangelization is this: it takes *too long a time and too costly a culture to train the average workman*. Those who offer to go to the missionary field are *mostly from the poorer and less educated classes*. The wealthy are often electroplated with avarice, so that our appeals ring as upon a cold, hard, metallic surface, or else worldly schemes have them in their coils; persons of culture drift into philosophic doubt, or engage in congenial work, such as the learned professions and journalism. Few dormant consciences awake under the appeal, except where neither wealth nor learning already opens attractive doors at home.

How disheartening, when one does offer to go to those "regions beyond," to be told that *from five to ten years must elapse* before he can enter on the work with proper credentials! A young man in Wales, found competent to exhort, was, after the fashion of the Welsh Methodists, licensed. Coming to this country and finding a home in a Presbyterian church, he, with his wife, came

to his pastor and begged to be sent to a foreign field. He was highly esteemed for piety, capacity and consecration. But how was he to get a license? However sound in the faith, he had neither a classical nor theological training. Studies with his pastor might qualify him in theology, church history and knowledge of the Word; but, having no means nor time to pursue a collegiate or seminary course, a shorter road to the mission field must be found, or he and his wife cannot carry out their heart's desire, and the field which most needs workmen will lose two heroic laborers.

Some Christian denominations, confronting this perplexing problem, cut the gordian knot by promptly putting such workmen in the field. The Romanists clothe with garb and girdle and crucifix, and send such forth with the sanction of the mother Church. The Methodists provide a short path to licensure and even ordination, abating the severity of the demand for *trained* workmen in order to provide more *average* workmen. Spurgeon, on an independent basis and from his own col-

lege, sends out in thirty years eight hundred ministers and missionaries, after from one to three years of study. Pastor Harms trains raw recruits in his mission school, and, without any rigid system of uniform training, mans scores of new stations with colonies of workers, encouraging each willing soul to do the work for which he is fitted and fitting each for the proposed sphere.

The ministry should not be entered too hastily or easily. These days demand trained workmen: a high standard helps to high attainment; to lower the standard may lower the dignity of the office. Yet even this true principle may be pushed to extremes; in avoiding laxity we may swing to rigidity. Trained men are needed, but as *leaders and organizers*. One master mechanic guides a score of common workmen and stamps his own impress on their work. A few West Point graduates plan defences and strategic movements for the rank and file to garrison or execute. The ministry needs scholarly leaders, but under these skilled generals an army of volunteers may move, as the one brain and heart of Briareus controlled a hundred arms! Facts show that *scholastic training is not necessary for effective service*. On our Western frontiers scores of heroic men are doing valiant battle for the Lord and the faith, who never saw college or seminary. Under Nevins and Corbett, native Chinese churches are gathering converts with unexampled rapidity by the simple agency of native Christians sent out in Apostolic fashion, as lay preachers, to tell the story of the Cross. If there be any way to put workers into the field without this long, laborious, costly preparation, we may double within ten years the number of missionaries on the home and foreign fields!

PART II.

MISSIONARY TEXTS, THEMES, &c.

Missionary Enthusiasm.—Spurgeon writes: We need ministers who live *only* for Christ, and desire nothing but opportunities for promoting His glory, for spreading His truth, for winning by

power those whom Jesus has redeemed by His precious blood, Men of one idea—these are they that shall do exploits in the camp of Israel. We need red-hot, white-hot men, who glow with intense heat; whom you cannot approach without feeling that your heart is growing warmer; who burn their way in all positions straight on to the desired work; men like thunderbolts flung from Jehovah's hand, crashing through every opposing thing, till they have reached the target they have aimed at; men impelled by Omnipotence. It will be a great day for the Church when the members of all our churches arrive at such a glorious state of heat as that. You may depend upon it, that enthusiasm is a liberal education for a Christian; I mean, nothing makes a man so quicksighted and intelligent in the service of God.

Rejecting a kingdom for Christ.—U. Bor. Sing, the heir of the Rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Rham Sing, who then ruled. Eighteen months afterward he died; the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that *his Christian profession stood in the way*. Messenger after messenger was sent, urging him to recant. He was invited to the native council and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my head-dress, or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property, till he is now in danger of arrest and imprisonment. Mr. Elliott, the Commissioner of Assam, has appealed to Christians in this country on his behalf.

The Donors become Partners.—Lord Cairns, nine days before his death,

presided at a meeting at Exeter Hall, where fifty men from Cambridge and Oxford universities represented that wave of missionary enthusiasm which has recently swept over those institutions; and an overflow meeting was held at King's College. Lord Cairns, in course of his glowing speech, said: In Belfast a little boy, a chimneysweep, happened to be attracted by missions, and contributed to a mission-box a sum not inconsiderable for a chimney sweep, the sum of twopence. One afternoon a friend met him going along the street, with hands and face washed, dressed in very good clothes, and said to him, "Hallo! where are you going?" "Oh!" he said, "I am going to a missionary meeting." "What are you going to a missionary meeting for?" "Well," the sweep said, "you see, 'I have become a sort of partner in the concern, and I am going to see how the business is getting on.' Well, now, that is what I want. Let us be partners in the concern, and see how the business is getting on."

AMERICAN M. E. Church Missions.—The report for 1884 shows a total of 124 ordained missionaries, 126 female missionaries, 118 ordained natives, 218 native preachers, 971 helpers; in all, 1,557 laborers; over 12,000 members, and about 6,000 probationers, with 20,000 adherents. The missions are established in twelve pagan, or Roman Catholic fields, including Africa, China, India, Japan, Bulgaria, Italy, South America and Mexico.

PART III.

MONTHLY BULLETIN.

EGYPT.—The mission by pre-eminence in Egypt is that of the American United Presbyterian Church. Its missionaries are of the highest standing, and have entered the field at the right moment and conducted their labors in the right way. Their success has been mainly among the Copts, although they have baptized a few Moslems, and have hundreds of Moslem children in schools. In Cairo the mission property, in the centre of the best quarter, is valued at £25,000. There is a theological semi-

nary for training native pastors, with three missionaries, who act as professors. There are 55 stations in the towns and villages of Egypt. At the outset of last year they had 1,516 communicants, 19 organized congregations, 10 ordained missionaries and seven ordained native pastors, with three native licentiates; also 17 lady missionaries in the schools and in other departments of mission work. There is, at Assiout, also a training college; and in the schools connected with the missions there were in 1883 4,552 scholars, of whom 2,463 were Copts, and 635 were Moslems.

ARABIA.—The Church Missionary Society is to occupy Aden, on the Red Sea. This place is in British territory, and has some 12,000 Arabs and 8,000 Somalis, and is a place of annual resort by Arabs from all parts of the country.

BURMAH.—The work of the American Baptists in this land, for self-denial, devoted effort and true success, presents few equals. Fifty congregations have been made self-supporting at Bassein, under the labors of Abbott, Beecher and Carpenter. Kho-That-byu Memorial Hall, consecrated in 1878—the fiftieth anniversary of the conversion of the first Karen convert, whose name it bears—is a grand proof of the triumph of the Gospel among that humble people. Four veteran native Karen pastors and hundreds of others were present. The hall measures 134 feet on its south front and 131 on the east, and 104 on the west. It has a splendid audience room, 66 by 38 feet, and with a fine gallery. Along the east side is carved, in Karen: "Behold the Lamb of God," etc., and on the west, "These words . . . thou shalt teach diligently unto thy children." What a work may this hall see done in fifty years to come!

SIAM.—The government gives practical proof of its estimate of the value of Christian missions, by giving the land for a new mission station at Lakon. The King subscribes \$1,000 for a hospital building. These are but the latest of a series of friendly acts, showing the attitude of the royal court toward the work of the missionaries.

S. INDIA.—The London Missionary Society has 440 places of worship, 53,000 worshippers; with 34 male and four unmarried women missionaries, with 300 native preachers and many teachers at work in this field. Last October the semi-centennial of the Basle Mission in S. India was kept, and an address of congratulation was presented, signed by over 100 residents of Mangalore, mostly Brahmans and all in high position, themselves keepers of caste, yet seemingly glad of the victories which Christianity has gained over it. The address witnesses to the high character of the missionary work in uplifting those who are educated in the schools, to a higher level, and raising the social condition of the lower castes.

JAPAN.—Mr. Tamura, a Japanese now in America, puts in print the five-fold debt which Japan owes to this country: 1. The opening of that island Empire to the world. 2. The influence of America on the political life of Japan. 3. The pattern furnished for her educational system. 4. The aid given to Japan in securing an international standing. 5. The introduction of Christianity. Upon this last "debt" he expatiates in no ordinary terms. He acknowledges that the empire was like a decaying tree, whose fruit was cruelty, bloodshed and corruption. "Even hope was dead. In 1859 the sower came, bearing the seed of truth and life and hope. The Sun of righteousness began to shine, and the dark clouds of Shintoism, Confucianism and Buddhism began to melt away." He testifies to the wonderful rapidity with which the Gospel roots itself in the soil of Japan. "During the last ten years over 100 churches organized, over 8,000 souls saved. The evangelization of Japan is at hand." Thus while sceptical travelers are reviling and ridiculing the work of missions, the natives of these lands are loud-voiced in testimony to the value of Christian missions!

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—JESUS CHRIST.

ILLUSTRATION OF THEMES.

BY JAMES M. LUDLOW, D.D.

No. VIII.

PROVIDENCE.

THE Church doctrine of Divine Providence is COMMONLY MISREPRESENTED BY ITS ASSAILANTS. Dr. Draper, in his "Conflict between Religion and Science," opposes the doctrine as that of "incessant divine interventions," contrasted with "the operation of unvarying law." The Westminster Confession of Faith defines Providence as the Divine energy making things "to fall out according to the nature of SECOND CAUSES"—i. e., as no "intervention," but the constant use of the "operation of unvarying law." Had there been a meteorological bureau in England in the reign of Queen Elizabeth, and a tremendous storm announced forty-eight hours before the event, it would not have shaken the faith of the Protestant world in the Providence that destroyed the Spanish Armada. Paul describes the quite natural rise of the gale which broke the ship off Melita, although his inspiration enabled him to anticipate it as a divine visitation. He is quite plain in declaring that the sailors were saved by the "operation of second causes"—that is, "some on boards and some on broken pieces of the ship."

The uniform operation of natural laws no more suggests the divine exemption from the care of the universe than does the use of the uniform operation of machinery suggest that the lines of stitching in a garment are made without the direction of a machine operator: or that to-day's issue of the *New York Tribune* is the result of an unintelligent process beginning in a milky pulp on the sieve in the paper mill, and ending in a printed address on the wrapper: because from beginning to end of the process the paper has, perhaps, not been touched by human hands.

Superintending mind is evidenced by the inter-adjustment of the various operations of natural law to produce a given result, by what we may call the *synchronism of the processes*.

PROVIDENCE SHOWN IN THE CARE OF THE BRUTE CREATION.—"Wilt thou hunt the prey for the lion, or fill the appetite of the young lion?" "Who provideth the raven his food?" All hunters together could not supply the beasts with sustenance. Yet these unplanning creatures seldom die from starvation on shrubless waste or Arctic snows. A mysterious Produce and Life Exchange exists between all the orders of animals. Dull instinct is supplemented by "the eyes of the Lord which run to and fro throughout the earth."

PROVIDENCE SHOWN IN FOOD DISTRIBUTION AMONG MEN.—The densest multitudes of the human family do not occupy the most productive countries. They crowd together in cities, are driven into half-submerged lands, like Holland; live in mining and commercial sections, as in England. Their food does not lie at their hands, but must be brought from distant parts of the earth. Notwithstanding the fields of India and our great West, the fruit groves of the tropics and the fisheries of the northern seas, the masses of humanity would starve were it not for the trade system of the world. Yet, though this system is the outgrowth of a million brains, no one man can comprehend it. Economists study it, but they could not devise it. Syndicates may augment or lessen the beneficence of its operation in certain localities and for a few days, but have no power to destroy it. It would seem that the same Providence which compels the earth to yield her harvests superintends the distribution of them to those for whom they were designed. It is only an enlarged picture of the manna gift in the wilderness, which, day by day, followed the moving people.

Persian proverb: "God gives to daily food wings, in order to come to those who need it."

PROVIDENCE SHOWN IN THE CONTEMPORARY PROGRESS OF DISSOCIATED PEOPLES, suggesting that the "spirit of an age," is breathed into men from something above and beyond them.—This will be abundantly illustrated by any syn-

chronistic chart of history. Thus, the literary age of David and Solomon in Palestine was approximately that of Homer and Hesiod among the islands of Greece. The age of Daniel was nearly that of *Æsop*, *Alcæus*, and *Sappho* among poets; of *Thales* among philosophers, of *Draco* among legislators, of the building of the *Cloaca Maxima* and *Circus Maximus* at Rome, and of the circumnavigation of Africa by the Egyptians. The rise of Turkey in Europe, the invention of watches in the heart of Germany, the discovery of America, the opening of India by the discovery of the sea route around Cape Good Hope, and the Protestant Reformation, were all within the memory of a single generation. Our civil war, resulting in the emancipation of slaves, began in the same year of the Russian emancipation of serfs. The Peruvians and Mexicans had a civilization very similar to that in Europe before these transatlantic countries knew of their mutual existence.

The history of INVENTIONS is interesting for similar coincidences. John Fitch, one of the originators of steam carriages, declared that, at the time, he had never heard of Watt's invention, and showed his honesty by immediately abandoning his own plans and turning his attention to water navigation by steam. But in this department he "collided" with James Rumsey, who was trying his steamboat on the Potomac, and quarreled with him as to the priority of the conception.

The present "Point System," which is becoming universal in its use by the blind, enabling them to write and to read their own writing, was, after centuries of waiting, the simultaneous invention of a French and of an American philanthropist.

The first use of anesthetics is claimed for two American and a European physician: as the honor of the discovery of the planet Neptune is divided between Adams and Le Verrier.

PROVIDENCE IN POLITICAL HISTORY.—Our Constitution was prepared by the representatives of a few millions of

people far removed from the schools of European statecraft; yet to these men was given a wisdom to devise a new system of government, which the astute William Pitt said surpassed all the political conceptions of human genius since the world began, and Mirabeau declared was the work of demigods.

Augustus Cæsar was selected by Julius as his heir while the former was yet a child.

A flight of parrots diverted Columbus from the northern to the southern coast of America, and thus left nearly this whole temperate zone for the occupation of English Protestantism, instead of the Spanish Romanism which has cursed other portions of the continent.

PROVIDENCE IN INDIVIDUAL LIFE.—The biographer of Fred. W. Robertson says of a cavalry commission which he received just after his matriculation at Oxford: "Had it arrived three weeks sooner he had never entered the Church." He had been with difficulty persuaded to enter the university by a friend, of acquaintance with whom and its influence upon his after life, he thus speaks: "All is free—that is false; all is fated—that is false. All things are free and fated—that is true. . . . If I had not met a certain person I should not have changed my profession; if I had not known a certain lady I should not, probably, have met this person; if that lady had not had a delicate daughter, who was disturbed by the barking of my dog; if my dog had not barked that night, I should now have been in the Dragoons, or fertilizing the soil of India. Who can say that these things were not ordered, and that apparently the merest trifles did not produce failure and a marred existence?"

WE SHOULD INTERPRET EVENTS IN THE LIGHT OF OUR FAITH IN PROVIDENCE—not judge Providence by our estimate of events. Pope Julius L., when the news was brought that the French had defeated his army at Ravenna, was reading prayers. Pausing, he gave vent to his disappointment in the words: "Well, Lord, Thou hast become a Frenchman! Is this the way Thou

guardest Thy Church? Holy Swiss! pray for us."

POPE: "Laugh where we must, be candid where we can,

But vindicate the ways of God to man."

FREER: "Every man in his own instance should justify the plan of Providence."

JOHN EAST: "Too wise to err, too good to be unkind,

Are all the movements of the Eternal Mind."

NAPOLEON BONAPARTE: "Had I been drowned in crossing the Red Sea, like Pharaoh of old, how the world would have noted the Divinity in it!"

Mungo Park was once lost in the wilderness, five hundred miles from civilized habitation. At first, he despaired of his life: but as he lay upon the ground, waiting to die, his eye caught the peculiar form of a flower. His active and reverent mind was stimulated by the thought of the great power and wisdom required to nourish it at root and leaf-pore; and, with the prayer, "Give me this day my daily bread," he sprang up and plodded on to life and fame.

Bryant's "Ode to a Water-fowl":

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

CELEBRATED WELSH PREACHERS.

BY REV. WILLIAM DAVY THOMAS.

THE REV. THOMAS JONES, THE POET
PREACHER.

WALES is pre-eminently the land of preachers, as Greece was of philosophers, and Italy of artists. Christmas Evans was the "immortal dreamer," the Bunyan of the Welsh Pulpit; Williams of Wever, and John Elias, the fiery and impetuous Demosthenes; Caleb Morris, the unrivaled thinker, the Leibnitz of Cambria, and Thomas Jones, the plaintive Homer, the poet preacher of the principality, beautifully expressed in his own words, a "sweet lyric song," a "sigh breaking into a song."

The Welsh Preacher has come down to us through the centuries from the ancient Britons; in many respects as

noble and illustrious a class of men as ever graced the pulpit. He combines in himself rare and prerequisite elements of all powerful talking—*thought, emotion and the picturing-power* of the mind; he is, in truth, an Emanuel Kant, a Dwight L. Moody, and a John Bunyan enshrined in one personality. He is a bundle of contradictions: most audacious, and yet full of reverence; most superstitious, and yet keenly critical; most skeptical, and yet full of boundless trust; most ignorant of book-learning, and yet at home with the profoundest problems—a kind of wild, wandering, sacred minstrel, a modern John the Baptist, saying: "Behold the Lamb of God that taketh away the sin of the world!"

The Welsh, like the French, are easily moved, and deeply attached to those tornadoes of emotion that sweep over a nation like storms across the ocean. France attempts to gratify this passion of the soul in frothy sentimentalism and in the bubble of human pleasure—this is the essential weakness of the French nation. Wales is a land of sentiment, inflexibly wedded to religion; God and duty are uppermost in the soul; and this is the strength and glory of a people that defied for centuries the invasion of the Roman Empire and Saxon tyranny. Ever since the days of Daniel Rowlands, the founder of that marvelous movement called "Calvinistic Methodism," Wales has been stirred to its profoundest depth by men ignorant of college culture, but at home with God and the verities of the eternal Word; men who could portray the mysteries of the heart with the dramatic skill of a Talma, Kemble, Mathews and Toole—men whose tongues God had electrified with resistless eloquence, as He did the unlettered fishermen of Galilee on the day of Pentecost. Thomas Jones thus describes them: "We can look back with thankfulness upon the religious history of this Principality during the last sixty or eighty years. God raised up eminent ministers of religion—strong in mind and body, massive and poetic also as 'the everlast-

ing hills' amid which they were born. Their faith was a kind of spiritual vision, and their preaching was a description of what they saw. Voices they had that sounded like pathetic, wandering notes from the ages of inspiration. Their way of preaching was this: First, they declared the law—stormed from Sinai. Then they sounded forth the Gospel melody from Calvary. Like nature, lightning and thunder, followed by a genial shower which makes the earth green."

Among these powerful preachers Thomas Jones held a conspicuous place. He had the thunder of Savonarola, the lightning of Frederick W. Robertson, the sweep and majesty of Storrs, the gracious unction and manly strength of Spurgeon, the freshness and vigor of Joseph Parker, the spiritual insight and dialectic skill of Maclaren, the fervor and ruggedness of Liddon, and the poetry and tunefulness of Morley Punshon.

Thomas Jones was ordained in 1844; he continued to preach among Welsh Nonconformists for some years, rivaling in fame some of the celebrated preachers of Wales. Years ago, Welsh preachers were in great demand in London. Something akin to this found expression in the religious sentiment of this land when prominent churches in New York invited Hall, Taylor, Bevan, and McCosh to fill their pulpits. In response to this demand, in 1858, Thomas Jones accepted an invitation to become the pastor of the English Congregational Church, Frederick Street, London. Here he remained three years, when he removed to a much more important church, that of Bedford Chapel. Here he attracted large audiences until December, 1869, when failing health obliged him to leave London altogether, and he returned to the home of his youth, Swansea. As pastor of the English Congregational Church at Walter's Road, Swansea, he labored with indefatigable energy and wonderful success, until the house of God was crowded with eager worshippers. In 1877 he was obliged to give up his charge on account of im-

paired health. He went thence to Australia, where for three years he was the pastor of an influential church, at Melbourne. With shattered health he returned to Swansea in May, 1880, as he expressed it, to rest a little, and to die. For eighteen months he continued, as strength permitted, to preach to his old charge at Walter's Road until his death, which occurred June 24, 1882.

During his London ministry his first conspicuous effort was a sermon on behalf of the London Missionary Society—a sermon so full of pathos and genius and strong convictions and dramatic skill, that it produced a powerful impression and led his friends to see that he was one of God's rare and chosen instruments. After this memorable sermon, every pulpit and position of honor and trust the denomination had were open to him.

A few months ago a volume of his sermons, edited by his son, appeared in London. This volume is introduced to the public by the poet, Robert Browning. Here is a sentence out of his well-chosen words: "Indeed, it was a fancy of mine that, in certain respects and under certain moods, a younger Carlyle might, sharing the same convictions, have spoken so, even have looked so; but the clear-cut Celtic features, the lips compressed as with the retention of a discovered prize in thought or feeling, the triumph of the eyes, brimful of conviction and confidence—these, no less than fervency of faith and hope were the orator's own."

Let us glance at some of the elements that entered into this preacher's power:

1. He was a man of indefatigable energy. Men are variedly endowed; but there is a sense in which genius is, after all, nothing more than tireless devotion to a great purpose or cause. We cite Sir Isaac Newton, Davy, Faraday, and even Thomas Carlyle, with his matchless erudition, as belonging to this class. And this is one reason why the pulpit of to-day is no more influential and commanding. Thomas Jones believed in work. It was late in life before he mastered the elements of an English

education. He gave years of intense struggle to the attainment of the tongue of Shakespeare and Burke, of Milton and Bunyan, so that he could touch as effectively the heart of man as a Rubenstein the keys of a piano. His skill in delineating intricate thoughts and clothing the hidden mysteries of the heart in graceful forms of speech shows how firmly he held to this great purpose of his life. He believed that *speech* was one of the greatest gifts of God to man, and that it was the preacher's main business to use this for the glory of God and the salvation of souls.

2. He was a man of poetic genius. "Never man spake like this man," was affirmed of Christ when He mingled among men. And one reason was His peculiar power to clothe abstract truth in a vivid, vital, fascinating form, so that it appeared as a concrete reality, clothed in flesh and blood. The humblest peasant could comprehend him; while the lost piece of silver, the lost sheep, and the prodigal son, what vivid, real pictures they are! No one can be a great orator or preacher who is not endowed with this gift—the *picturing-power of the mind*. To this gift, in unusual degree, the Welsh preachers owe their fame and achievements. Christmas Evans would so clothe an old, worn-out truth, that you could not refrain from greeting it and clasping it to your bosom as a lost friend. Mr. Jones also was grandly equipped with this endowment. He took the great facts and doctrines of the Scriptures into the laboratory of his mind, and they would come out, not formal, frigid, abstract thoughts, but *living personalities*. You *felt* the justice of God to be an all-piercing Eye, penetrating the depth of your being, and you *saw* His compassion with outstretched arms waiting to receive the prodigal child. I heard him in London years ago preach from these words: "The voice of the Lord thundereth." The lightning flashes that played before us, and the roll of the thunder that muttered its angry threats in the distance, seemed to me more real than the seat upon which I sat. On

another occasion I heard him describe Paul before Agrippa, and when he came to those words, "Such as I am, except these bonds," I verily *saw* Paul and *heard* the clank of the chain that bound him. I confess, after hearing the most celebrated orators at home, and many of the famous preachers in Europe, that none of them equaled Thomas Jones in the power of making the truth of God a living, personal reality. He could use an apostrophe with marvelous skill. He closed one of his congregational addresses in these words: "Great name, divine name, dear name, Jesus Christ our Savior! Preach it, for it is the Life of the Church, the Light of the world, and the Hope of humanity. Preach it, for it is the hiding-place prepared for us, and here the soul is safe from every coming storm."

3. He was a man of sturdy thought. Robert Browning said of him in effect: "Here is a preacher that brings to his ministry the profound thinking of Carlyle and Ruskin, of Tennyson and Matthew Arnold. You don't find in him the vigor and startling freshness of Robertson, or of the late E. L. Hull, of London, because the rugged strength and entrancing splendor of the truth are concealed beneath the folds of poetic diction. He was essentially a *seer*, like the prophets of old. He saw God in the abyss of His Being; he walked with Christ along the vales and hills of Palestine; he saw Truth as it sprang fresh from the Eternal Font; he felt sin to be the infinitely horrible thing; he knew the transforming power of the Gospel by its magic influence on his own life." A man who comes thus face to face with everlasting realities is and must be a profound and stimulating *thinker*. He was at home in the philosophies of the day, and no stranger to the latest achievements of physical science. But he believed, heart and soul, that the Gospel was God's only remedy for sin, and so he preached it with profoundest enthusiasm. Hear him: "Men who, like Moses, have trembled in the presence of Jehovah; or, like Isaiah, have been overwhelmed by the Divine glory; or,

with Paul, have been caught up into Paradise; or, like John, have beheld the visions of God—the words of such men are ever welcome to us, because they have seen more than we have seen, and felt more than we have felt."

4. He was a man of profound convictions. In describing to us the elements of greatness in some of the famous preachers of the principality, he describes his own: "We will cherish the strong faith, the good works, the bold preaching, the subduing eloquence, the hearty worship, the divine fire, and the profound godliness of our fathers, and by their possession we will endeavor to prove to the world that our religion is, in deed and in truth, the power of God. A holy passion for saving men had taken hold of him; he knew the awful sinfulness of sin; he believed in the infinite pity of Christ; he felt the almighty helpfulness of God; he saw in every lost soul the woes of hell or the bliss of heaven; and, being fired by such convictions, no wonder that you see him now as an Elijah rebuking Ahab and Jezebel, and again as John the Baptist on the banks of the Jordan, saying: "O generation of vipers, who hath warned you to flee from the wrath to come?" He lived much amid invisible realities. He was eloquent and mighty, in word and deed, because he endured as seeing Him who is invisible. Thus moved by the Holy Ghost, every word was vital, every sentence pierced the heart, and every truth ravished the soul with its melody. He once exclaimed, as he quoted those brave words of Bunyan: "If I was out of prison to-day, I would preach again to-morrow, by the help of God." "Brave old dreamer! nothing could dishearten thee; thou wert stronger than the world, the flesh and the devil, because of thy love to Jesus Christ and the work He gave thee to do!"

If we had more painful preachers in the old sense of the word, that is, who took pains themselves, we should have fewer painful ones in the modern sense, who cause pain to their hearers.—ARCHBISHOP TRENCH.

BELIEF CONTROLLED BY THE WILL.

By W. C. CONANT.

It is the common opinion that one cannot control his belief. But no less is it the common observation that every one does control his belief: in other words that, somehow or other, people usually believe what they wish to believe. And the importance of this paradoxical situation is the gravest possible. For, when we call upon the unbeliever to welcome the glad news of the Gospel, we find that the strongest motives to belief are frustrated by his conscious inability to believe at will, while the most cogent evidences of the truth are overpowered by resolute ability to disbelieve at will. The preacher who can here reconcile consciousness with fact and with every man's responsibility to believe the truth, can do a saving service that is needed for souls far and near.

The need is here crying and unsatisfied, for the reason that the cardinal fallacy in the case is a singular and a subtle one, resting on an illusion of fact which, though common to all minds, does not seem to have been noticed. The radical error, therefore, is not uncovered by exposing the obvious fallacies usually pointed out in connection with this subject. For instance: when people mistakenly conceive the will merely as volition—that is, deciding to do or not to do particular things—they are really in no error so far as conscious efforts of the will are concerned. They really know that however they may try to believe anything by being willing to believe it, or to cast out a belief by denying it, they find themselves as impotent to do either, as to lift themselves up in their own arms. Nor, again, do we reach the radical error practically, by showing that predominant inclination is the secret main-spring that transmits an impulse of its own through all the active machinery of the mind. However forcibly we may present this truth, it is scarcely possible to make it a matter of direct consciousness. The secret and subtle influence of the inmost will remains,

therefore, unfelt. We are conscious only of habitually exercising reflection and judgment in which the understanding feels itself to be independent and even supreme, and defies all pretension of volition to control it. The critical point is passed without notice, away back in the very conditions under which we do our habitual considering and deciding; and that is so passed without notice, by every one of us, is what allows us to become thus sure of the absolute autocracy of the understanding in the realm of opinion. That critical point unnoticed is this: that among the innumerable questions, great and small, that every one of us has to consider, not one in a thousand is really the subject of any willful predetermination or passionate prejudice of the will, and consequently it becomes a habit like second nature in us all, to accept facts and reasons as presented to us, with a ready docility that wears every appearance of absolute obedience. So accustomed are we to yielding this sort of passive submission to reason and evidence that we almost unavoidably come to believe that we do so because we cannot help it. But the truth is, that the thousand and one propositions presented for our consideration simply pass, *nem. con.*, like routine matters in Congress, because they meet with no opposition or with no determined opposition. Who cares, indeed, if two and two do make four? Or if one's stocks are likely to fall, who would not even prefer to know it? Reason thus seems to command; but only seems, and that only when, and only because, it dictates cross no cherished inclination or prejudice, and, therefore, as is ordinarily the case, incur no veto from the despot will. A wink is as good as a nod from the sovereign. Where the will is either willing or indifferent, the understanding has things all its own way. Then, indeed, the understanding puts on imperial airs. And as that is nearly all the time, and in nearly every case, we really come to believe that the understanding is master. But let once the real master frown—then, with what "bated breath and

whispering humbleness" will the understanding submit its counsel! nay, oftener will obsequiously turn coat and bend all its dialectic ingenuity to make the worse appear the better reason! Thus, under the first real test of power—seldom though that may occur—it becomes plain, if you will observe it, that the usual seeming autocracy of the un-

derstanding is but a delegated authority, for common and subordinate affairs; whereas, in those matters of cherished inclination, which may be likened to high affairs of state, the understanding is at most an adviser, and commonly a subservient courtier or tool, of the sovereign will, of the secret inclination—of the man.

PREACHERS EXCHANGING VIEWS.

"We do not cook rice by babbling."—CHINESE PROVERB.

"The nodding of the head does not make the boat to row."—GALLIC PROVERB.

Church Choir.

MR. EDITOR: You are so plain spoken in stating the grievance of the pew against the pulpit for its various offences, that I want your expression of the grievance of both the pulpit and the pew against the choir gallery. Last Sunday, though far from well, I was led by my sense of duty and my heart-hunger to go to church. The organ voluntary and opening piece occupied just 25 minutes, or one-third the time allotted to the entire service. Now, I am passionately fond of music, and their music was excellent in an artistic point of view. The soprano showed qualities of voice which are worth—I speak as an expert—from \$1,000 to \$2,000 in the market, and I am told that she gets that amount. The choir is qualified throughout to sustain her. But I was as much perturbed in spirit when this performance ended as Saul was before David began to play to him upon his harp. Nor was I soothed when the minister galloped through the Scripture lesson, as if it were a sterile country to be got out of as soon as possible, instead of pastures green in which we were to be leisurely led for feeding, and still waters by the side of which we were to lie down for a quiet moment's meditation. The good man was also constrained by lack of time, to repress all overflow of spirituality in the prayer, limiting it to a few points of petition, a mere sample-case of human wants, or inventory of religious desires, exhibited before the throne of grace. The sermon was accelerated, abbreviated and almost eviscerated by

the effort to crowd 40 minutes' worth into 20. And all this because of that new Te Deum!!

I thought, perhaps, I was peculiarly out of sorts; but a glance at the congregation, some 300 in seats waiting for 2,000, convinced me that such service is not attractive to the multitude. Will you allow me to give, through your magazine, these simple hints to those having charge of worship:—

1. The masses of people do not appreciate extremely artistic music. By the selection of simple pieces an ordinary choir can do a better work in the way of satisfying ordinary people, than the most highly trained artists can when imposing upon the popular ear that which would, perhaps, meet their own finely educated taste.

2. Not one in a dozen of those who go to church go to hear the music. Little as we estimate the religious interest of the multitude, it is that alone which fills our churches. Assuming it to be anything else, and catering to the love of music, architecture, rhetoric or oratory, our church managers will be disappointed in the receipts. The "drawing power" of a church will be according to its ability to sooth heart-aches, give tonic to weak consciences, and eye-salve to dimmed hopes, to panoply fearful souls with the armor of definite, heaven-inspired thoughts. Where the music is held strictly subordinate to this gospel element, affecting it only as an accompaniment does a sweet voice, it is a delightful addition to the worship. But when it usurps any time or attention to itself, it will be felt by

nine-tenths of the worshipers to be an intrusion, and that, irrespective of its artistic excellence. A PASTOR.

English Church Music.

Ap[ro]pos of the above, the churches in England have greatly enriched their services in recent years by reforming them on the line suggested by our correspondent. While the cathedral worship has not gained by all the arts which the public purse can pay for, and from 20 to 50 persons may still be found on a Sabbath morning listening to the music which rolls under the grand arches, the ordinary churches are becoming crowded. There is greater use made in them of the chant, and such single chorals as the people can readily follow. Even the Scotch churches are made attractive to those who formerly sneered at their barren ritual, by the large choirs of volunteers who sit close under the pulpit, and render such music as a weekly rehearsal provides. Perhaps much of this improvement is due to the interest given by ministers themselves to this part of the service. Many of the clergy are qualified to take the seat at the organ, or write critiques upon Smart and Barnaby. And wherever this musical culture is possessed by those having charge of the churches the people are delivered from the thralldom of both the blundering "clark" and the talent imported from the opera. Our Theological Seminaries should provide instruction upon this subject; for, while all preachers cannot be made singers or players, any one possessed of ability to preach can become sufficiently acquainted with music to assume a judicious oversight of this important part of the worship.

Pastoral Visitation.

Though there be divergent opinions respecting pastoral visitation, yet it seems to me that there ought to be only one opinion with regard to visiting those who have been recently bereaved, as well as the sick. In this article I wish to call particular attention to the

importance and duty of every pastor calling upon those connected with his parish, who are passing through the unspeakable trial of the loss of near and dear relatives. It would seem that there ought to be no need of exhorting any pastor to the performance of such a duty; but an acquaintance with some examples bearing upon this subject has shown me that there is just occasion for reminding some of my ministerial brethren of this neglected obligation. There stand before my mind two instances relating to families which, within a few months, were sorely bereaved by the death of a member of each family. In one instance, an only daughter of about three years of age died, whose parents had joined the church a few months previously. Their pastor officiated at the funeral in a tender and expressive manner; but though the family lived but a short distance from the pastor, yet month after month passed away without the pastor's visiting that saddened home. To a friend the heart-broken mother expressed deep regret that her pastor had so painfully neglected them. Another member of the same church lost her husband during that pastorate, and the same pastor officiated. The sister naturally expected that her pastor would soon visit her, especially so because she lived near the pastor, and was on good terms with him; but months went by without seeing the pastor under the widow's lonely roof. She, too, was pained to think her pastor did not seem to care for her. Now, this pastor did not intentionally design to add grief to what was already a great sorrow, but he was simply thoughtless about the matter. It were far better to omit calling upon every other family, except the sick, than to neglect visiting very soon those homes where death has made bleeding wounds. By all means visit such ones, promptly.

C. H. WETTERBE.

The Judgement Bible.

It is customary to designate particular translations of the Bible by sin-

gling out some marked peculiarity. Thus we have what are known as the "Breeches" Bible, from the rendering of Gen. iii: 7, where the word breeches was inserted in place of "aprons;" the "Treacle" Bible, from the rendering of Jer. viii: 22; the "Bug" Bible, from the translation of Ps. xc: 5, where the word terror is supplanted by "bugges," meaning "bogey" or spectre; the "Rosin" Bible, from the translation of Jer. viii: 22. The "Vinegar" Bible was so called from the substitution of vinegar for vineyard. The "Ears to ear" Bible, is indebted for its title to the omission of the letter "h" in Mat. xiii: 43. The "Wicked" Bible was so called from its omission of the negative particle from the Seventh Commandment. For similar reasons we have the "Wife Hater" edition; also the "Discharge," the "Standing Fishes," etc. Dr. W. Wright has given an interesting description of these and other curious editions of the Bible in the *Leisure Hour*.

May we not, for a similar reason, designate the new version of the Bible, now completed, the "Judgement" edition, from the fact that in every instance the letter "e" is inserted in the spelling of this word? For my part, I prefer the usual spelling, in this country at least, which omits the "e." Constructively the former is correct, but in these days of steam and electricity we ought to be inclined towards abbreviations. English orthography is bad enough at its best. It is not of much use to prescribe rules to govern it. It has a good deal of the free and independent American character in it. It may need curbing, but it certainly does not need any spreading out. It is the "spread eagle" spirit that needs to be kept within bounds.

Is the new version to be known as the "Judgement Bible?"

Chicago. (REV.) T. J. LAMONT.

Practical Church Union.

The recent Congress at Hartford may or may not tend to bring the various denominations into closer fellowship

and mutual helpfulness. But the people of a little town, not two score miles from Hartford, have got beyond theorizing on this subject, and have reduced it to practice. The Episcopalians were moved to make an assault upon the spiritual darkness of the place by putting into their church some beautiful stained glass windows, and to prepare the way of the Lord by laying a new carpet in the aisles. To accomplish this, they proposed to hold a strawberry festival and fair. The Congregational minister, hearing of it, urged his people from the pulpit to turn out in force, and prove that they were the leading Church by eating and paying for the largest amount at the tables. The Congregational choir was transformed into a glee club for the occasion, and entertained the guests with secular melodies, which, under the circumstances, were as worshipful as "Blest be the tie that binds," sung in the prayer-meeting. It is not an uncommon thing for the Episcopal Rector to attend the Congregational vespers, and for the two pastors to give each other an occasional vacation, by one assuming the entire pastoral work of both parishes during the other's absence. We have yet to learn of any Episcopalian who has become heretical on Apostolical Succession, or any Congregationalist who has been lured from his ancestral faith by Liturgical blandishments, because of the constant and intimate association of the two Churches. On the other hand, we never knew a neighborhood where a more intelligent and truly spiritual atmosphere prevails, or more generous devotion to all good works abounds. A VISITOR.

The Revised Version of the Bible in the Sabbath-School.

The revised version, it seems to me, should displace "the common version" in the Sabbath-schools, at least, for the following reasons:

1. Because the elimination of many obsolete words and obscure phrases has made it *more intelligible* than the common version.

2. Because the advance in scholarship has made it a truer expression of God's thought than the common version.

3. Because the margins and appendix furnish the cheapest, concisest and best critical commentary—best because it contains not the opinions of one or two scholars, but the consensus of a congress of scholars.

4. Because, as it is almost certain in a few years to displace the common version, it is better that the memories and associations of children should be twined about the book which is to be the new "common version" of their manhood.

WILBUR F. CRAFTS.

The Manuscript: A Correction.

My attention was arrested by the statement in the interesting article of Dr. Abel Stevens (*HOMILETIC REVIEW*, June), entitled, "Methodist Preaching: Old and New Style."

"The first Episcopal reading of sermons in the denomination was by Bishop Baker, who was consecrated as late as 1862; he was a scholarly and very devout man, but excessively diffident, and the people sympathized with his spirit and excused the innovation, especially as

it had already been introduced somewhat extensively among the subordinate branches of the ministry in New England, where the Bishop began his career, and was a general usage there in other denominations."

The attention of Mrs. Baker, the surviving wife of the Bishop, who still lives at Concord, N. H., and is greatly loved and revered, being called to the statement, says, "That Dr. S. is mistaken; that the Bishop always wrote his sermons and committed them; then wrote a skeleton of the sermon upon a half sheet of paper, and kept simply that before him." The daughter in an explanatory note says, "I have no doubt father's manner of delivery may have led his audience to think he had the manuscript before him, for I imagine from what I remember and from what I have heard, that his elocution was tinged by the professor's chair."

This brief word is not written to support any theory as touching the best method of pulpit work, but as a matter of interest to others who, like the writer, may have been surprised at Dr. Stevens' statement.

CHARLES PARKHURST.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Some men weave their sophistry till their own reason is entangled."—DR. JOHNSON.

Short Sermons.

No rule can be laid down as to the proper length of a sermon which will apply to all cases. Much depends upon the character of the sermon, the humor of the audience, and the circumstances of the case. One maxim, however, will apply with absolute truthfulness—a sermon better be *too short* than *too long*. It is equally certain that the majority of sermons preached are sufficiently over-long to weary the hearers and weaken the impression. Usually, a close observer of the attention and manner of his audience, may know when he has held them as long as they will profitably bear, and the sooner he closes his discourse, after he makes the discovery, the better for the impression it will leave, even if he have to omit a consid-

erable part of what he had intended to say. But many preachers are either so obtuse in their observation, or so callous to impressions, as not to note, or at least not to heed, the unmistakable signs of weariness and uneasiness on their hearers, and spin out their sermon without sense or mercy. The writer, when he began his ministry, did not hesitate to preach in the morning from forty-five to fifty minutes, and thirty-five minutes at the second service, and he strenuously insisted on the expediency of so doing, in order to make thorough work. But fifty years' experience and observation have changed his views on the subject. For years now he has occupied the pew, and his sphere of observation has been a wide one, and among the great churches of our metro-

politan city. The result of his experience and observation is that, as a rule, ordinary sermons to be most effective should not exceed half an hour in the morning, and the second never exceed twenty-five minutes, bringing the whole evening service into an hour. Half the sermons we hear are impaired in their effect by over-length. In this age of intense activity and bustle and over-tension, men's hearts and minds cannot be held for more than half an hour, even by the sublime truths of religion, dispensed by the most earnest and eloquent preacher. We are satisfied that there would be fewer absentees from our churches on the part of the religiously educated, if our preachers would reform their practice in two particulars: First, by making their sermons, prayers, singing and entire service shorter. Secondly, by adapting their sermons to the briefer space, making them simpler, more compact in form, more direct and earnest in address, more practical, pungent and evangelical in subject-matter. Whitfield used to say that the man who would *preach for an hour, would take the last quarter to destroy the good he might have done in the previous three-quarters*. Of course extraordinary preachers, on very extraordinary occasions, are exceptions, and should be at liberty to go on to such a length as they may think proper; but ordinary preachers, on ordinary occasions, should always remember that the worth of a sermon consists more in its breadth than in its length. S.

An Abuse of Power.

Some preachers abuse their vocal organs, very much, while in the act of preaching, by an unnecessarily loud tone. They put a tremendous strain, not only upon their throats, but also upon their nervous system. And when this is done twice, and sometimes three times a Sabbath, it is not at all strange that, on Monday, they feel in a very limpy and languid condition. Indeed, such a state of feeling continues beyond Monday, to some extent, even though it may not always be specially realized.

Now, is it necessary for a preacher to use so much lung and lip power, as some do? Not at all, it seems to us.

But how can a preacher be really earnest unless he speak vehemently? Simply by manifesting such an interest as at once expresses itself in the eye, and the firm and fearless declaration of his message. A preacher may be intensely in earnest and yet deliver his sermon in a natural and unstrained tone. Every sentence is uttered in such a way as to convince the hearer that the preacher means just what he says. There is an avoidance of stolid indifference on the one hand, and a rasping, shrieking, ranting on the other hand. No one thinks of accusing Mr. Spurgeon, or Mr. Beecher, or Dr. Talmage, of a lack of earnestness whenever they preach. And yet neither of them abuses his vocal powers by over-passionate speaking. They confine the power of speech within the compass of safe endurance. Such ones feel more or less wearied, doubtless, after preaching; but it is a weariness which does not seriously drain the supply of reserved force, which stands ready to soon make good the recent expenditure of vital power.

Let a preacher be earnest by all means, but let him also manfully resist any temptation to raise his voice to such a key as must (of necessity) greatly weaken his vocal powers, and consequently impair his general health. Many a ministerial invalid might be a well man had he not abused his powers of speech. It is the absolute duty of every minister to use his vocal organs that they shall continue to serve him, and thus, the cause of Christ, as long as possible. And not only should this have reference to the act of public speaking, but also to a careful protection of the throat and lungs when about to leave a warm room for the open air. One may greatly abuse himself by simple neglect, or a want of proper attention to his needs. We owe a proper care of ourselves to both God and His people. Yet this is no plea for laziness.

W.

Dare to Repeat.

Some ministers seem to abhor the idea of repeating, to any extent, in a sermon, what they have previously preached. They appear to think this a weakness. But the truth is, it is far from being a mark of weakness. Of course, there may be a needless repetition, especially of certain thoughts which are so superficial and plain that the most simple-minded can readily perceive them. And yet, even very plain truths may be repeated with moderate frequency, and with a good degree of profit, both to the wise and unwise. For it is true that the majority of people have very leaky memories. But little of the sermon that is preached on one Sabbath is remembered on the next. Indeed, by the time a preacher gets to the last division of his subject, three-fourths of his hearers cannot recall the first part of the sermon, much less give a clearly-defined idea of it. There are but comparatively few persons, who are accustomed to consecutive and close thinking, that can long retain much of a sermon. Hence it is an absolute necessity to substantially repeat, even in the same sermon, the leading thoughts it contains, if there be a definite and enduring impression made upon the minds of the hearers. In the first place, the text should be deliberately repeated at the time of its first announcement. Then, if it be intelligently, and therefore legitimately discussed, the hearer can be led to appreciate the text, and the truths and lessons growing out of it.

Then, too, if the sermon contain special divisions, let each division be carefully repeated. And when the second division is reached, repeat the first division in connection with it; and when the third division is reached, recall the first two, in conjunction with it. It is also of consequence that the main heads be repeated in concluding their general discussion. If this be done, in a clear and impressive manner, the hearer is quite likely to retain the leading thoughts of a sermon, even for months, and, in some instances, for years. It is a well-

known fact that all successful lawyers make a constant practice of repeating the main points of their arguments, while addressing a jury. Again and again they remind the jurors of the evidence brought before them, and of the legal bearings on the evidence and indictment. It is only by vigorously repeating these things that the lawyer hopes to so impress the jury as to win his case. Somewhat similarly should the preacher present his sermons, even at the expense of appearing rather commonplace. At the same time, he should guard against laying undue stress upon thoughts that are perfectly apparent to the ordinary comprehension. His judgment ought to keep him from repeating stale platitudes. But if he have made any strong points, let him dare to repeat them.

The Spiritual Element in Preaching.

A certain clergyman was mentioned to us, who failed to interest his congregation, although his sermons were remarkably biblical and spiritual. Listening to him, we observed that his sermons were biblical solely in the amount of Scripture quotations they contained. There was little pertinence of reference and application in his use of Scripture. The appropriateness of a single clause would lead him to repeat the entire paragraph in which it appeared, so that it lost its force as a clencher of his argument, or as the snapper on the whip of his exhortation.

So, also, what was apparently spiritual in his discourse, was really only the work of a very crude imagination dealing with spiritual themes; a manufactured sentimentalism; an enforced rhapsody of words, the meaning of which, we suspect, was not felt by the preacher himself. There was nothing in the sermon that touched the common conscience with its groveling sense of ill-desert, or ordinary "hungering after righteousness"; nothing that brought the promises of the Master into the worries and disappointments of everyday life. It was all addressed to an imaginary congregation of half-spiritualized creatures.

True spiritual preaching is of the kind that gets hold of the spirits of tired, sinning, yearning, fearing men and women, and imparts some tonic to them. It brings the word of holiness against the grossness of our actual habits; the word of hope over against our real disheartenments; the word of truth as a challenge and conviction to the prevail-

ing form of our doubts. The Spirit of Christ was not content with flying as an evangel through the sky; but came into a human body and tabernacled among men, even such as Zaccheus, and Peter, and Thomas. And the true spirituality of Christ's gospel is that which grapples most closely with humanity in its daily needs.

HINTS AT THE MEANING OF TEXTS.

The doctrine that enters only into the eye and ear is like the repent one takes in a dream.

Christian Culture.

SUPERNATURAL LIGHT.

And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.
—Gen. xxi: 19.

I. HUMANITY NEEDS LIGHT.—1. *Physical.* (Matt. vi: 22.) The eye is formed for it; withheld, the capacity to see will soon follow. The light does not reach the waters of the vast Kentucky cave, and the fish are, in consequence, blind. The blessing or the bane may be very near; but, wanting light, we cannot enjoy the one or avoid the other. The soldier on the field of Waterloo, with his eyes scooped out by a sabre stroke, and piteously crying "water, water," is a sad picture of humanity.

2. *Intellectual.* For light to shine on the two worlds without and within, the heart of man is constantly uttering the horse-leech cry, "Give, give." Deprived of it, he will soon wander off, Hagar-like, into the wilderness of doubt and despair. False science "but leads to bewilder, and dazzles to blind." In the cold fogs of the valley, shadowy and distorted forms appear, a thousand questions call for answer, and perplexing mysteries for solution. If unable to climb the mountain peaks, where the sunshine bathes the landscape in beauty, learn the prayer of this outcast one, or asks humbly in the words of the dying Goethe, "Let us have more light;" and from his throne of light the angelic messenger will visit you, and dissipate your darkness as he reveals to you the all-wise God in whose light you may see light.

3. *Spiritual.*—"O who will show us any good?" "O that I knew where I might find him?" "Sirs, we would see Jesus." He is the light of the world. Fold back the shutters, unbolt the door of unbelief, and the light of the glory of God in the face of Christ Jesus will shine in upon your darkened soul. That great light struck down Saul in his career of pride and persecution, and extorted from trembling hand and lip the inquiry "Lord, what wilt thou have me to do?" That prayer was answered, and as the bodily blindness, so the spiritual was healed, and he went forth a living witness to all, "He revealed his son in me." Go in thy blindness to Him, as did Bartimeus.

II. GOD GIVES THE LIGHT.—1 *Creation.* "Let there be light, etc." "I form the light, etc."

2. *Providence.* "I will bring the blind by a way that they know not." Hagar, not accident, or blind fate, or cruel destiny, but the Lord was in that crisis of thine and Ishmael's history.

3. *Conscience.* "This light lighteth every man that cometh into the world." But the shadow of the fall is over it, and this light in man is darkness, and needs the light of the Word, and the illumination of the Divine Spirit.

4. *Revelation.* "Life and immortality are brought to light in the gospel." 2 Peter i: 19; Ps. xix. 7, 9; Ps. cxix. *Passim.*

5. *Redemption.* The Lord Jesus is the "light to lighten the Gentiles, etc." In Him is the prophecy fulfilled. Matt. iv: 16. "I am come as light into the world." Creation tells us God is *strong*, Providence proves He is *wise*, Con-

science intimates that He is *just*, *Revelation* holds up its lamp, and allows all its radiance to converge upon the *Divine Redeemer*, who proclaims to all souls, "I am a just God and yet a Saviour."

III. **LIGHT IS BENEFICENT.** — "She gave the lad drink." So with the Samaritan woman. Paul cured of his blindness, "straightway preached Christ in the synagogues." Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. Be a witness for Christ. "One thing I know, whereas I was blind, now I see."

BURDEN BEARING.

For every man shall bear his own burden.—

Gal. vi: 5.

Bear ye one another's burdens, etc.—Gal. vi: 2.

Cast thy burden upon the Lord, etc.—Ps. lv: 23.

The first text suggests Personal Responsibility, the second recommends Personal Sympathy, and the third teaches Personal Privilege.

Napoleon's escort in St. Helena opened their ranks and allowed a heavily-laden peasant the best and smoothest part of the road, because the uncrowned king had said, "Respect the burden, gentlemen."

SELF-CONQUEST.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. xvi: 32.

Alexander the Great could conquer the world, but could not subdue his own passions. He killed his friend Clitus, and drank himself to death.

HOW SPIRITUAL SEPULCHRES MAY BE EMPTIED.

(By Herrick Johnson, D.D., Chicago.)

Lazarus, come forth.—John xi: 11.

I. The human antecedents.

II. The Divine quickening.

III. The human consequent.

Revival Service.

THE GOSPEL AN OBLIGATION AND A BENEDICTION.

Take my yoke upon you, and learn of me;

for I am meek and lowly in heart: and ye shall find rest unto your souls.—Matt. xi: 29.

The Christian has something

I. To enjoy—"Rest."

II. To bear—"Yoke."

III. To be taught—"Learn."

THE JEWS LOOKING AND LAMENTING.

They shall look upon me whom they have pierced, and they shall mourn, etc.—Zech. xii: 11, 12.

A glorious effusion of the Spirit will produce this effect upon a blood-guilty nation. Their mourning shall be

I. *Evangelical.* Text: They shall look upon me whom they have pierced, and mourn.

II. *Generous.* They shall mourn for Him—for their own sin, indeed—but chiefly in piercing Him.

III. *Exceedingly bitter.* "They shall mourn as for an only son, and for a firstborn."

IV. *Universal.* "The land shall mourn."

V. *Domestic.* "Every family apart."

VI. *Personal.* "Their wives apart."

What a mourning! When first "he came unto his own, his own received him not"; but "at the second time, Joseph shall be made known unto his brethren," amid the astonishment and tears of those who had so cruelly entreated him, "and the Egyptians and the house of Pharaoh shall hear the weeping."

Children's Service.

(By HENRY J. VAN DYKE, D.D.)

THE CALL OF SAMUEL.

1 Sam. iii: 1-10.

This beautiful and familiar story illustrates general and universal principles in the economy of divine grace.

1. *The power of hereditary influences.* The term "total depravity" does not refer to the degree, but only to the universal diffusion of moral corruption in the race and in the individual—no man or devil is as bad as he can be. All children are not born equally depraved. God visits the sins of fathers upon the children to the third and fourth generation, but He visits the righteousness of the

fathers to *thousands* of generations. Some children are sanctified from the womb.

2. *The efficacy of prayers.* No more beautiful example on record than this of Hannah. It is not exceptional. God has a father's heart. No prayer is more fervent and effectual than that of a parent for a child, whether before or after birth.

3. *The fact that God calls us in childhood.* The story of Samuel is typical. Religious susceptibility stronger in childhood than in maturer years, especially in children of believing parents. The great object of Christian education is to develop the seeds and germs of divine life implanted by the spirit in infancy. Samuel's whole life was determined when he was a baby. Appeal to the children of the covenant.

4. *Influence of the house of God in the education of children* ought to be used at the earliest possible period. Parents more timid than they need be about the behavior of little children in church and about the danger of disgusting them with public worship. Men slander their dead fathers and mothers when they charge their apostasy upon early religious training. A child properly governed at home will always behave in church, and delight to go there. They learn more in the house of God than we are aware of. The first impressions are the most lasting. Our best Christian men and women, and our best ministers were trained as Samuel was.

Cowards in Battle.

(By R. S. MCARTHUR, D.D.)

The children of Ephraim, being armed and carrying bows, turned back in the day of battle.—Ps. lxxviii: 9.

Observe the special design of the psalm, as a whole. It is intended to warn Judah, to rebuke Ephraim, and to vindicate God in His selection of the former and rejection of the latter. This fixes our thought on Ephraim.

I. Notice the historical advantages of these men—"children of Ephraim": (1) This gave them the advantage of

having had brave ancestors. Glance at their history. Joshua and Samuel were Ephraimites—noble sires; this a great honor; a correspondingly great responsibility. Blood is much; grace is more. (2) This gave them the advantages of a central location. After settlement in Canaan, Ephraim, numerous and powerful, occupied the central portion of the land. In its territory were Shiloh, with the tabernacle and ark; Shechem, with its holy and tender associations. (3) This gave them prominence and power. Power, a blessing or a curse. Ephraimites became proud and pretentious; during the time of the judges they exercised a sort of supremacy. But they were false to their great mission. They were leaders, and leaders in evil. Danger of leading and being led wrongly. "Being armed and carrying bows."

II. Notice the military condition of the people. (1) They were defensively armed. So is the Christian. (2) They were offensively equipped. Look at the meaning of the words. We have one offensive weapon—"the sword of the Spirit, which is the Word of God." (3) They were skillful in the use of their weapons. We must know how to use this one offensive weapon.

III. Notice, lastly, the cowardly conduct of these men. They "turned back in the day of battle." (1) They turned back. Weapons worthless if courage be wanting; courage is wanting if God be absent. "If God be for us, who can be against us?" Sin is weakness; courage needed to-day. (2) They did this in the day of battle. They betrayed their trust. Look at the history. Locate, if possible, the occasion. Shame on their cowardice! Learn the lesson. Beware of their conduct. Peter's fall. Cranmer's vacillation. (3) They brought disastrous consequences upon themselves. Merited doom. Sanctuary transferred. God's rejection secured. We need bravery. Dare to be like Joseph, Moses, Daniel, Paul, Luther, Bunyan. Alas! that in these evil days—days of spiritual declension—there is so little genuine heroism in the Church.

LIVING ISSUES FOR PULPIT TREATMENT.

"The Devil suits his temptation to every sinner."—ROWLAND HILL.

"Refrain not from exposing vice."—AS-SAWADA.

The "Social Evil" in London.

*at walketh with wise men shall be
, but a companion of fools shall be
royed.*—Prov. xiii: 20.

Recent revelations of the *Pall Mall Gazette* on this subject have caused the excitement in London among masses, and have startled the rest of the world. For ourselves, we are interested only at the particular forms the evil has put on, not at the enormity and monstrosity of the social as revealed in the *Gazette's* investigations and public fearless statements, reading Von Oettingen's "Moralik" (3d edition 1882), and an elaborate article in the *Bibliotheca* (Jan. '85), on the fearful growth of morality and crime in Great Britain and Continental Europe (and the facts and statistics given by these authorities we have never seen before), we were prepared for almost any revelation of facts in relation to prostitution and sexual criminality in London, Paris, Berlin, Vienna, Hamburg or even New York. We refer our readers to our article on the "Fearful History of Immorality" (May No., p. 10) for facts and statistics in relation to London and the other chief cities of Europe, quite as startling and more numerous if possible, in their tenor than the recent disclosures. We repeat a sentence: "London has over 10,000 girls who live alone. One of arrested persons are fallen angels. There is one harlot in London for every seven women!"

These astounding facts go to show that London society is corrupt as to the "social evil" to its very core: it is not confined to its very core: it is not confined to the aristocracy or to any one class, but the fearful leprosy permeates society and threatens the very life of the world's metropolis.

Pall Mall Gazette, which made these exposures, has been severely censured for doing it. After the "conspir-

acy of silence" on the part of the press was overthrown, every effort was made to intimidate it and to suppress it—by the press, by invoking the laws, by seizing the papers, and by refusing to admit them into the wonted channels of circulation—stopping subscriptions, from the Prince of Wales down, by bitter denunciations in Parliament, by efforts to suppress the sales of the paper by the city authorities, and by threats of Government prosecution for the legal suppression of the *Gazette*. But undaunted and strong in the assurance of the righteousness of its cause, and encouraged by the countenance and sympathy of eminent men, the editor defied the aristocracy and the Government with these ringing words:

"Instead of waging war against street boys let the authorities take action against the responsible parties in this business. If we have published anything obscene let them prosecute us. We deny that anything has been published by us deserving that censure, and we declare the authorities cowards or worse if they fail to proceed against us after having charged in open court that the *Pall Mall Gazette* was an obscene publication. * * * We reluctantly adopted this mode of publicity in order to arouse men to a just sense of the horrors existing all around them. Now, the more publicity the better. We are prepared to prove our statements. We can summon witnesses, from the Dean of Canterbury and the Prince of Wales, down to Mrs. Jeffries. We will put our chief informant and his assistants in the witness box. * * * Let those who do not wish to shake the very foundations of social order think twice before compelling us to confront brothel keepers with Princes of the blood, and prominent public men with victims of their lawless vice."

The tide is now turned. Many of the most eminent men in the kingdom, in Church and State, including the Queen, Gladstone and many others, rallied to the support of the pulpit, and made common cause with it. Mr. Spurgeon preached a masterly sermon commending the policy of exposure and denouncing in scathing terms the hideous vices brought to light. A committee, consisting of the Archbishop of Canterbury, Cardinal Manning and John Morley, the distinguished philanthro-

pist, was chosen by the *Gazette* to confidentially receive and consider and report upon all the evidences upon which the disclosures have been made, as much of it is of too indecent and revolting a character to be made public. The report of this committee was to the effect that the charges made by the *Gazette* were substantially warranted from the evidence submitted to it.

A mammoth petition, having half a million signatures, has just been presented to Parliament, praying for the reform of the criminal law bearing on the subject, and a new law, it is believed, will be enacted at the present session. As this was one of the chief ends aimed at by the *Gazette*, the good fruits of its course already begin to appear.

ORIGIN OF THESE HIDEOUS EXPOSURES.

The origin of the series of articles in the *Pall Mall Gazette*, which have caused all this stir and shocked Christendom, was in

"The arrest of a woman known as 'Ma'am Jeffries' for the abduction of a young girl from Holland. She occupied one of the handsomest residences in Piccadilly, but is understood to have owned and used for her purposes some twenty other houses in various parts of London. In her residence the police seized a number of large and handsomely-bound volumes, in which she kept a regular debit and credit account of her business. The entries embraced hundreds of names from the most exclusive circles of London, and among them were several of well-known New Yorkers who visit this city nearly every year. The woman exercised the utmost care to secure the custom of only men of the highest rank or social position. No one could enter except as introduced by a person well-known to her. It is said that she would secure through her agents in various parts of Great Britain and the Continent—and she apparently had as many agents as Pinkerton, of the United States—young girls of thirteen or fourteen, of common parentage, bring them to London and put them in charge of the best masters, not only in literature but also in deportment. They were never allowed to go upon the streets except under the charge of a governess or maid, and when duly educated and refined they would be introduced to her establishment. If a rich patron happened to know of or hear of some girl of the lower orders in whose betrayal he did not wish to be known, the woman would send an agent, generally a female, to her, and by deception or persuasion only too often manage to secure her as a victim. Her books show that she was the intermediary, as well, for

many women of good and even the highest social position. The exposure in this respect furnishes a shocking commentary upon the condition of morals in the "better circles" of the metropolis. The entries in her books go to show that she kept regular credit accounts with some of her male patrons, the amounts charged in some instances reaching thousands of pounds. Some of the entries show that she would temporarily rent one of her houses to such a patron, with furniture, servants and a skilled cook—an elegant and complete *entourage*, in fact. No money was paid by any patron directly. She would render her account to him at regular intervals, and he would send the amount due by messenger.

Hereupon the editor of the *Gazette* appointed a secret commission of four persons to make a thorough investigation and report. The chief of the editorial staff spent a month in these London infernos. He heard in these brothels, which have their own peculiar code of ethics, statesmen summed up and relegated to their proper places, and Judges and Queen's Counsels praised or blamed, not for their legal acumen or lore, but for their readiction to unnatural crimes and their familiarity with obscene and debasing literature.

We give below the *Gazette's* own words when the hour came for the revelation:

THE LONDON SLAVE TRADE.

The report of our secret commission will be read with shuddering horror, and will send a thrill of indignant shame throughout the world. But the good it will do by its manifest and sickening revelations cannot fail to touch the hearts and arouse the consciences of all Englishmen. Terrible as is the exposure, the very horror of it is an inspiration. It speaks not of leaden despair, but with joyful promise of better things to come. We may excuse Cain, but we cannot ignore the dull, fierce smart and pain which must be felt by every decent man who learns of the kind of atrocities which are being perpetrated in cold blood in the very shadow of the churches, and within a stone's throw of the law courts. A veritable slave trade is proceeding in the very heart of London, a traffic more revolting and reprehensible than has disgraced civilization within the scope of history.

If these horrors are not abated they will be followed by a revolution strong enough to wreck the throne. We do not propose to interfere with vice, but to sternly repress crime.

The crimes we denounce are classified as follows:

1. The sale, purchase and violation of children.

2. The procurement of victims.
3. The entrapping and ruining of women.
4. The international slave trade in girls.
5. Atrocities, brutalities and unnatural crimes.

We have not space nor desire to go into the revolting details of this exposure, only sufficiently to give our readers a glimpse of the facts :

"A well-known member of Parliament, being interviewed by a Commissioner, laughed heartily when asked what he knew or surmised concerning the traffic in young girls. He said, 'It is true that they are obtainable at so much a head. I myself have procured a hundred at £25 each. The girls know what they are doing, and it is nonsense to call it crime. They know their parity is a realizable asset, and they are not slow to set a price.'

CONFESSIONS OF A KEEPER.

"A notorious panderer said to one of our Commissioners:

"Fresh girls are constantly in request. A keeper knowing his business has his eyes open in every direction. His stock of girls is constantly getting used up and needs replenishing. Getting fresh girls takes time, but the process is simple and easy when one becomes used to it. Another simple way of supplying them for purposes of corruption is by breeding. Many professional women have female children which are worth keeping as merchantable property. When she was 12 or 13 years of age I sent my own daughter into the street. I have known a couple of little girls to be sold outright and shortly afterward bred and trained to become bad. Drunkards often sell their children with the distinct understanding that they are to enter establishments in the East End and be reared to an abandoned career. Fresh girls are always procurable; they are bred like mosquitoes, and I know of one street in Dalston where I could procure a dozen.

"I have myself gone into the country and courted girls in all kinds of disguises. After securing the confidence of a girl, I would propose a visit to London for the day to see the sights, a proposal rarely, if ever, refused. Arriving in the city I would take the girl to a restaurant, give her plenty to eat and drink, especially the latter, and take her to the theatre. After leaving the theatre, a visit to the restaurant for supper would be prolonged so that the last train would be lost. There being no other alternative, the girl would naturally accept the offer of lodgings for the night. After she had gone to bed the rest of the business would be managed by my client, who, upon taking possession, would pay me ten or twenty pounds commission. In the morning the girl, knowing herself to be ruined, and being afraid to return home, would gladly consent to enter a disreputable house.' He gave some terrible details of the devices resorted to in robbing the unwary of

their senses, and then hurrying them off while in a stupor to houses of ill-fame. The most successful mode was for well-dressed women of bad character to lie in wait for girls, and on some pretext or other, strike up an acquaintance, invite them to partake of some refreshments; and dose their drinks. Doses of gin were generally useful, while a pinch of snuff thrown into a glass of beer generally kept the intended victim snug until she was beyond hope. Most of the girls are unaware of their fate until they find themselves entrapped. This was the chief means by which she kept her establishment full. The easiest prey she found were poor and pretty girls. She once went over a hundred miles after a school girl, and engaged her as a servant. She took the girl to the city and readily sold her for thirteen pounds. In her experience she found that drugged and ruined girls never knew what happened to them until the next morning. Then they would cry a good deal. In ninety-nine cases out of a hundred the victims were usually girls under fifteen, and when they realized their position they would abandon hope and lead a life of shame henceforth.

"It is estimated that more than 10,000 little girls in England are completely given over to a shameless life, and the practice of crimes, which are of too horrible a complexion to give them names. In houses kept by French, Spanish and English women in fashionable London, it is possible to meet Cabinet Ministers and other men of dignity and reputation. There is now walking the street a monster aged fifty years who has amused himself by decoying and ruining children. He was recently summoned before a magistrate charged with having debauched sixteen little girls, but investigation showed that fourteen of them were upward of thirteen years old, and he escaped the punishment he merited. In every case it was proven that his victims were all fearfully injured, and probably for life. Another brute made himself happy by enticing children into back-yards upon the promise of giving them sweetmeats. They yielded, unaware what was meant until paralyzed with fear and horror. Bagnios are recruited from Irish emigrant girls. Women professing to be Sisters of Mercy are used as decoys. They say that the Good Lady Superior sent them to meet the poor Catholic girls, and then follows the old story, snuff in the beer, and so on. The ruined girl may lock the door from the inside, but there are doors which open from the outside, door-frame and all."

These shocking disclosures come home to us in this country. London is not worse than Paris, and other Continental cities. There is good reason to fear that, substantially, similar practices prevail in New York, Chicago, Boston, Philadelphia, and other American cities. Is there no *Pall Mall Gazette* in

any of these great cities, to let in the light of investigation and publicity upon such an accursed traffic in human

virtue—upon social crimes, equal to any that caused the overthrow of Sodom and Babylon?

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. BRUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

PERSONAL RELIGION.

In the pulpit and in the theological and religious literature of Germany, the subject of conversion is not so frequently discussed as in America. From the time of Luther the Evangelical Church in the Fatherland has laid the emphasis on justification by faith. There have been periods when this faith was preached more as an intellectual possession than as a vital power; but even in times of spiritual quickening, it was faith that was emphasized. Then a living faith was viewed as including conversion and sanctification. It is on this deep and broad Pauline sense of faith that the devotional literature of Germany is based. This comprehensive view of the Christian life as a life of faith in its inception and development, gives unity and completeness to the discussions of the subject of personal religion. Such discussions become specially interesting when the fruit of profound scholarship, of sound exegesis, of historical research, and of personal experience. It is surely a favorable sign when theological professors in the universities recognize it as their mission to give vitalized truth, as well as logical discussions. Germany to-day has quite a number of professors who can be edifying as well as learned.

In *Studien und Kritiken*, 3. Heft, there is an article on "*The Essence of Personal Christianity*" (*Das Wesen des Persönlichen Christenthums*), by Prof. Dr. H. Weiss, of Tübingen. He regards the personal life of the Christian as the individual appropriation and realization of the grace and power offered in the person and redemptive work of Christ. The State into which the believer is thereby brought is a new one, is more perfect in principle than the old one, is created by God through Christ, and depends on a living union of the believer with Christ. As Schleiermacher says, "The individual whom the redemptive work of Christ affects must attain a personality which was not his before." The Christian state puts a man in a new relation to God, changes his heart, and puts him into a different attitude towards the world, particularly towards mankind. In principle, not in realization, the Christian is perfect. The new relation attained by the believer through Christ is frequently represented in a one-sided manner. Some emphasize its beginning, namely, conversion, but neglect other elements; others, however, ignore this beginning. So there are those who emphasize the ideal element, as the relation to God or the doctrine of justification, but neglect the life; while others lay the whole

stress on the new life. Some regard religion too exclusively as communion with God; others too exclusively as a new relation to the world. Thus there is an exaltation of the inner illumination, or the practical realization of religion, or emotion, or personal progress, or social duties, while other factors are overlooked. From the rich discussion, all tending to bring out the Christian life in its completeness, I select a few hints on the believer's assurance respecting his Christian state. What certainty have we that we are truly Christians? In the life itself this assurance is given. Whoever has gained a spiritual life so new, peculiar and decided as that of the Christian, cannot remain in doubt as to the grounds of its genuineness. There may, indeed, still be times of doubt, especially so long as this life has not yet attained maturity, or when specially weak and subject to conflicts. There are theologians who question the possibility of knowing that one is in a state of grace. But since this life itself springs from this grace, it gives us the certain assurance of the presence of this grace. The Christian life must be lived, it is not a mere theory; and in living it there is the unmistakable evidence of its genuineness. Certain conditions must of course be complied with if this certainty is to be attained. Faith, based on Scripture, the sacraments, and communion with believers, is essential; also the peculiar experience in prayer and in the communion of the soul with God; lastly, the proof of the life itself is necessary. Where these conditions are found, the Holy Spirit, without which there can be no assurance of salvation, will not be wanting to the Christian. But if any of these conditions is attended to disproportionately, there will be unhealthy tendencies. One-sided prominence to reflection (doctrine) promotes a false churchliness; one-sided communion with God tends to mystical spiritualism and separatism; one-sided attention to practice leads to practicalism or moralism. A healthy all-sided Christian development is necessary for the attainment of Christian assurance. The healthy spiritual life may be designated as an experience on earth of eternal life, of which it is a pledge. The spiritual quickening here is an earnest that we are destined for communion with God in glory. The personal state of the Christian on earth, having its origin in the divine life, conditioned by the revelation of God in Christ, and revealing in sinful humanity the powers of the divine eternal life, is the best apology for Christianity, and also the most conclusive proof that the Christian life begun here will be completed in heaven. The author

with the statement: "Theology is not anthropology, nor is it merely an empirical or the attainment of eternal life; but it is the testimony of the highest truths concerning man, and of their union in Christ; and any respecting the way prepared by and respecting the completion of human life in God and in His kingdom."

HISTORICAL AND BIOGRAPHICAL.

Information is still one of the most fruitful subjects in theological literature. New on the leading reformers (particularly and their work are constantly appearing the centennial anniversaries of Luther (Ingli, that of Bugenhagen (born June 24, 1545) added this year, and a number of monographs on his life have recently appeared. Recent energy of the Ultramontanes, and conflict between the State and Catholicism, and the interest in the literature on the subject. Among the more important of these is a book by L. Keller, on "*The Reformation and the Earlier Reformatory Parties.*" It traces the reformatory movements in the sixteenth century before the Reformation, and shows the relation to it. Instead of directing attention to the principal factors in these movements, as is so often the case, he aims to give a view of the religious and moral life of the people.

To the Reformation, Pietism is receiving attention. In his first volume on "*The History of Pietism*," Prof. A. Ritchl discussed the origin and development of Pietism in the Lutheran Church; of the second volume, devoted to Pietism in the Lutheran Church, the first part appeared recently. In discussing its origin he shows the influence of the mysticism of the Middle Ages, particularly on Arndt. "True Christianity" there are marked the influence of Tauler, the German mystic, and of Thomas à Kempis. A full history is given of Spener and Francke, their relation to the Lutheran Church, to the sects, and to the mystics. Gottfried Arnold is regarded as the representative of mystical indifference, and as preparing the way for Rationalism. The close of the first part is devoted to Pietism which had its centre in Halle; in the second part, Pietism in Wuertemberg is to be treated.

E. Sachse has also published a volume "*Origin and Nature of Pietism*," embracing the period from 1670 to 1706. He found valuable material for his work in the archives at Halle. He describes the condition of Germany after the thirty years' war, Spener's and Francke's activity, and the persecutions to which they were subjected, the various fanatical tendencies into which the movement developed, and the general effect of Pietism on Germany. His addresses and numerous articles have been devoted to the memory of Prof. Dr. J. A.

Whether we agree with him doctrinally

or not, no one questions that in his death theology has sustained a serious loss. Those who enjoyed his personal friendship were impressed as much with his deep earnestness as with his profound scholarship. Of his many-sidedness his learned works give no adequate idea. He was a great ethical character, to whom no moral or spiritual or intellectual interests were foreign. He felt, in all their depth, the conflicting tendencies of the age, and tried to harmonize them. He belonged to the Middle Party in the Church, and tried to become a mediator between religion and modern culture, between theology and philosophy. Dorner was a grand character, schooled in the severest conflicts of philosophy and theology, tempered by family affliction and personal suffering, and evincing, amid all, a calm, resigned, conquering faith. In the *Studien und Kritiken*, 3. Heft, there is an article on his theological views, by his son, Prof. Dr. Dorner, of Wittenberg. He calls attention to the fact that the scholarly and practical activity of his father must both be considered in order to form a correct view of him. It was his father's conviction that theology must be brought into intimate relation with life; and so, like his great teacher, Schleiermacher, he tried to unite the consideration of the great theoretical problems with practical life. This practical element is generally overlooked on account of his eminence as a speculative theologian. The scientific and the ethical were harmoniously blended in him. Being intent on the union of theology and philosophy, he followed with interest, till the close of life, the development of the latter. Besides Schleiermacher, he was most influenced by Hegel. Fundamental for his theology is the thought that in the personality of Christ both the religious and the moral ideal of humanity is realized. He held that the idea of morality and of God, innate to reason, attains its perfection in Christianity. The Christian religion cannot be demonstrated into the human mind without faith; but where there is faith its contents can be proved in harmony with reason. Spiritual truth has a self-evidencing power. Christ is the centre of the religio-ethical history and the head of humanity. The revelation in Christ can be made effective only by becoming a matter of personal experience. Historic faith, whether depending on the authority of the Church or of Scripture, is only propaedeutic to living faith. No faith is perfect except that which inwardly appropriates the Gospel as the power unto salvation, and as the truth, and which becomes the basis for a new being and for a consciousness of divine sonship. That which is objective to us must be experienced by faith. All religious and all ethical truth is to become an inner possession. He, however, held that God as revealed in Christ—the foundation of theology—is not merely an object of experience, but also of scientific inquiry, and his whole speculative power was devoted to the

formulation of a satisfactory theory of the Divine Being. The doctrine of God contains the principles from which religion and morality spring. It is the province of theology to establish, as scientifically certain, what faith experiences as true. To Dörner, God is not merely an idea, but He is living, active, personal. The ethical he regarded as a union of righteousness and love, and laid as much stress on it as on the dogmatic element in religion. He saw ethical processes in history, in personal development, in faith, and in our entire relation to spiritual objects. He gave great prominence to the material principle of the Reformation, namely, justification by faith. But Scripture, the formal principle, he held, is also necessary; it is the source of the material principle. Scripture gives us an historic representation of the person and activity of Christ, and of their effect on those with whom He came in contact. Without this historic basis justification would be without a reliable foundation. Prof. Weiss said of Dörner: "Justification was the soul of his theology: that faith, namely, which assuring us of eternal salvation, is the lamp which guides us in the pursuit of knowledge, and becomes the energy of a new life." Dörner regarded Christianity as the final and absolute religion, to which all other religions point; and all truth in other religions is recognized by Christianity. As a theologian he tried earnestly to appreciate views differing from his. A zealous advocate of the freedom of theological thought, he opposed the tendency to judge of character or the personality according to the theological school to which a man belongs. Earnestly desiring the union of all believers, he was a warm friend of the Evangelical Alliance, and of the Prussian United Church. He looked to an increased activity on the part of the laity for a revival of religious life in Germany. He held that it is the great aim of training in the Church to develop a free Christian personality. The truth can be trusted to accomplish its work in the soul. Christian truth makes the believer like Christ. As in Christ, so in the Christian there is a union of the divine and the human; but in Christ this union is original, in the believer it is derivative.

MISCELLANEOUS.

The liberal tendency has lately lost some of its most prominent men, as Prof. Biedermann, of Zurich, Dr. Schwarz, of Gotha (author of a book on "The History of Modern Protestant Theology"), and Prof. Schenkel, of Heidelberg. The last named died May 19. He formerly acted with the more positive theologians, and as late as 1858 his name was associated in religious movements with men like F. W. Krummacker, Nitzsch and Tholuck. He was Dean of the theological faculty at Heidelberg when that faculty gave an opinion which led to the removal of Rev. Dulon, in Bremen, on account of liberal views. He was born Dec. 21, 1813, in Switzerland; became the successor of his teacher, Prof.

De Wetze, at Basel, in 1849; was called to Heidelberg in 1851 as professor of theology, director of the seminary, and first university preacher, and remained there till his death. He took an active part in ecclesiastical affairs in Baden, and for awhile was very influential; but he lost his prominence and lived to see the influence of the theological faculty at Heidelberg wane. The Protestant Association, in whose formation he took a very prominent part, has also lost in power. His work which is best known, and which also aroused most opposition, is "*Das Charakterbild Jesu*." Among his other works is a very voluminous one on "Dogmatics, from the Standpoint of Conscience," and a work in three volumes on the "Essence of Protestantism." On May 13 another liberal theologian died, Prof. Dr. B. Pünjer, of Jena. He was born June 7, 1850. His specialty was the philosophy of religion, and he was the author of a work in two volumes on "*The History of the Christian Philosophy of Religion since the Reformation*." Since 1881 he published, in connection with other scholars, a valuable theological annual entitled, "*Der Theologische Jahresbericht*."

Besides Switzerland and Germany, Holland has also lost an eminent leader of liberalism, J. H. Scholten, since 1843 theological professor at Leyden. He was born at Bleuten, Aug. 11, 1811, and died at Leyden, Apr. 10. He was the author of numerous theological works. His scholarship and philosophical acumen gave him great influence over the educated. His intellectualism led him into rationalism; he, however, opposed that individualism in the Church which wants to break with the historical development of the past. Scholten sought to make what he apprehended as rational in Christianity the basis of the harmony of religion with science, philosophy and modern culture in general. For thirty or forty years he stood in the front rank of liberalism in Holland, and his translated works also gave him influence in Germany.

Two volumes have appeared in Paris on the *Life and Correspondence of Adolphe Monod*, "*Monod, Adolphe, Souvenirs de Sa Vie, Extraits de sa Correspondance, avec un Portrait*." The first volume contains extracts from his letters and journals, together with a brief sketch of his life. The second volume gives letters, which refer chiefly to his activity as pastor and professor.

Rev. J. R. McDougall, pastor of the Scotch Church, Florence, has prepared the Report of the Free Christian Church in Italy, for 1884. Of special interest is the account of the efforts to form a confederation or union of all the evangelical churches in Italy. The work of evangelization has been seriously hindered in that country from the fact that the different denominations did not co-operate. Besides the Free Italian Church, there are Waldenses, various Baptist bodies, Wesleyans, Methodists, and other Protestant churches. The Italians, familiar with the unity, compactness and perfect

organization of Catholicism, are prejudiced against Protestantism thus disunited. Vigorous efforts have lately been made to bring the various evangelical denominations nearer together. The preliminaries for the union of the Waldenses and the Free Italian Church have already been agreed on, and it is hoped that during the year the two churches will be united. Perhaps the various Baptist bodies can also form a Baptist union, and the Wesleyans and Methodists a Wesleyan or Methodist union; or it may be that all the evangelical churches can form a confederation. Much has, at least, been gained by showing the evils of disunion, and by creating a desire for entering into more fraternal relations. Believers generally will echo the sentiments of Rev. McDougal when, in speaking of the union or confederation of believers, he

says: "Our great desire is to reach, by either plan, the greatly desired union of the missionary efforts in Italy. What a blessing to the world this would be at the present time! What could be done in Italy might as readily be accomplished in China or Africa. The Church of Christ is now brought face to face with the problem of the world's evangelization. Her wealth and energy, consecrated to the Lord, are able to overtake this great work. What an honor it would be for Italy to lead the way in this blessed enterprise by setting the example of the subordination of denominational feelings, to the great aim of united Christian effort for the ingathering of the heathen to the fold of Jesus! That which was practicable here might be carried out all over the world!"

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHEERWOOD.

GREAT BRITAIN.

British Quarterly (July). Among the notable articles in the present number we name "The Coptic Churches of Egypt," "The Admissions of Agnosticism," and "The Revised Old Testament." The last is very different in spirit and appreciation from Prof. Briggs's pretentious and severe article on the same subject in the *Presbyterian Review*. The paper on Agnosticism we shall refer to again. The first paper is one of great historic interest and value, going back to the origin of the Coptic Church and tracing its history very intelligently down to recent date. From the Edict of Theodosius (A.D. 379) to the Arab Conquest (641), the State religion of Egypt was Christianity. This early Egyptian Church is, indeed, the Coptic Church, though it was not known by this name till the decision of the Council of Chalcedon (451). By their adhesion to the Nicæan definition of the single nature of Christ—that "Christ being made man is, one Nature, one Person, one Will, is also God the Word, and at the same time Man born of the Virgin Mary; so that to Him belong all the attributes and properties of the Divine as well as of the human nature"—the Copts subjected themselves to persecution and isolation, and, sharing in none of the changes and developments of the other churches, preserved in their scanty and neglected community, unchanged for fifteen hundred years, the ancient tradition and practice of the fifth century. Their implacable hatred of the Greeks, or Melchites (i.e., "Royalists" or Church and State men), induced the Copts, or Jacobites (i.e., followers of Jacob of Odesa, the leader of the Eutychians), to throw themselves into the arms of the Arab conqueror, when he invaded Egypt in the seventh century; and though their shameful surrender at first procured them a considerable measure of toleration, they were not long in discovering how fatal a blunder they had committed. There is something very heroic in the constancy of this

people to the faith of their forefathers. The Copts combine the language of the Pharaohs with the alphabet of Alexander; and they use the two to express the dogmas of the primitive Christian Church, unchanged since the fifth century. No more extraordinary combination can be imagined; none fraught with associations of a more moving nature. A people of the race of the Pharaohs, speaking the very words of Rameses, writing them with the letters of Cadmus, and embalming in the sentences thus written a creed and liturgy which twelve centuries of persecution have not been able to wrest from them, or to alter a jot, are, indeed, a people worthy of more than a passing attention. The time is coming when the Copt may have a chance of rehabilitating the character he has been losing for so many centuries. Persecution has ceased of late years. The descendants of Mohammed 'Ally have favored their Christian subjects, and raised them to some of the highest posts in the country; there is even a Coptic pasha. Besides this, the Copts themselves are beginning to wake up to the necessity of education, and their schools are undergoing a gradual process of reform which was much needed. We may hope before long to see the good results of the spirit now being developed among the younger Copts, though it will take time to eradicate the fruits of prolonged subjection. At present there is no doubt that the coldness with which travelers like Lane and Klunzinger have looked upon the Copts is natural, and the neglect which has befallen their singularly interesting community is not so surprising as it would at first seem. But in future years we may hope to find them deserving of sympathy and respect as much for themselves as for their history and antiquities.

Contemporary Review (July). "Catholicism and Historical Criticism," by Principal Fairbairn, and "Mind and Motion," by G. J. Bonames, F.R.S., are very readable papers—indeed, the

former is one of great ability and discrimination. Cardinal Newman has affirmed that the ultimate question between Catholicism and Protestantism is not one of history or individual doctrine, but of first principles. He is right, only his principle, whether the Church be or be not a continuous miracle, is not primary enough. A miracle by becoming continuous ceases to be miraculous; a supernatural which has descended into the bosom of the natural becomes part of its order, and must be handled like the other forces and phenomena of history. Below the question as to the Church lies this other and deeper—What is God? and what His relations to man, and man's to Him? or, How are we to conceive God, and how represent His rule and redemption of man? It is this radical issue which gives living interest to ancient controversies, lifting them from the noisy field of ecclesiastical polemics to the serene heights of spiritual and speculative thought. And this forms the subject of this able discussion. There is abundant evidence that the Coptic monks spread themselves over the deserts to the confines of Egypt, and the great oasis of El-Khargah tells the same tale: So little has been done to investigate these extensive remains of

the remote Christian antiquity of Egypt, that people may be forgiven if they fancy that a Coptic convent contains nothing of interest beyond its associations. The cursory examinations of a few travelers, notably of the Rev. Grenville Chester, showed, however, that no little antiquarian interest was to be found in some of the monasteries; but it is only recently that the publication of Mr. Butler's exhaustive volumes have shown the English reader how full of interest and beauty a Coptic church may be. Mr. Butler's book deals chiefly with the churches near Cairo and in the Nitrian desert; he had not the opportunity to carry his researches as far as the monasteries of Upper Egypt; but as far as he had been able to go, he has exhausted the subject. Nothing more thorough and complete in the elucidation of Eastern Church antiquities has ever been published. Mr. Butler has described the architecture, the furniture and pictures, the utensils, vestments, and the ceremonies and legends, with a fulness and learning that are worthy of the highest praise. His book, with its beautiful illustrations, is a treasure-house of information, pleasantly conveyed, upon the early architecture and ritual of the Christian Church as preserved in Egypt.

PRACTICAL ASTRONOMY.

By ROYAL HILL.

SEPTEMBER 1st, 8:30 P. M. The Zodiac constellation which is before us this evening, as we face the south, is that of Sagittarius—The Archer. It is about one-quarter of the way up the sky, and is well marked by seven bright stars, forming a pentagon, and one of the most symmetrical figures in the heavens. Above this is a curved line of stars, now exactly on the meridian; the principal figure of the constellation, the pentagon, having passed three-quarters of an hour to the west. Sagittarius marks the place of the sun between the 16th of December and the 18th of January, the sun passing just below the lowest point of the curved line of stars on the first day of the year.

A very conspicuous star which we have not hitherto noticed is now within half an hour of its meridian passage, about two-thirds of the way up from the horizon. It is Altair, of the 1st magnitude and the principal star of Aquila—The Eagle. Two fainter stars occupy positions on each side of it in a nearly vertical line. Above Altair and nearly overhead is the brilliant Vega, whose ascending course in the sky we have been watching for several months. It is now, however, about three-quarters of an hour to the west, and we shall henceforth see it as a descending star. At the same distance to the east, and still in the ascendant, is the distinctly marked figure of Cygnus—The Swan, its brightest star, Aridied, or Deneb, for it is known by both names, being still higher than Vega; that is, at its meridian passage it will pass still nearer to the zenith.

Turning to the north, we see the Great Dip-

per, now half way down in the northwest sky and opposite to it in the northeast we see that constellation which by its rising in the evening hours, marks the approach of the fall of the year. It is Cassiopeia, its zig-zag line of stars being well known as The Queen in her Chair.

Arcturus still shines in the west, and low in the southwest may yet be seen Antares, the red star of the Scorpion, it being within an hour and a half of its setting point. Above it is the Cross of Ophiuchus which stretches its length horizontally across the southwestern sky.

The small diamond or lozenge shaped group of stars a little to the east of Altair marks the place of The Dolphin. The solitary bright star seen high in the southeast, about two hours east of Altair, is Enif, the first star to rise to view of the large constellation, Pegasus.

The Milky Way is a very conspicuous feature of the heavens at this time of year, when the moon is absent from the sky. It stretches over our heads in a mighty arch, one end resting on the horizon in the southwest between Sagittarius and the Scorpion, and the other in the northeast below Cassiopeia. That part near Sagittarius is the brightest, though not so continuous as the wide belt that stretches up from Altair between Lyra and the Swan. From thence it passes through Cepheus, and mingling with the stars of Cassiopeia, disappears in the northeast horizon. In the wide belt between Altair, Lyra and Aridied, the smallest opera or field glass will exhibit countless numbers of small stars scattered almost like dust on the floor of the heavens.

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REVIEW SECTION.

I.—SYMPOSIUM ON PROHIBITION.

SHOULD PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. IV.

BY JOSEPH COOK, BOSTON.

SLAVERY, before the Civil War, did not cause the destruction of 50,000 lives each year, as the liquor traffic now does in the United States. Slavery never whipped, or starved, or worked to death as many human beings in any one year previous to the Rebellion as the liquor traffic now kills every year in our nation. Slavery never cost the people as much in any one year outside the war as the liquor traffic now costs them. When the liquor traffic, which is already more murderous than slavery ever was, becomes as domineering as slavery became, its death-knell will be sounded. The crack of the whiskey-dealer's whip in municipal, State and National politics, is already becoming as resonant as was once the slave-dealer's lash.

The writer of this article, owing to the exigencies of travel, was unable to vote in the last Presidential Election, and is to be regarded as an advocate of a National Reform party, rather than of any existing third party.

Is it advisable to attempt a reorganization of political parties on such lines as to make Constitutional Prohibition a National issue? Besides the use of all moral, religious and educational measures applicable to the case, a new political party was found necessary to the abolition of slavery. Besides all moral, religious and educational measures, the use of which in their utmost vigor is here taken for granted, can it be shown that a new political party, or a reorganization of parties, is necessary to the abolition of the liquor traffic?

I. The political necessity of dethroning the liquor traffic in municipal, State and National politics will ultimately force the people to make such *new arrangements* as are necessary for their self-protec-

tion. Political necessity overthrew slavery. Political necessity will yet make the liquor traffic an outlaw. Municipal misrule is now the chief mischief in American politics. Its longest root is the liquor traffic. At the opening of the century, only one-twentieth of our population lived in cities. To-day, nearly one-tenth of the population is found in our ten chief towns. Fifty other towns of 30,000 inhabitants and over contain another tenth. One-fifth of our population is now found in cities large enough to have corrupt municipal governments. It is estimated that one-quarter of the voting population of our cities is made up of the employes and the patrons of the liquor saloons.

De Tocqueville predicted that the growth of great cities would ruin the American republic, unless they are kept in order by a standing army. Lord Beaconsfield was accustomed to lift up his jeweled finger and point across the Atlantic and affirm that not one American city of commanding size is well governed under universal suffrage, or ever will be. Sir Robert Peel predicted that American forms of government will fail to protect life and property in crowded populations. "As for America," said Lord Macaulay, "I appeal to the twentieth century. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the 5th, with this difference, that the Huns and Vandals who ravaged Rome came from without her borders, while your Huns and Vandals will be engendered within your own country and by your own institutions." As Wendell Phillips was accustomed to say: "While rum rules the great towns, universal suffrage is a farce." But universal suffrage is not to be given up, and is to be made effective in securing all the ends of good government.

Precisely this is the Sphinx's Riddle in American politics—how to remedy the mischiefs of universal suffrage by means of universal suffrage. Govern great cities well under a free ballot, and the American Republic can be preserved, otherwise not. Outlaw the liquor traffic, and great cities can be governed well under a free ballot—otherwise not. The love of liberty and home in the Anglo-Saxon races is stronger than the love of intoxicating drinks. If it is clearly seen that the protection of liberty and home under universal suffrage is impossible without destroying the liquor traffic, the latter will be destroyed. When the mischief of municipal misrule, already so threatening, shall have become absolutely appalling, the people will remedy it, under the law of self-defence, by striking at its chief root.

II The aggressiveness and arrogance of the liquor traffic, its vast wealth, its unscrupulous and insatiable thirst for power in municipal, State and National politics, make its overthrow seem, as that of slavery did, a reform too prodigious to be effected under universal

suffrage. But this very aggressiveness and arrogance will operate in the case of the liquor traffic as they did in the case of slavery.

Affairs may become worse before they are better; but they will become better through growing worse.

The moral enormity of slavery was the chief subsidiary cause of its overthrow. The moral enormity of the liquor traffic will sustain the conscience of the nation in making an end of the political power of the whiskey rings. As it is possible that the moral argument against slavery might not alone have secured its abolition, so the moral argument against the liquor traffic might not be enough to arouse the people to the enactment of Constitutional Prohibition as a National measure. But slavery was overthrown because it poisoned the leading political parties and attempted to control the National Government. The abolition of slavery became, and so may the abolition of the liquor traffic become, not only a moral, but a political, and, at last, a military necessity.

The dram-shop oligarchy in the United States now consists of some 200,000 brewers, distillers and dealers, united by common interest and a formal organization, and commanding a capital estimated at \$1,200,000,000. The seat of its power is in the sediment of civilization. The enormous profits of the liquor traffic may make it as desperate as slavery was in defending its alleged rights. The drink bill of the United States is now not far from \$1,000,000,000 every year. This is more than the nation expends for meat or bread or public education, or for all three of these together. The dram-shop oligarchy is already as powerful, if not as audacious, as the slaveholding oligarchy was.

The attempt of the liquor traffic to secure a national constitutional amendment, for ever prohibiting National Prohibition, will undoubtedly prove a suicidal policy. If, in some closely-contested National election, the liquor traffic should foster riots, or be so insane as to take up arms in defence of its alleged rights, as slavery did, its destruction would be incredibly hastened. It is not impossible that some closely-contested election, municipal riot and the disturbance of State legislation may ultimately bring about, as they have already come near to doing in Maine, Cincinnati and Chicago, a collision between the corrupt elements controlled by the whiskey rings on the one hand, and the masses of respectable citizens, as represented by the authority of law, and by the army on the other. It may be that the power of the whiskey rings in the great cities will be broken in some street barricade war.

III. The hammer which breaks the lawless power of the liquor traffic will have insufficient force unless wielded by the National arm. To confine the sphere of political prohibition to the States is to forget that, in regard to importation, inter-State commerce, and law for

the District of Columbia and the Territories, the National Government has exclusive jurisdiction. It is to forget also that, in the probably severe conflicts of the future between the law and the lawless classes led by the liquor traffic, the Federal power, as in the case of several important riots already, will be found necessary to the preservation of order.

As, in the case of slavery, a political necessity of the first magnitude gradually caused the formation of the Republican party; so, in the case of the liquor traffic, a political necessity of the first magnitude is gradually forming a Prohibition party.

IV. As the anti-slavery education of the people gradually rose to such a height as to justify the people in making slavery an outlaw, so the temperance education of the people is gradually becoming so thorough that it will uphold the public conscience in making the liquor traffic an outlaw. No more important work for the advancement of the temperance reform has been done in this century than that which has brought the legislatures of fourteen States of the Union to enact laws making scientific temperance common-school education compulsory. Mrs. Hunt, to whose spiritual insight, political sagacity and unselfish and indefatigable personal activity this reform owes its remarkable success, predicts with confidence that in ten years after scientific temperance education is given with as much thoroughness in the common schools as is now a knowledge of arithmetic and grammar, the nation will contain a majority of voters in favor of Constitutional Prohibition. If a majority of voters are not at present in favor of stern legal measures against the liquor traffic, it seems now morally certain that a majority of the next generation will be.

Already fourteen States of the Union have favored legislative prohibition with more or less steadiness; seventeen favor local option in the counties and towns; while Iowa, Kansas and Maine, by great majorities, have adopted Constitutional Prohibition. After a generation of experience of the working of prohibitory laws in their legislative form, the State of Maine enacts Constitutional Prohibition by a majority of three to one. The experience of the States that have adopted Constitutional Prohibition has justified the people of these commonwealths in making the liquor traffic an outlaw.

Constitutional Prohibition is a rising tide. It needs to rise but a little higher to be deep enough to float the reform, not only in State, but also in National politics.

V. The feasibility of the proposal to secure an amendment to the Federal Constitution making the liquor traffic an outlaw, is certainly as great as that of securing a similar amendment abolishing slavery appeared to be forty years ago.

At one time or another, more than half of the voters of the United States have recorded themselves as in favor of either Prohibition or

local option. Let this half be increased by agitation and political necessity to three-fourths. The Constitution might then be so amended as to express the will of the people. A National Constitutional Amendment requires a two-thirds vote of Congress and afterwards a majority consent of three-fourths of the States. There are now 38, and may soon be 40 States in the American Union. Let it be assumed that 30 States must be gradually carried by the friends of Prohibition in order to give success to the reform in its National aspects. Let the insolence of the liquor traffic increase. Let municipal misrule, under the stimulation of the dram-shop oligarchy, grow more and more virulent. The example of Kansas, Iowa and Maine would, in these circumstances, become contagious. A concentration of effort on State after State would ultimately secure a majority in three-fourths of the States. The requisite two-thirds in Congress and subsequent ratification by the States would follow.

Canada, by vote of the Dominion Parliament, has submitted the question of National Prohibition to its people. District after district has declared for it. It is the confident expectation of the friends of the reform that Canada will soon make the liquor traffic an outlaw by National enactment.

It has been affirmed with confidence by a careful specialist on the subject of Prohibition, that "there are but three States in the American Union where there is even a plausible reason for affirming that if the voters were divided into two parties on this issue, the Anti-Prohibitionists would have a majority." Those States are Pennsylvania, Illinois and North Carolina.

There are reasons for believing that a majority of the people, in a majority of the States of the American Union, are in favor of severe prohibitory legislation. A distinction is to be made between a majority of the people and a majority of voters, and also between a majority of voters and a majority of any political party. If the votes of all the population above twenty-one years of age, including women as well as men, were taken, it is already probable that prohibitory measures would be carried in all, except perhaps ten of the American Commonwealths. These exceptional States are afflicted by great and corrupt cities, but would not outweigh, in a national vote, the suffrage of the sound part of the whole population.

It is not impossible that in a majority of the States a majority of legal voters would favor Constitutional prohibition, were it fairly submitted to the people in an entirely non-partisan way, wholly disconnected with other issues. The reluctance of either of the leading parties to allow the submission of the question to the people in this manner is proof that party managers have a secret conviction that the reform might be carried were it thus allowed to have a fair chance in a non-partisan canvass.

What the people greatly desire they will ultimately achieve under American forms of government. That the growth of great cities and of the mischiefs of municipal misrule will cause the desire of the people for Constitutional Prohibition to increase is inevitable. The people will have their way. The people will protect themselves. In a good and great cause the people are invincible, and ought to be.

When a State has given its consent to an amendment to the National Constitution, the act of ratification cannot be made void without revolution; the assent cannot be legally withdrawn; so that in its National aspects the reform once carried would take no steps backward. This principle of Constitutional law was settled at the time of the ratification of the Federal Constitution, and reaffirmed with peculiar emphasis in the adoption of the Fourteenth Amendment. Ohio and New Jersey, after adopting that amendment and forwarding notice of their vote to Washington, attempted to reconsider their action. The validity of this step was contested by Mr. Seward, then Secretary of State, and the reconsideration was set aside by Congress.

VI. In a majority of the States of the Union, the leading political parties have refused to submit Constitutional Prohibition to the people in a non-partisan way. They have refused to allow the submission of a Constitutional Amendment to the masses of voters of all shades of political opinion. Such an impediment to the execution of the will of the people must inevitably suggest the reorganization of political parties, and perhaps the formation of a third party, destined ultimately to become second and first.

The growth of the political power of the whiskey rings over both the leading parties is so rapid, that these parties, even if induced to allow the submission of the question of Constitutional Prohibition to the people, could not be expected to execute a National prohibitory law were it enacted. A reorganization of parties is therefore necessary not only to secure the enactment of National Prohibition, but also to execute it.

The friends of Constitutional Prohibition cannot be united under either the Democratic or the Republican banner; but the growth of great cities necessitates the union of all temperance men to resist municipal misrule, and so a reorganization of parties is indispensable as a means of securing this union.

VII. There has been formed already a Woman's Christian Temperance Union of National dimensions and prodigious influence, and it has committed itself to the policy of favoring the reorganization of National political parties so as to advance Constitutional Prohibition as a reform in National politics.

There has been organized, whether wisely or unwisely, a National Prohibition Party, which is not likely to disband in presence of the

colossal political necessities which must ultimately justify, even if they have not already justified, its existence.

Both at home and abroad, the Roman Catholic Church, with its immense political influence, is more and more emphatically taking ground in favor of severe legal measures for the repression of the liquor traffic.

In a reorganization of political parties, only those issues that are of the highest political moment should be taken up by a National Reform or Prohibition party. Unfinished work of superceded parties must, of course, not be forgotten, although no longer needing the foremost place. The new organization should dazzle all its opponents, but should be neither too broad nor too narrow, and should call on the people to settle but one great issue at a time.

VIII. Parties are scaffolding. When the building for the erection of which they were constructed is finished, their natural destination is reconstruction for use on some new building. They are to be taken down. Their timbers may be employed usefully in a new arrangement for a new purpose. Party *inertia* is apt to insist that mere scaffolding is to be left standing after the use of it has ceased. This is one of the absurdities of party spirit. The Republican party has built its house. The Union is saved. Slavery is abolished. These twin towers in the vast palace built by the use of the Republican scaffolding will be seen in history far and wide for ages. A new palace is needed by the people. A new moral issue demands a rearrangement of the old scaffolding. A third tower, as lofty as either of the others, is to be constructed.

The comparison between the conflict with slavery and that with the liquor traffic must not be pressed too far; but, on leading points, it is most striking. Slavery was sectional, and so was the organization of parties in opposition to it and in defence of it. The liquor traffic is intrenched in all quarters of the land, and so the division of parties concerning it will not be geographical, but moral. But, on this account, the struggle for its suppression may possibly be the more prolonged and complicated. The abolition of the liquor traffic will naturally proceed, as did the abolition of slavery, by the use of the forms peculiar to our State and National politics. As slavery was abolished, so will the liquor traffic be abolished, first in some of the States, then in the territories, then in a majority of the States, and finally in the Nation as a whole by Constitutional amendment.

The whiskey traffic in the great cities is guilty of nullifying both State and National law on most vital points, and of practically seceding from its control. The prohibitionists are the new Constitutional abolitionists.

In the conflict with the liquor traffic, as well as it was in the conflict with slavery, political necessity will be the mother of political

invention. The immense moral and social, financial and industrial, civil and political mischiefs produced by the liquor traffic are constantly augmenting. Either the liquor traffic must be made an outlaw, or the safe government of crowded populations under universal suffrage must become impossible.

In an alternative of life or death, the American republic, in a conflict with the liquor traffic, will be found to be as heroic and wise as it was in the conflict with slavery.

IX. In full view of the reasons now given for a re-organization of parties in support of National Constitutional Prohibition, it is not difficult to reply to current objections to such a political reform.

1. It is objected that a third political party cannot succeed. The reply is that the new party is to be made a success by its necessity. If there can be only two great parties in the country at once, the new party proposes to be one of the two. As only one party can succeed in gaining the highest place of power, the new party proposes to be that one.

Dr. Spear's proof that a third political party cannot succeed is extremely like the ancient proof of the impossibility of motion. A body cannot move where it is, and it cannot move where it is not, and therefore it cannot move at all. A third political party must either be where it is, i. e., in a minority, or where it is not, i. e., in a majority. In the former case it can effect nothing in legislation; in the latter it is not needed, for other parties will do its work, and therefore a third party is not desirable and cannot succeed at all. This dilemma is more curious than cogent. *Solvitur ambulando*. As the alleged proof that motion is impossible is overthrown by motion itself, so the assertion that a third political party cannot succeed is overthrown by the historic fact that such a party has again and again succeeded in American politics.

The Republican party was once a third party. The Whigs and Democrats were both its opponents. It ultimately absorbed most of the former, and a few of the latter, and so defeated both, and became one of the two great parties of the country.

The Whig party was once a third party. Its opponents were the Federalists and the Democrats. It absorbed most of the former and some of the latter, and so ultimately became a second party.

The Federalist party died partly because its objects were accomplished, and partly from opposition to the war of 1812. It attempted to swallow the Hartford Convention, and so hastened its own destruction.

The Whig party died from subserviency to slavery. It attempted to swallow the Fugitive Slave law, and so perished.

Every great reforming party for nearly a century in American politics has begun as a third party, and little by little won the position of a

second party. Political reform of a high character has never been carried in the United States without a re-crystallization of the best elements of different existing parties, and the formation of a substantially new party in its support.

A distinction should be made between the urban and rural States, for a third political party organized to support prohibition may not be necessary in the latter although plainly so in the former. In a State like Iowa, non-partisan, political action in support of Prohibition, is probably wiser than would be the formation of a third political party; but in any great urban State, like New York, Pennsylvania or Illinois, a third party seems to be or likely to become a public necessity. It is in the field of the National government, however, that this necessity is the most indubitable, for neither of the great National political parties can be expected at present to make National Constitutional Prohibition a political issue.

2. It is objected that the success of National Constitutional Prohibition would destroy the balance of power between the Federal and State governments.

This was a familiar objection to the doctrines of the Republican party, and especially to the powers assumed by Congress and the Executive during the war against slavery. It is plainly no greater limitation of State rights for the people to outlaw the liquor traffic by an amendment to the National Constitution, than it was for them to outlaw slavery in the same way. No one objects to the proposal that there should be a National enactment against polygamy, and also a National divorce law.

It is really preposterous to assert that giving the general government power to abolish the liquor traffic in the States would injure the balance of Federal and State power as much as to give the General Government supreme power "in respect to *any* other subject that is now properly regarded as a matter to be regulated by State authority." (*HOMILETIC REVIEW*, April, 1885, p. 312.) The election of State officers, and of Senators and Representatives, is now regulated by State authority. The assertion just cited amounts to saying that National Prohibition would destroy the balance of Federal and State power as much as it would to give the choice of all State officers to the Federal government.

3. It is objected that the attempt to reorganize political parties so as to give success to Constitutional Prohibition in National politics, will keep the Democratic party in power.

Henry Clay was defeated by the defection of a few Abolitionists from the old Whig party. The results were a Democratic administration under Mr. Polk, a Mexican war, and the slaveholders' rebellion. But who will say that the organization of the Liberty party and of the Free Soil party, which ultimately became the Republican party, was unjust-

fiable? The Liberty party first appeared in American politics in 1840. In a remarkably close vote in the State of New York, Henry Clay was defeated in 1844, as Mr. Blaine was in 1884, by the defection of a few who were denounced as third party men. But these voters became the founders of the Republican party, to which belongs the unmatched glory of suppressing the slaveholders' rebellion, abolishing human bondage and preserving the Union. It was sixteen years from the defeat of Henry Clay to the election of Lincoln. Birney, Van Buren, Hale, Fremont were defeated candidates of the Republican organization or of its immediate progenitors. For nearly a generation, the third party movement, which gave us the Republican party at last, was in a minority. Let the National Reform party, or the Prohibition movement, have as much time as the Abolition movement had in which to conquer the prejudices and power of opponents, and its success may be as remarkable was that of its present rival.

The reorganization of political forces out of which the Republican party rose produced temporary inconveniences, but was justified by its final effects.

It has been proved by a hundred years of experience in American politics that the only safe thing for the people is to do right and allow Providence to take care of the results. At all hazards, honorable men must avoid moral iniquity in politics. As it was not right, but morally iniquitous to vote for a party in bondage to the Slave Power, so it is not right, but morally iniquitous to support any party that is in bondage to the liquor traffic. Ninety cents paid to the National Government for every gallon of whiskey manufactured in the United States make the Federal Power a member of the dram-shop syndicate and a collector and participator in the profits of blood-money.

4. It is objected that the organization of a new party would subject the cause of National Constitutional Prohibition to all the dangers of party spirit.

There are two kinds of party spirit—the philanthropic and the mercenary. The former is the glory of young parties of high moral aims; the latter is usually the vice of all old parties, however noble their purposes may have been at first. It would diminish the dangers from the mercenary side of party spirit to organize a new party, animated by a great philanthropic purpose.

X. It is the right and the duty of the friends of Constitutional Prohibition, both State and National, to stand together. They cannot stand together inside either the Democratic or the Republican party. They are not allowed to stand together outside these parties in a non-partisan way. They are forced, therefore, to stand together in a partisan way—that is, in a new political organization.

The growth of great cities and the spread of Democratic forms of Government make the experiment America is trying in universal suf-

fringe an enterprise of world-wide interest. The solution of the problem of the right government of crowded populations by a free ballot is a matter of transcendent importance to all civilized nations. Constitutional Prohibition, therefore, with its allied political issues, is a reform of which the field is the world. The formation of a new political party enshrining a great moral idea is an event of high religious as well as secular significance. It is a strategic step in both National and Cosmopolitan progress.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of truth.
Lo! before us gleam her camp fires, we ourselves must Pilgrims be;
Launch out Mayflowers and steer boldly through the desperate winter sea."
LOWELL: *The Impending Crisis*.

II.—EVANGELIZATION OF OUR CITIES.

A SURVEY OF THE FIELD.

By GEORGE F. PENTECOST, D.D., BROOKLYN, N. Y.

NO. I.

ABOUT one-twentieth of the population of the entire United States is in and about New York City. This fact is sufficiently suggestive to call attention to the cities of our country as the chief field for evangelizing efforts. There are single wards in the cities of New York and Brooklyn in which there are not more than one or two Protestant churches (and those feeble), whose inhabitants outnumber those of some of the Territories where the Home Mission Societies of several denominations are sending missionary after missionary, and building churches by the score. If it should be published abroad that in such and such a Territory, where the "population is pouring in in a continuous stream" (such is the set phrase in which our Home missionaries describe the growth of the Territories), there were but two Protestant churches—or, at most, three or four—the fact would arouse the attention of all the Christian churches in the land, and we should feel that we were shamefully neglecting the frontier of the kingdom. And yet there are hundreds of thousands of the same kind of people in our cities as those who emigrate to the Territories, who are practically neglected and passed by so far as the efforts of the churches are concerned for their evangelization.

It would be easy to point out a score or fifty western towns in which there are not a thousand people, big and little, and yet for whom each of four or five different denominations have built a church and sent a missionary pastor; while in New York, Brooklyn, and other cities there are tens of thousands for whom no efforts of an aggressive kind are being made; where at most a mission Sunday-school and a Bible woman is provided. I do not say that less ought to be done for the scattered population of the West, but I do say that

the churches of Christ are radically mistaken in their policy in neglecting, as they do, the great cities. When a miner seeks for gold he does not go to the little surface deposits, but to those regions where the gold is abundant, even if it is embedded in the solid quartz. He says, "The gold is here in great quantities; the field is a hard one; the quartz will have to be crushed out with powerful machinery; the cost at first will be great, but in the end it will pay the best." Thus ought the Church to reason with reference to the cities. The souls of men are there by the hundreds and thousands. The field is difficult and hard; to evangelize the cities as they ought to be, will require mightier combinations of spiritual power and better agencies than are at present in use. The expense will be great at the outset, but the results will be far greater and more marked in the end. Why send all or nearly all our missionary force, and the bulk if not all of our pecuniary resources to the new and sparsely-settled districts of the country, and pass by the dense centres of population at our doors?

In my judgment, the problem of the evangelization of our cities is becoming a more serious one every year. It is a common mistake to suppose that the Territories and the outlying districts are growing faster than the cities; the opposite is the case. The ratio of increase in population is greater in the cities than in the country: and, more than that, it can be demonstrated that the population of the cities is rapidly gaining in numbers over the number of those who are brought directly under the influence of the ministry of the gospel: in other words, the churches and other agencies for disseminating the gospel are not keeping pace with the population. Brooklyn used to be called the "City of Churches," and a few years ago this was a true designation, for, in proportion to her population, she had more churches than any other city of the Union. But at this time she stands fifth in the list of cities in this respect—not because other cities have been increasing the relative number of their churches, but because the population of Brooklyn has been rapidly outgrowing and overlapping the means provided for their accommodation in the churches. And yet there is no stir or alarm on this matter in our goodly city. Our churches are just as quiet and easy-going as if the facts were in the other direction. Our godly ministers are just as comfortable and conservative as if the city was stagnating for the want of a new family. There is an occasional chapel built, only to thrive up to a certain point and then languish into a moribund condition. Our population is increasing at the rate of 25,000 a year, and one of our best-informed daily papers has recently demonstrated in a conservative article on the future growth of the city, that this vast annual increase will reach 50,000 within the next decade. This ought to mean at least *two* new and flourishing churches each year at the present rate, and *five* new churches a year within the next ten years. But what are the facts?

Among the Congregationalists, there has not been, to my knowledge, a new church organized during the last five years, nor do I hear of any in prospect of organization. One or two mission chapels have been built in that time, but there is no immediate prospect of their becoming in turn self-sustaining and aggressive churches. How many years it has been since more than one new church of the Congregational order had been planted in the midst of New York's million and a half of population, I do not know, but certainly, I think as many as ten. Old fields have been abandoned and new meeting-houses have been built in uptown neighborhoods, but this only goes to show neglect of the work of evangelization, rather than improvement. Whether the Baptist, Presbyterian,* and Methodist have done better I am not informed. I sincerely hope they have. If this be the state of the case at the centre, what may we reasonably expect at the circumference? Philadelphia is a religious city, strong in strong churches; but I am told by one well informed, that the churches are rapidly falling behind the increase of population. St. Louis is losing ground; Chicago is not gaining, and was never equal to her population so far as churches were concerned; and in Cincinnati the process of uniting two churches into one has of late been going on, rather than the multiplication of them. In fact, the race between the churches and the population in all our cities is rapidly becoming a stern chase, so far as the churches are concerned.

I have tried to state the case generally rather than particularly, and broadly rather than minutely; yet I think my statement is within the facts. It becomes us to survey this vast field for evangelistic work, and consider the best ways and means for reaching the end of their proper evangelization.

I. THE CHARACTER OF A CITY POPULATION. More than in the country and villages the population of the cities is cosmopolitan. It is a vast sea, in which every kind of fish is found. Foreign and native-born, men of all languages, kindred, tongues and people are here; men of all creeds, and of no creeds. Every city is a miniature world, and should challenge us to fulfill the commission of our Savior when He said, "Go ye into all the world, and preach the gospel to every creature." This fact, instead of making the cities an unpromising field, should be of the greatest encouragement, and ought to challenge us to do our best and prove what we are always saying: that Christianity stands unique among the religions of the world in this—that it is the only universal religion, the only faith that is adapted to all men. The cities offer the splendid opportunity to demonstrate this; and if we were inspired with the enthusiasm of conquest for our Lord, our churches—ministers and laymen—would be alive to this great privi-

*The Presbyterian certainly has not. She is not as strong in churches to-day as she was ten years ago.—J. M. S.

lege and boundless responsibility. Yet I fear we are almost, if not altogether, asleep.

II. SOME OF THE DIFFICULTIES IN THE WAY OF EVANGELIZATION IN THE LARGE CITIES. If the cities afford a vast field for evangelistic work to be done by and through the churches, they also present fields of great difficulty. But difficulties should nerve us to the work, and not deter us from it.

1. *The Foreign element.* In every one of our cities the foreign element is more and more a part. As a rule, these foreigners are more or less just beyond the reach of ordinary church agency. The Irish, for the most part, are Roman Catholic and are not easily reached—indeed, not at all—by means of the church and chapel. They are, if not entirely under the dominion of the priests, who forbid their entrance into any Protestant place of worship, so prejudiced against Protestantism that they shun our services as they would an infection. Then there is a large and increasing German population. This element may be divided into three classes: the Roman Catholic; the nominal Protestant (*i. e.*, the Lutheran), and the infidel. The same remarks apply to the German Romanist as to the Irish. The Lutheran people, as a rule, are but formalists, and have a great conceit of their own church righteousness. Attendance on their place of worship once on the Sabbath day is a full and complete discharge of all Christian duties. They rely on their baptism and confirmation for salvation, and are not interested in spiritual Christianity. They come to us with their holiday notions of the Sabbath and their beer-drinking customs. They are practically inaccessible by ordinary methods of our present church agencies. I do not mean to say that there are no earnest and spiritual Christians among the German Lutherans, any more than I wish to be understood as believing that all Roman Catholics are destitute of spiritual life; but I am speaking of the class *en masse*.

The larger portion of our German citizens are either out-and-out infidel, or else free thinkers, which is, practically, the same thing. With their anti-Sabbath ideas and their beer drinking habits they have done more to corrupt and destroy the American Sabbath, and break down the general sanctity of that day, and, indirectly, all reverence for religion than almost any, or, indeed I may say, all other influences put together. For the most part they man the omnipresent beer saloons, which to-day are the greatest curse to our country. The Swedes—an increasing number among us—as a rule, are more accessible so far as their disposition toward spiritual religion is concerned, are nevertheless practically outside our evangelical effort. Then there are the French, the Italian, and other non-English speaking foreigners, whose name is legion.

Now, beside the difficulties growing out of the Romanism, formal-

ism and infidelity represented by these populations, with the exception of the Irish, we have the difficulty of language to contend with. It has been demonstrated that, in America at least, a native German is not the best missionary or evangelist to his own people; and so of other nationalities. An American who can speak and preach in the German tongue, will do more to evangelize the German population in America than twenty native Germans. It is not necessary to account for or prove this proposition. Why should not we train American evangelists to speak and preach in the German and French, or even the Swedish and Italian tongues? We do greater things than these when we send our foreign missionaries to India, China, and Japan; and yet I will venture to say, that a dozen American German-speaking preachers in New York would reach more souls in a year than any fifty missionaries abroad will do. The same may be said of the Italians and other nationalities. Such difficulties ought to be surmounted, and not left in discouragement, unattempted.

2. *The vast lapsed masses.* By the lapsed masses, I mean those who, though they may not make any open declaration of infidelity, are, nevertheless, both infidel and godless. Religion of any kind is utterly foreign to them. They are the heathen population of our great cities. They never enter any place of worship, and are utterly indifferent to the whole question of religion. They live a purely animal and social existence; they eat, drink, and *try* to be merry. To make the best of this life, according to their varying fancies and circumstances, is their sole aim. As for the life to come, they either ignore it altogether, or regard it as a problem to be solved at death or after death. These lapsed masses are not all of one class or condition. The lower half of them are made up of the second generation of foreigners, whose parents were Romanists, but who have drifted away from that faith without accepting a better one; of the laboring classes, who have been crowded out of or ignored by our city churches; the poor of all classes, who have gone to the bottom of society, discouraged, and finally desperate, and cherishing only jealousy and hatred for all persons who are better off in this world than they. Rightly or wrongly, they have come to look upon the church-going people as their worst enemies, and as a rule are filled with a hatred of churches and church people.

It would be a mistake to suppose that the lapsed masses are all at the bottom of society, for this is far from being the truth. There are thousands and tens of thousands of people in our great cities, who live on the best streets and avenues, who seldom darken the door of a church, or if they do, it is a matter of fashion, or social convenience, or conformity. The lapsed masses among the middle and upper ten thousand is as marked as that of their more lowly and less favored brethren, and with far less reason. There are thousands of people

within sight of church and sound of bell in Brooklyn, of the upper middle class, who rarely, if ever, go to church. On Sundays, when the weather is pleasant, they spend their mornings in bed, reading the Sunday newspapers, or idling about; and in the afternoons they are at Coney Island, or other places of resort, by the ten thousands. Two winters ago, during a series of Gospel meetings which the writer held in the Academy of Music, a test was made. This service was organized for the purpose of reaching, in part, the non-churchgoers of Brooklyn. It was criticised by some, on the ground that it only took people away from the churches. This criticism was stated, and I asked all persons present, who were church members, to arise. A very small fraction of the vast audience arose. Then those who were non-church members and non-churchgoers were asked to arise in like manner. To the astonishment of all present, more than *seven-tenths* of the audience were on their feet: and yet, to have looked at the audience you would have supposed, from its intelligence and respectability, that it was an audience of churchgoers of the best class. This class of non-churchgoing people, who are not reached by our present system of evangelization, are not positively infidel. Some of them, indeed, are full of prejudice, and others fancy that they have no interest in religion, abstractly considered; but for the most part they are simply *backslidden from the church-going habit*. All observers know how easily that non-churchgoing habit is fallen into, and how, when once yielded to, it clings to one. Nothing but a well-considered and well-organized plan of work will ever make an impression on this class and break it up, drawing them again to the Church and to Christ. They stand midway between the highest and lowest of the unevangelized population of cities. Their existence by the tens of thousands should arouse the Church to a sense of her negligence, and, as at present organized, impotence.

3. *The people who have a quarrel with the churches.* I say, with the churches, but their controversy is not at first hand with Christianity itself, though it has developed into that. This class is found with the better class of working men and salaried people—those whose incomes are but barely sufficient to maintain themselves and families in ordinary respectability. They are just above accepting the *spiritual charity* of the mission church, and are not able to indulge themselves in the spiritual luxury offered by the larger and better-appointed churches. It is true that all our churches have a fair representation of people in the same class, whose earnest and real spiritual life has lifted them above the difficulty which has caused their brethren to fall out of the church congregation. It is idle to say that these people are foolish and proud, and that they ought not to hesitate to go to the chapel, or accept a free seat in the gallery or wherever the ushers may seat them in the churches they may desire to attend. Every pastor knows

how difficult it is to keep good hold on those of this class in his congregation, and smooth down their spirits ruffled by reason of their wounded pride and sensitive feelings. In the majority of cases they simply drop out of church life and church-going habits, and finally, justify themselves by alleging that they have been crowded out of the churches, *not by a too crowded congregation*, but by a system which discriminates the privileges of the church in favor of the rich and against the poor and those of moderate means. Then there is another large class of people that might be saved, and ought to be, who have a quarrel against Christianity, as it is represented in the person of Christian (?) employers. Take, for instance, a woman who is making vests at three cents a piece, or pants at six cents, or doing white work for the large shops, by which, after sewing ten to fourteen hours a day, she may earn, possibly, *seventy-five cents!* Or, take a street-car conductor or driver who is working for a corporation among whose directors are many of the chief men of our city churches. These men are required to work from twelve to sixteen hours a day, under the most exacting regulations, and earn from \$1.25 to \$2 per day at the outside. They are, in the main, treated as so many cattle; not cared for, as to their physical comfort, as well as the horses they drive. They know that their employers are dividing from eight to fifteen per cent. per annum on their stock, and are enabled to do so by grinding down their faces, as well as their wages. The writer has had to meet these complaints from hundreds of non-churchgoing people in his own city, and he has been compelled to keep silence because there was no defence to be made. We are not discussing the relation of capital to labor—especially capital held and controlled by Christian men—or it might be in place to say something about it. All that we are interested in just now, is to note the *fact* of its bearing upon the dechristianizing power of the Church in the cities. The feeling of this large class is deep and bitter; and it is impossible to get them to discriminate between the grasping avarice of their Christian (?) employers and Christianity itself. To them, Christianity is embodied in its professors, especially when they are known to occupy the chief seats in the synagogue. And it is difficult to turn their position

4. *The positively infidel class.* Just now we are in another generation of infidelity. These periods of skepticism return, with more or less regularity, from century to century. Our fathers had to contend with so-called French infidelity; we, in this country, are meeting a spent wave of German rationalism and English materialism. It is the same old foe under new names. Science and philosophy are made to don the skeptical uniform and take hold on the weapons of unbelief, and do battle against the faith. While we are not ignorant of the devices of infidelity, we are not to ignore its positive force and ability to counterwork against all the evangelizing efforts we can

make. The positive skepticism, or infidelity, is represented by several classes.

First, we have the *educated classes*, who base their infidelity on philosophical and scientific grounds, and openly repudiate Christianity as being of divine origin. They make their influence felt through the press, and on the lecture platform; in school, college, and society. It is not always an open assault; indeed, it is rather a covert one in most cases, although not a few are bold and open in their denial of all authority to the divine records. They oppose nature to revelation, and reason to faith. These leaders have their followers in great numbers among the half-educated, and especially among young men, who, while they deny all authority to such teachers as Jesus and His prophets and apostles, eagerly and greedily accept without question the crude and unproved theories of the so-called scientists of the infidel class. To show how deeply this influence penetrates, I may illustrate by the following incident: Not long ago I found a lad of fourteen in an inquiry room. I spoke to him, and found, to my surprise, a degree of cold indifference to the subject of religion not often found in the young. He had come in with a school-fellow friend of his, who wanted to speak with me. He avowed himself as being a disbeliever in the Bible. I, amazed at this infidelity in one so young, asked him on what grounds he disbelieved the Bible. He replied, without a moment's hesitation, that "the scientific difficulties in the book of Genesis made it impossible to believe that the Bible was true." Probing the infidelity of this lad of fourteen, I found that his teacher in the public school where he attended was a disciple of Herbert Spencer, and that he had managed to instil his skepticism into the minds of his pupils. Moreover, the lad had an elder brother in the Scientific School at Yale College, and he alleged the opinions of one of the leading professors of that school, who was an Atheist. In addition, I found that the boy backed up his infidelity by naming a large number of prominent educators of the youth of our land as being among those who did not believe in the divine authority of the Bible. He evidently had been filled by his teacher. We hope that such cases are rare among teachers and pupils; but we fear at the same time that they are not so exceptional as we could wish. Thus does this kind of infidelity silently percolate from the higher down through the lower and younger classes.

Many of our leading physicians and lawyers are quoted as being opposed in theory to Christianity; at least, their influence is decidedly against the cause of Christ. As a rule they are non-churchgoers. It goes without saying, that this influence is very great, and impresses the young men of our cities in a very marked degree. If any of my readers are disposed to doubt the extent of this influence, I would suggest a systematic inquiry by means of seeking personal conversa-

tion with young men of fair education up to higher, upon their personal relation to Christ. Such an inquiry will quickly open their eyes to the fact, and the extent of the fact, that there is a large infidel class (and a most important class it is, being in the main the younger men of the cities) who are not only growing away from the churches, but are crystallizing into a positive force in opposition.

But this upper circle of infidelity is by no means the only one. There is that infidelity of the lower and coarser grade; that which is headed and led by such men as Ingersoll in this country and Bradlaugh in England. Backed by oratory and the gifts of wit and coarse humor and satire, aided and abetted by the daily press and the multifarious news agencies, these men, at half a dollar to a dollar per head, are making infidels by the thousand. Whom they do not reach by word of mouth, they do by the press. It goes for nothing to say that Ingersoll's infidelity is ribald and unreasoning, coarse and low, even from a literary standpoint. We are to look at the facts as they are. "Ingersoll's lectures are not worth refuting," said a distinguished preacher, in my hearing not long since. Nevertheless, the appalling fact is, that, moving among the working classes and the common people generally, I find that the mass of them are already poisoned by the sentiments contained in the popular infidel lecturer's addresses. The popular mind, by sinful nature prejudiced against the truth, quickly lays hold on a criticism against the Bible, and yields it reluctantly, if at all, in favor of the refutation of that criticism. Unbelief is always eager for material upon which to feed itself; while faith is of slow growth, and is not aggressive in most people. Moreover, the infidel and the skeptic is always eager to talk and propagate his unbelief, while, as a rule, the Christian is slow to confess his faith. Not only is it rare to find a Christian in these days who boldly stands up for Christ and the truth in the ordinary walks of life, but it is common to find Christians who will hear their faith assailed without so much as showing their colors. Peter, in the kitchen of the high priest's palace and in the face of the sneering serving-maids, is by no means the only disciple who has been ashamed of his Master, even if they have not denied Him with cursing and swearing.

5. *The Sabbath holiday class.* Who can estimate the thousands in our cities, whose chief occupation on the Sabbath is to seek recreation or, rather, mere pleasure. It is not stretching the truth to say that there are two adult people found at the seaside during the hot months of the year, Sabbath after Sabbath, to every one that seeks the house of God. To them, Christ and His gospel are the farthest removed from their thoughts or desires. And, as our efforts for evangelizing the people of the cities are, in the main—indeed, almost entirely—confined to the ordinary church service on the Sabbath, these thousands and multiplied thousands of Sabbath-day pleasure-seekers are

practically unreached. Nay, more: the whole trend of their pleasure and the drift of influence and surroundings is to deaden their sensibilities to everything that belongs to or appeals to their spiritual nature. It is not helped by the fact the better class among them are frequently met and spoken to by their neighbors and friends whom they know to be professing Christians. These meetings with Christian (?) people on the Sabbath at the places of summer Sabbath-day resort at once salves any little prick which conscience may have given them, and increases their contempt for the Christian profession; for it must be remembered that the unbeliever always judges of Christianity by the apostate professors, and not by the consecrated followers of Christ.

The foregoing imperfect survey of the field of evangelization in our large cities may serve in some measure to set before our minds some of the inherent difficulties of the situation. Other obstacles and hindrances will be considered in another paper, and, in yet another, some suggestions as to means and methods adapted to the proper evangelization of these neglected, lapsed, and infidel masses of our city populations.

III.—THE PHYSICAL FACTOR IN PREACHING.

NO. III.

BY GEO. M. STONE, D.D., HARTFORD, CONN.

THE Master commends vacations when He says to the tired disciples, "Come ye yourselves apart into a desert place and rest awhile." The Apostles broke the strain of continuous labor. Sometimes by detention in prisons or forced absences in perils by sea, it was broken for them.

In our period, with its mental alertness, with its incalculable spoil of knowledge, won from earth and air and sea, with the strain of its social problems, with its intrepid valor of faith and its shameless boldness in sin, the man who stands in the arena for Christ, will, if he be wise, withdraw himself betimes and put himself in sympathy with unwonted scenes and unusual experiences. Reasons, physical and social, mental and spiritual, combine to commend the wisdom of vacations.

The suggestion in the receipt of Mrs. Glass for "cooking nare" is, "first catch your hare." We are of the opinion that in the nature of vacations, it is frequently easier to obtain one than to decide how to utilize it most profitably. There are a few general ideas which we venture to state in this paper.

The special use of vacations should vary with felt physical and mental needs at the time of its occurrence. The writer remembers a vacation, the first week of which was spent chiefly in sleep. The re-

quirements of an overtaxed mind were met in this way, and the balance and elasticity of the system restored. In other conditions a change in activities is better than rest. Some vacations have yielded never-to-be-forgotten benefits in the opportunities afforded for reading books, which could not be examined during the pressure of regular pastoral and preaching service. The Concord Philosopher says, "In the common experience of the scholar the weather fits his moods. A thousand tunes the variable wind plays, a thousand spectacles it brings, and each is the frame or dwelling of a new spirit. I used formerly to choose my time with some nicety for each favorite book. There are days when the great are near us, when there is no frown on their brow, no condescension even; when they take us by the hand and we share their thoughts. There are days which are the carnival of the year. The angels assume flesh, and repeatedly become visible." Then there are other favored intervals when the purse permits travel, and other circumstances conspire to make it feasible. The writer has twice visited Europe, the first time to see old places, rich in historical associations and their venerable structures; the second time to see living men, trained under disciplines, sharply in contrast with our own. How affluent in enduring results, and how perennially fruitful in material for his work, has he found both these select and happy tours over sea! Last year brought another opportunity. Two weeks were added to the vacation month and six weeks occupied in a visit to the "Wonderland" of the world, the Yellowstone National Park. The great wheat belt of Dakota was traversed, then came the ranch country with the "cowboys" and the "Bad Lands," and the Crow Indian reservation, all en route, and each one furnishing interest enough for an ordinary respite from labor.

Finally came the Park itself, with its lakes of fire, its marvelous geysers, and, crowning all, the unique and majestic cañon of the Yellowstone River, with its miles of rainbows set in the everlasting rock. Such experiences as were crowded into the six weeks of last mid-summer must, we think, last a lifetime in their refreshing and stimulating results. It was simply re-juvenescence, re-creation in the highest import yielded by these terms.

And all this in our own country, the scene within easy reach, and not of necessity requiring great outlay of money. Besides the uplifting effect of contact with the noblest natural scenery, there were opportunities to study specific phases of our natural life, to enter the settler's cabin on the prairie's edge and to get some just impressions of the extent of our national domain.

The breath of those great uplands stretching toward the setting sun is an inspiration still, and will remain so in years to come. If some reader should say this journey is simply impracticable in my case, it remains for him to find new fields for exploration nearer.

These notes are being written in the State of Connecticut. Its chief magistrate has recently called attention in eloquent words to the variety and beauty of its natural scenery. The railroads are rendering us oblivious to the rare and frequently unrecognized natural resources of the country nearest to us. Within a few hours ride of any pastor living in New England or New York are the White Mountains, the Adirondacks and the Catskills, not to mention many places of lesser note, full of wild and picturesque interest. Along our extensive coast line also are how many desirable resting places "down by the sea."

Whether by reading or by the noble study of object lessons afforded by travel, the pastor's vacation should be a gathering time. He should aim not simply to get rest, but to increase his resources. The people give him warmest welcome when he brings to them, with his freshly bronzed face, new impressions of nature, or new views of men, to be used in his work of instruction. No better advice has been given on the uses of travel than is contained in Lord Bacon's well chosen words: "When a traveler returneth home let his travel appear rather in his discourse than in his apparel or gesture, and in his discourse let him be rather advised in his answers than forward to tell stories; and let it appear that he doth not change his country manners for those of foreign parts, but only prick in some flowers of that he hath learned abroad into the customs of his own country."

IV.—BIBLICAL ILLUSTRATIONS IN THE PULPIT.

By REV. CHARLES E. LITTLE, AUTHOR OF "BIBLICAL LIGHTS," ETC.

No illustrations have such evident fitness for pulpit use as those taken from the Holy Scriptures. The Bible becomes its own commentary, and an inspired commentary surpasses all that are profane. One part of the Bible is used to throw its light upon another part, until the galaxy of heavenly lights combine, to make more clear to human eyes the paths of God in His intercourse with man.

One of the best features of such illustration is their perennial freshness. The same incident comes again and again to illustrate various topics of religious discussion, but never offensive by staleness. The ear wearies with the *second* statement of a fugitive illustration taken from current life; it repels the reiteration of a trite anecdote, and the repulsion is in a ratio equal to its original novelty or beauty. Unfavorable criticism is sometimes offered respecting the beautiful but too oft repeated allusions to the classic writings of Grecian philosophers and ancient sages; we pay no tribute of reverence to the ancient gods of mythology when they are employed to adorn the Gospel in the temple of the true God. The mass of intelligent hearers prefer Solomon to Socrates; Paul to Plato; Abraham to Aristotle, and the

exploits of David to those of Darius. It may well be added, that in all the miscellaneous fields of illustration there is need of much caution lest, even with our greatest care, we follow in the recent footsteps of some clerical predecessor who has traversed the same ground, before the same audience.

It is quite different, however, with the repeated presentation of Biblical facts and incidents. These are ever appropriate and ever approved, even by those of fastidious taste. In many of our most artistic churches the illuminated windows picture the heroes and saints of the Bible. Because of the fitness of the subject to the place our pleasure does not diminish with their appearance from Sabbath to Sabbath and from year to year. Exhaustless lessons come afresh from saints who stand in the cathedral windows. A fine taste equally approves the illumination of the sermon by a happy word-picturing of those old and honored saints through whom comes the light of heaven, taking some of their rich coloring and streaming into pious souls. We may go farther and say that the familiarity of the hearer with the incidents quoted, helps rather than hinders the effect. It gives immediate force to the point illustrated. Its inspired origin makes argument needless, and being familiar, application is often needless.

The frequent and happy use of Scripture illustrations has another great advantage. It intensifies the religious tone of the discourse. How effectively they assist in maintaining the re-religious character of the preacher's effort may be seen by examining Mr. Spurgeon's sermons, which almost overflow with Biblical facts, incidents and allusions. Now put in comparison Mr. Beecher's sermons. His illustrations, so numerous, and remarkably brilliant, are chiefly drawn from the experiences of life, and the observation of nature and society. One cause of their unfavorable criticism is the absence of Biblical illustrations. Mr. Beecher evidently seeks to put the truth in the foreground; the Bible is in the background and sometimes made almost invisible by the nearness and abundance of the things which belong only to current life.

The politician knows the value of these illustrations. In addressing the masses, how easily he exalts his personal worth by picturing his opponent as a modern Absalom, who uses the arts of the demagogue to steal the hearts of the political Israelites, while he cries, "O that I were made judge in the land, that every man that hath suit or cause might come unto me, and I would do him justice." He also vilifies the opposite party when he compares them to Absalom's followers, who "went in their simplicity and they knew not anything." Of course they did not get possession of the government.

There is an educational value in these illustrations which should not be overlooked. The hearer gains a better acquaintance with the Bible by such incidental references. In this day, when many hearers

substitute a newspaper for a Bible, and consequently get their chief knowledge of Holy Scripture from the pulpit, it is eminently wise to give them plenty of it. Let them have something more than the minister's opinion of religious truths, but frequently and pointedly the Word of the Lord itself. The original fountain is more satisfying than the water of life out of any man's bucket.

Do you say the people do not listen to a lot of quotations that they have read again and again? Very true. An artless selection of proof-texts, or even they may be pleasing incidents, may defeat the end of pulpit discourse, which is to impress the heart with religious truth. It is not enough to toss a handful of jewels in the air before them. There must be at least one striking point of detail to catch the thought. Each jewel must be *so held*, as to flash the light of heaven; then all will desire it. Let them all be well selected and neatly strung on an argument, or on a line of strong truth, so as to maintain the unity and beauty of the discourse, and no congregation—swine excepted—will be indifferent.

Sometimes concordance-work so multiplies proof-texts and references, as to obscure by multiplicity and division of attention the very point which the preacher desires to emphasize. This is frequently the make-shift of intellectual laziness. The substitute for labored thought—a mélange of Biblical stories instead of a message from God, by ministerial lips to human hearts. Herein lies the abuse of such illustrations and not the proper use.

We have been looking at the needs of the hearers. Let us now look toward the speaker and see how this use of Biblical narrative fits his need in the preparation of sermons. Our first impression comes from the vast abundance of illustrative material contained in the Bible, especially in the historical records. The Bible has no competitor in this line. It is a rich and also an exhaustless mine of illustrative gems. Many are on the surface. But the rich veins run deep and in all directions. The writer carefully read the story of David and Goliath, and found the various details of this one interesting incident furnished illustrations for fifty-two topics appropriate to pulpit use.

Their practical character is another feature, commending their common use. Anybody can find them. All can use them. The most illiterate exhorter, or the wisest scholar. The gifted man of letters and intellectual polish can here exercise his inventive genius and his highest skill in application, while the humble preacher who hardly knows how to hunt for one, will pick up these Scriptural illustrations when his mind is warmed by the heat of discourse. It has often been observed that uncultivated minds use pictures rather than words to convey ideas. The Red man has a picturesque language, because the Indian intellect understands pictures better than words. The untaught Freedman listens to the discourse of an able clergyman till

sleep relieves him of his intellectual struggle with abstract ideas. He goes to the "colored church" and understands his uneducated preacher, who "Blows de Gosp'l trumpet," and invites the humblest of the poor on board "De Ole Ship Zion," and tells them she will sail through all the breakers and land her passengers "In de Land ob Ca'nan" where "Ole Pharaoh" cannot come. Then the sorrowing ones will be glad as they sit down to the "Supper ob Moses and de Lamb." Instead of sleeping, the ignorant hearer is shouting "glory." He has been receiving ideas by word-pictures, which he could apprehend in no other way.

Precise language necessitates a dictionary, and converts the sermon into an enigma to many hearers. Comparing the unknown to the things well known, helps the listener over his intellectual obstructions. The young preacher advised his congregation to "draw an inference." Returning home a master tested the intelligence of one of the hearers by asking his clerk if he could "draw an inference." Zechariah replied, "I'm pretty strong, but John the coachman is stronger than I; I'll ask him." He who preaches to reach the majority of the audience, rather than the minority, can find a sure and easy method in his illustrations.

The Bible field is very wide, comprehensive of all kinds of pulpit topics. Is the subject Christian doctrine? The Bible shows in the history of its saints and sinners how the doctrine has been applied and misapplied. The Book is a record of Divine dealings. A transcript of the Divine mind. Watch Peter while he unfolds the doctrine of the Holy Spirit's Endowment and points to "the patriarch David." See Stephen teaching the mission of Christ, by comparison, with the mission of Moses. Read Paul's definition of faith, and see how he calls all the saints of the Old Testament to give evidence for the doctrine in the 11th of Hebrews.

Is the subject an ethical question? Biblical characters of all grades and qualities illustrate duties done and undone. We can now venture but a little way into this field that opens to our thought. The Sabbath-question came up, and Jesus delivered it from overtension by quoting the example of David. Every duty is found somewhere in the Word of God, as a picture as well as a command.

Perhaps the discourse is on the subject of Christian experience. It was said of the Book of Psalms that it was like the Garden of Eden, which had in it a specimen of every variety of plant that grew elsewhere. So the Psalms contain, in abridged form, all the good things of the Bible. It is no legend that we offer when we say the Bible illustrates the full range of religious experience from top to bottom; from the gateway of flaming sword to the gateway of shining pearl; from Paradise lost to Paradise found. What the rich fool saw in hell, and what the beloved disciple saw in heaven, with all that

lies between, are illustrative materials at the command of the preacher.

No other illustrations are so impressive—I might almost say so authoritative, as these, when treating of Christian experience. An eloquent Boston preacher once illustrated by the example of Abraham the needless fears and awkward endeavors of those whose faith grows weak by the Lord's delay to fulfill his promise. The man of faith had waited for the promised heir, till nature seemed to speak to aged Abraham and enfeebled Sarah and say "God is in a dilemma." So Abraham took Hagar to help the Lord out; but he only got him an outcast son and not an heir. The heir came in God's time. Those who listened will not forget the reproof which came more from their own hearts than the preacher's lips.

These Biblical lights are fresh, pleasing, penetrating. They are countless, practical and comprehensive of all pulpit topics.

V.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. VIII.

BY PROF. I. B. GRUBBS, D.D., LEXINGTON, KY.

It is too much the habit of expositors and theologians to regard the Epistle to the Romans as a theological treatise, dealing systematically with the topics of justification, sanctification and glorification. Properly understood, however, we can see in it only a profound and overwhelming polemic against a pernicious error, which would subvert the whole remedial system. This opposition colors, in a measure, the contents of every section of the Epistle. Throughout, a broad and striking contrast runs between the principle advocated and the theory opposed. By affirming of the Gospel (i: 16), that "it is the power of God unto salvation to every one who believes," the Apostle lays down the fundamental doctrine which he intends to develop and establish against the legalistic claims and pretensions of the Jews. The Gospel *versus* the Law is the one theme of which he never loses sight in the elaboration of the details of this wonderful production. But this great generic antithesis of the Epistle involves a number of subordinate contrasts. In the predicate of the fundamental and all-comprehensive proposition above quoted from (i: 16), there are no less than five cardinal terms, key-words, which already suggest a five-fold antithesis between grace and legalism, between Christianity and Judaism. Let us study these broad differences in the light of the Apostle's own development of his great theme in the course of the Epistle.

1. When it is said that the Gospel is "*the power of God unto salvation*," etc., we have a hint as to the weakness of the law in reference to the great end here mentioned. This contrast is brought out

fully and clearly in chap. viii: 2-4, "What the law *could not do in that it was weak* through the flesh, God, sending his own son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Here, unmistakably, we have gospel power *versus* legal weakness, as regards the salvation of men. God himself is powerless to save any one righteously except through the gracious provisions of the Gospel of His Son, whom He accordingly "set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, *that he might be just* and the justifier of him who believeth in Jesus" (vii: 26). What a splendid point the Apostle has made in this first contrast for the Gospel of Christ against Judaic legalism?

2. The next important word in the statement of the Apostle's theme shows that the saving power of the Gospel is altogether divine. It is "the power of *God*." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." He who wins souls in the presentation of the Gospel, the simple truth as it is in Jesus, is wielding a power, not human, but Divine; and the resulting justification before God is based, not on the righteousness of man, but "the righteousness of God." Here, now, we have the second subordinate antithesis of the Apostle's great theme—a contrast which is fully presented in chap. x: 3, and other passages. Of the Jews the Apostle says, that "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God." This difference is forcibly presented in Phil. iii: 7-9: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in him, *not having mine own righteousness, which is of the law*, but that which is through the faith of Christ, *the righteousness which is of God by faith*." Thus, then, as opposed to human righteousness, "which is of the law," stands the Divine righteousness of the Gospel. It is easy, too, to see how the Apostle can speak of legal righteousness, or justification by law, as human. It is only on the ground of merit that law can justify. If, then, a man could merit his acceptance with God, his justification would not be due to the gracious "power of God," but would rest upon his own inherent goodness. The difference, therefore, between legalism and Christianity is broadly measured by the difference between the human and the Divine.

3. We come next to a grand word which points to a difference of results. The Gospel is the "power of God *unto salvation*." As regards this great end, we have seen "what the law could not do in that it was weak through the flesh." But as regards the very oppo-

site result, condemnation and death, it has, indeed, tremendous power. Hear the Apostle in chap. vii: 9-10, as to this effect of the law in the absence of grace, "I was alive without the law once, but when the commandment came sin revived and I died. And the commandment which was for life I found to be unto death." Hence, he elsewhere (2 Cor. iii: 6-7) describes it as "the letter" that "killeth," as "the ministration of death written and engraven in stones." Its fearful dictum is: "Cursed is every one who continues not in all the things which are written in the book of the law to do them." Thus the only hope for man with his imperfections, is to pass from under a mere legal system, which can only justify the sinless, to a dispensation of grace, which is clothed with divine power to "justify the ungodly." To the heart in this new attitude sweetly comes the blessed assurance, rich with comforting power: "Sin shall not have dominion over you, for you are not under the law, but under grace." Here it might be well to observe that the redeemed, though not under the moral law of God as "the ministration of condemnation," are, nevertheless, forever under it as an imperishable principle of obligation and authority. In iii: 31, the Apostle found it necessary to guard this point: "Do we, then, make void the law through faith? God forbid: yea, we establish the law." The abrogation of the law through the Gospel is really its fulfillment—the one and the other in varying points of view. As a code possessing the power to curse, it has for the redeemed been "done away." As eternally clothed with power to command, it has been magnified and honored.

4. We might infer from the very nature of the system of grace, that its offer of mercy to the needy sons of men would be universal. As God without the Gospel would be powerless to save any, so, on the other hand, with its rich provisions of grace, He is able to save *all* who are willing to be saved. The Gospel is "the power of God unto salvation to *every one* who believes." The Jew, with his legalistic training and his consequent exclusiveness, could not understand the universality of grace. If legal justification had been possible to man at all, we know well from the history of the race that only a few cases of rare personal excellency could set up a plausible claim to Divine acceptance on this footing. And, according to the Scriptures, "there is none righteous"—as the law in its demand for absolute moral perfection requires—"no, not one." But the Jew, in his delusion, supposed that he had kept the law sufficiently to stand before God in the strength of his own righteousness, and he very naturally limited the favor of God to legalistic worshipers, and looked upon all others as inevitably doomed to death without mercy. Now, the argument of the Epistle to the Romans, in dispelling this double delusion, enables us to discern the broad contrast between the universality of grace and the exclusiveness of legalism. Hear the Apostle in chap. iii: 21-23

on this interesting point: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ *unto all* and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God." Here we see that just as all are equally in need, so has provision been equally made for all. And this characteristic feature of the Gospel, the universalism of its gracious offer of salvation, is emphasized throughout the Epistle. We are again and again reminded that this blessedness cometh not upon the circumcision only, but upon the uncircumcision also; that "the same God over all is *rich unto all* who call upon him," and that, consequently, "*whosoever* shall call upon the name of the Lord shall be saved"—the calling to be done, of course, in accordance with His own divine direction.

5. But in the light of these and other passages, we find *conditionality*, as well as universality, in the Gospel. To this, indeed, the fifth important term in the predicate of the grand proposition of the Epistle emphatically points. The Gospel is "the power of God unto salvation to every one who *believes*." And at this point the involved contrast between the Gospel and the law is the significant antithesis of faith and works, so extensively developed and so conspicuously held up to our view in this Epistle. The dictum of the law is: "Do this and thou shalt live." The maxim of the Gospel is: "The just shall live by faith." *Doing* is the *ground* of legal justification. *Believing* is the *condition* of gracious justification. The radical opposition between these, together with the inapplicability of the former to man as a sinful being, undergoes thorough discussion, especially in the third and fourth chapters, and reappears in different forms in subsequent parts of the Epistle. But in what precisely consists this opposition, this irreconcilable difference between legalistic doing and evangelical believing? We must be permitted to say that great injustice has often been done to the Apostle's argument touching this contrast. While energetically opposing a justification meritoriously grounded on works and earnestly advocating a justification graciously conditioned on faith, would he advocate a justification *grounded on faith*, or oppose a justification which is merely *conditioned on, works produced by faith*? The works of legalistic morality, on the ground of which the Jews sought justification, had no Christ, nor grace, nor faith in them. "If they who are of the law be heirs, faith is made void and the promise of no effect" (iv: 14). But the Apostle, both in the beginning and at the end of this Epistle, avers that the Gospel is "made known to all nations for *the obedience of faith*." This obedience as springing from faith is never placed by the Apostle in antithesis with faith or represented as making it void. Of Abraham's obedience *growing out of his faith* the Apostle James says: "Seeat

thou how faith wrought with his works, and by works was faith made perfect?" Here, then, are "works" by which faith is not "made void," but rather "made perfect," and on these justification may be graciously conditioned, as well as on faith itself, as a principle. The fact is, justification is thus conditioned on the obedience of faith by Paul himself, in the very argument under consideration (iv: 12). From this passage we can see that those are reckoned as Abraham's children by faith who not merely believe, but who also "*walk in the steps of that faith*" which he possessed—the faith which led him to step without faltering along the path of obedience. Thus, in Paul's great antithesis of faith and works, faith includes more than the mere act of believing; it comprehends also its own manifestation in outward activity, its perfection in "the obedience of faith," while the "works" standing in opposition are the meritorious elements of a sinless life, on which alone legal justification can repose.

Now, the development and elucidation of this whole radical contrast between the righteousness of the law and the righteousness of faith, in opposition to the Jewish theory of justification, occupy the Apostle's attention up to the end of the eighth chapter, while the three chapters immediately following apply the principles thus previously established, so as to explain the rejection of the Jews and the acceptance of Gentiles. The remainder of the Epistle is mainly hortatory and practical. Its unity in the doctrinal and argumentative portion is manifest to the close student. Those who suppose that the author drops the subject of justification and takes up that of sanctification at the beginning of the sixth chapter, overlooks, in the first place, the fact that the Apostle merely pauses at that point to consider an objection that some might raise against his doctrine of justification, as affording encouragement to sin, since it offers mercy and hope to "the ungodly," and teaches that where sin abounds grace abounds much more. They fail to observe, in the second place, that the Apostle is again on the subject of justification in the seventh chapter and subsequent passages, only under different aspects. In the seventh chapter, for example, he shows that even the Christian has need of constant access to the fountain of grace for the cancellation of transgressions. When the argument displaces in thought, for a moment, Christ and redemption through Him, and, as a consequence makes the anxious soul cry out, "Who shall deliver me from the body of this death?" we can see most clearly how hopeless would every one be, whether Christian or other, who is left under law without grace. And it is only on this condition that the argument in the seventh of Romans has any force in its aim to draw away the Jew from his legalism to "the redemption which is in Christ Jesus." Taking into consideration this essential element of the Apostle's reasoning, we can easily see how the description given in the latter part of the chapter

can apply to all men, whether regenerate or unregenerate. Take not merely the "babe in Christ," but the spiritually grown, and strip him of the resources of grace for the cancellation of sin, and he, too, though he be an Apostle, must say, "Wretched man that I am! who shall deliver me from the body of this death?" But "in Christ," or "under grace," there is no wretchedness of despair, no "captivity to the law of sin." Hence the Apostle, having shown the absolute and constant need of Christ on the part of all men, says in the beginning of the eighth chapter, "There is therefore now *no condemnation to those who are in Christ Jesus*; for the law of the spirit of life in Christ *has made me free* from the law of sin and death." It is only by confounding the objective difference between the state under grace and the state under the law, with the subjective difference between regenerate and unregenerate, that perplexity has arisen as to the application of the description given in the seventh chapter. It holds good without reference to the latter distinction, but not without reference to the former.

As already intimated, the Apostle, after completing his discussion of the radical contrast between the law and the Gospel, applies in chapters 9-11 the great principles developed by him to the dealings of God with both Jews and Gentiles, so as to explain the rejection of the former and the acceptance of the latter. In doing this he makes great use especially of the two evangelical principles of *universality* and *conditionality*. Right here we must call attention to a curious anomaly in a prevalent interpretation of much that is said in this part of the Epistle. Instead of applying these principles, which he had so clearly established and so earnestly advocated in the previous part of the Epistle, the Apostle is represented, by the exposition referred to, as now contending for a theory of unconditional exclusivism, wholly at war with the conditional universalism of the Gospel, and substantially identical with the narrow Jewish scheme of limited blessing which he had so vigorously combatted. Paul is thus turned completely against himself under Calvinistic exegesis. Had we space at command it could easily be shown, under a rigid and faithful application of the laws of hermeneutics, that the several passages supposed to favor the Calvinistic view merely teach the absence of all meritorious claims upon man's part by which God would be brought under obligation to bestow His blessings. They demonstrate the freeness of His grace and the sovereignty of His power in dispensing His mercy to the needy, without respect of persons. And this very freeness of His mercy implies its accessibility and openness to all, on such terms as in His uncontrolled liberty he may freely appoint. In the exercise of this absolute freedom He is no more bound by eternal decrees than by any legal claims. Through "the redemption which is in Christ Jesus" He is free to "have mercy upon all," on the condi-

tions which He is free to ordain without any restraint whatever. Hence the tremendous force of the final reference (chap. x: 11-13) to the universality and conditionality of the grace of God: "The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Thus the annihilation of all human claims, through the demonstration of God's absolute freedom and sovereignty in the bestowment of blessing, affords no evidence of arbitrariness in the Divine procedure, nor yields any proof of unconditional, personal election. On the contrary, the universal freeness of His grace implies, as we have seen, the very reverse. "Behold, therefore, the goodness and severity of God: on those who fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again."

VI.—IMPORTANT FEATURES OF THE DIVORCE QUESTION.

FACTS AND REMARKS ABOUT THEM.

NO. I.

BY REV. SAMUEL W. DIKE, ROYALTON, VT.

I AM asked to present to the readers of the *HOMILETIC REVIEW* some of the features of the Divorce Question with special regard for the needs of the pulpit. In the prescribed limits there will be room for only a few facts and for some of the many suggestions that might be made. The first article will be devoted mainly to the facts. Many of these have been given to the public by the writer and others, but a few may be noted here. Some of them are now given for the first time.

1. *Statistics of Divorce in Outline.* So far as I have been able to learn, the increase in divorces in this country has mostly taken place since 1840 and later. Connecticut, the earliest offender, granted only 91 divorces in 1849. For the fourteen years ending with 1878, the year she began to reform, the annual average of Connecticut was 445. The ratio to marriages in this latter period was one to 10·4. Vermont granted 94 in 1860 and 197 in 1878, or one to 21·4; New Hampshire 107 in 1860, and 339 in 1880, or probably one to 10 marriages; Massachusetts had 243 in 1860, and 655 in 1883, or from one to 51 to one in 28 marriages; Rhode Island 162 in 1869, and 271 in 1882. There were 587 in Maine in 1880, or probably one to every 10 marriages—a ratio which Rhode Island has also equalled at times. Ohio granted 873 in 1865, and 1,937 in 1883, or one to 16 marriages. New Jersey granted 144 in 1879, and 183 in 1883, or about one to 50 marriages in

the latter year. New York City divorces were reported in the *Tribune* as 212 in 1870, and 316 in 1882. Probably the ratio to marriages was one to 30 or more. The Rev. Dr. Dwinell found 789 divorces in a recent year in 29 counties of California to 5,849 marriage *licenses*, or one to 7·4! But one to 3·9 marriages was found in Denver, Colorado. A report from three-fourths of the counties in Indiana is given, showing one divorce to 11·4 marriages. Cook County, Ill. (Chicago), has never shown more than one divorce to 13 marriages, and in the last two years the ratio has been one to over 17. One or two interior counties give nearly the same results. One-third of Michigan gave one divorce to 13·3 marriages in 1882. This was about the state of thing in Louisville, St. Louis, probably, a half dozen leading counties in Kansas and so on. More statistics might be given, but these are enough to show the drift of things.

2. *Remarks on the method of statistics.* The better comparison would be the ratio of divorces granted in a given year to the number of marriages dissolved that year for all causes. We should then be able to note the percentage of marriages, or families broken up in the divorce courts, as compared with the number coming to a natural end in the death of husband or wife. But the method taken is the only one we can now use. It is the one adopted by all statisticians and writers in Europe and this country, for want of the material for a better one; and it is a fair one for countries not having a rapid growth in population. In Vermont, for example, the marriage relations formed in a given year must be almost exactly equal to those dissolved. In other states the ratio of divorces to the marriages *of the year*, underestimates the evil of divorces. The reason is that the divorces would bear a larger ratio to the number of married couples actually separated by death and divorce together, in an increasing population, than it would to the number married within the year. Taking Massachusetts for a standard, where the average length of married life before a divorce is nearly eleven years, we might get a basis for estimating the value of present divorce statistics. They may well be compared with the marriages of ten years ago, out of which the average came.

3. *As to their meaning.* One divorce to every ten marriages, as the case is in some States, means that *ten per centum* of all families formed in those States are coming to an *unnatural or violent end*. In California it means *fourteen (14) per cent.*, or *one-seventh*. In other words, the surgery of the courts—and that in a judicial act fatal to the case under treatment—is the chief thing American society offers for the solution of domestic evils. Its remedy is the knife applied to the vital bond, with a fatal result in about four-fifths of all the cases brought before the courts; for this is about the proportion of petitions granted. If we should add to this percentage the unknown number

of families where no legal divorce occurs, but where the husband and wife separate on one pretext or another—sometimes to marry others illegally—the figures would be more alarming still. In some States, I am told by officials and others in a position to know the facts, that the desertion of husbands and wives, swapping wives and the like in great cities and among the migratory working people of manufacturing towns, and in some back rural districts, goes on to an extent that would, if reported statistically and taken together, almost double the reported numbers of divorced persons. “The poor man’s divorce” is a proverb in some parts of the country. To complete the statement, there should be added again those couples in which one or both members live in adulterous relations; and still further, those illicit unions, formed in the great cities more especially, which aim at the pleasures of married life and shun the legal and other responsibilities of lawful wedlock. All these are more or less intimately connected with the prevalence of divorce. They vary with the locality; but, as only the divorces in a few States have been made a matter of statistical report, these others can only be the subject of more or less intelligent guesses. But, taken together, the number of families which, according to Christian standards, are destroyed in both form and spirit, or morally ruined, must be very large.

4. *The effects of Divorces and other evils.* The evils of divorce do not stand alone. If hasty marriages lead to divorce, it is also true that easy divorce encourages unwise marriages. The facilities of the divorce courts are often deliberately taken into the account in contemplating marriage. The marriage rate in this country is growing less. The birth-rate is declining, and much faster than in Europe. The latter, in some of the older of the United States, is far lower than in most European countries. Massachusetts, in this respect, is only surpassed, and that in a trifling decimal, by France. And France is bewailing her need of population! The other dozen nationalities reported all surpass Massachusetts by from 20 to 50 per cent. The illegitimate birth-rate, as reported in Massachusetts, has doubled in less than a generation. And careful inquiry of officers and physicians brings to light a vast deal of infanticide and criminal abortion. In one State, the convictions for the various offences against chastity, the reported illegitimate births and the divorces, had each nearly or more than doubled in ten years, while population had increased only one-fourth. Nearly five years ago, in Boston, I called attention to the fact, which was an exception to the rest of the State, that in that city convictions for keeping houses of ill-fame had recently fallen off more than one-half, and that those for the relative offence of night-walking were scarcely more than formerly. Little notice was taken of it. But the past winter eminent citizens have charged gross neglect upon the officials in regard to these very evils.

This field needs to be carefully examined *for its relation to crime and pauperism*. We meet such facts as these: The Chief of the Swiss Bureau of Statistics says—and Switzerland is about the only European country whose divorce laws and number of divorces approach those of our own States:—"The proportion of crime committed by divorced men is from eight to ten times greater than the general average." "The tendency to suicide on the part of men who have been divorced is more pronounced than that of widowers. Morselli found in Wurtemberg and Saxony five and six times their proportion of suicides among divorced men compared with the married." "Up to the fiftieth year of life the death-rate of divorced men is three and four times higher than that of married men, and even bachelors of the same age, and it is greatly in excess of that of widowers." In France it is said that 14 per cent. of the suicides, and 9·6 per cent. in Italy are due to domestic troubles. Out of the whole number during five years in France, 25 per cent. of the murders and assassinations and 50 per cent. of the poisonings were ascribed to domestic dissensions and adulteries. The Director of the Investigation of the Causes of Crime for England and Wales says: "Drink and Immorality are each responsible for about two-fifths of all crime in England;" and he plainly intends sexual immorality.

These statements are made of foreign countries. The material for an estimate concerning any of our States hardly exists, even in the scantiest form. But, after three or four years' observation directed specially to the point, I expect to find that statistical proof would show a divorce, or some other violation of the seventh commandment, among the causes of homicide quite as frequently as intemperance. And it would appear among the causes or concomitants of most classes, could we give the actual facts, of crime with a frequency that would astonish those who are accustomed to look upon intemperance as the overwhelming cause of crime and its conditions.

Do I question the statistics as to intemperance? Not at all, as they are commonly given. But two or three things must be said in regard to them. They are often obtained by following this single clue alone. The investigator is looking only for intemperance as a cause of crime. Wherever this appears the crime is charged to rum. But let him take licentiousness as a clue—a more difficult one to follow—and something like the same result might come of it. The truth is that the causes of a single crime are often many and complex. The English opinion I have already quoted is probably based, or should be, *on the more correct method of searching at the same time for as many of the causes of each crime as possible, and carefully weighing and classifying the facts*. Intemperance is sometimes simply the match dropped into the gunpowder that lust has thrown about. An officer of the Prison Reform Association recently asked me to prepare a paper on the connec-

tion between crime and the home, offering to put the necessary statistical material in my hands for the purpose. But he has sorrowfully told me what I feared would be the case, that the material could not be had without original investigation. And yet I suspect that underneath most intemperance and most licentiousness, back of the far greater part of most crime and pauperism, lies the more fundamental and inclusive cause of defective family life. Lack of wise training in obedience, self-denial, regard for the interests of others, patient endurance in well-doing in the home, prepare both old and young for a career of vice and crime and increase poverty. A comprehensive and critical study of the causes of crime that shall pass beyond the narrow, one-sided efforts that have been annually put forth in the interests of a single philanthropy is a most important work of the times. Social science has valuable suggestions for the professional reformer. The history of society will give interesting hints. Neither philanthropic effort or legislation reform will be fairly equipped for their work until provision is made for this better study of the causes and conditions of crime and the evils of divorce and vice. And the clergy can do much towards encouraging this work of giving breadth to statistical inquiry.

These are the chief hints for which I have room here. Another article will add to them and touch other phases of the subject.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. IX.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

C. *A great power is lodged in what may be called rhetorical sympathy.* In an author, this consists first, in sympathy with the subject on which he writes, and the object for which he writes; secondly, in sympathy with the reader. In an orator, there must be sympathy with the theme and sympathy with the audience, in order to conviction and persuasion. For unless there be sympathy with the theme, the orator himself is not convinced; how, then, can he work that conviction and persuasion in others which is *eloquence in exercise*?—the transfer of the speaker's intellectual and emotional life to the hearer. Among our platform orators, Rufus Choate possessed, to a remarkable degree, this sympathy with his theme; Henry Clay was equally remarkable for sympathy with his audience, but no man perhaps, in our country, possessed both more eminently than Daniel Webster. In the pulpit, Robert Hall was an example of sympathy with his subject; George Whitefield, especially, of sympathy with his hearers; in the combination of both elements Thomas Chalmers and John M. Mason doubtless surpassed them, as Spurgeon and Christlieb do now excel most other men.

CU. *What is the ideal government?* This was the question asked at the court of Pericles of Corinth, and seven sages gave their respective answers. Bias said: "Where the law has no superior." Thales: "Where the citizens are neither too rich, nor too poor." Anacharsis replied: "Where virtue is honored, and vice detested." Cleobulus: "Where the subjects fear guilt more than punishment." Chilo replied: "Where the laws are more regarded than the orators." But Solon said: "Where an injury done to the meanest subject is an insult upon the whole constitu-

tion." Combine all these tests, and behold them, more than met, in the government of God. That is an absolute monarchy, but infinite perfection is the power that guides the one will. The law has no superior, for He is law, represented and embodied. There is social equality, no caste, no invidious distinction, no aristocracy. There, holiness is loved and wickedness hated, and guilt is feared more than penalty. There, no appeals to passion, or impulse, or unworthy motive sway the holy mind either to obedience or rebellion. Supreme glory of all! the least and lowliest of all the citizens is borne on the very bosom of Deity, and shielded by the very panoply of heaven! All the resources of the universe are marshaled in array to protect and shelter the rights and privileges of the most insignificant. Indeed, no obedient child of God is insignificant.

CII. *Bernard de Palissy*, a native of Agen, in France, and a maker of earthenware at Saintes, distinguished himself by his knowledge and talents. He was a Calvinist, and the French king, Henry III., said to him one day that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as 'I shall be compelled.'" These are unkingly words, and I say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel an humble manufacturer of earthenware to bend his knee before statues."

CIII. *There is a kind of polyp* that applies a suction valve to every pore, until its victim melts into the form of the destroyer. I have often thought that the world is such a polyp, when it gets hold of the nominal disciple.

CIV. *The inscriptions on sun-dials*, if collected, would make an interesting and suggestive book. *Oxford*: Pereunt et imputantur: the hours perish and are imputed. *Abbotsford*: *Nuë ep̄xera*: the night cometh. Another, we know not where: "Go about your business."

Another: Quae lenta accedit, quam velox praeterit hora!
Ut capias, patiens esto, sedesto vigil!

Another: "En peu d'heure Dieu Labeure."

CV. *The importance of a decision*, especially at the crises of life. A French nobleman says: "Every man goes down to Damascus once in his life." But how few, like Saul of Tarsus, immediately obey the heavenly vision! I insert the original as a very remarkable paragraph:

Un de plus.—*Sous ce titre a paru une brochure du Marquis de Talleyrand-Périgord. Un de plus, c'est un républicain de plus. Voici d'ailleurs la courte préface de cet écrit, qui a causé dans le faubourg Saint-Germain quelque émotion:*

Tout homme a son chemin de Damas. Bien peu imitent saint-Paul.

Comme bien d'autres, j'ai été sourd à la grande voix qui commande à l'homme d'être utile à ses semblables; mais après les malheurs qui ont accablé la France, en présence des efforts généreux et constants de la démocratie républicaine pour faire sortir le pays du gouffre dans lequel l'avait plongé l'empire, je ne me sens pas le droit de rester spectateur indifférent de la lutte.

Dans la grande armée humanitaire, je viens prendre mon rang de soldat, simplement, mais loyalement.

A la démocratie contemporaine, je viens dire:

Comptes sur un républicain de plus.

CH.-M., MARQUIS DE TALLEYRAND-PÉRIGORD.

CVI. *The test of a sermon* is, after all, its *effectiveness*. Judged by the standards of homiletics or hermeneutics, many a discourse is very defective, which is nevertheless very effective. The beauty of the fishing tackle is one thing—the catching of fish is the test of the fisherman.

CVII. *Self-indulgence tends to a monstrous self-absorption*. It is a bad thing to get into the habit of thinking and of studying to gratify self. It finds us sickening or wearying of one gratification after another, yet constantly seeking something new, till like Xerxes we are ready to offer a reward to any one who will invent a new form of pleasure. The habit of self-indulgence is fatal to symmetry of character. The purest gratifications comes to us unsought. As Arthur Harwick says,

pleasure, like our shadows, flees when pursued, but follows when we seem to forsake it.

CVIII. Separation is the Law of Holy Living. When Israel entered Canaan they were forbidden to entangle themselves with alliances with Egypt, Assyria and Canaanites. For 400 years they kept aloof. Then Solomon renewed intercourse with Egypt, married Pharaoh's daughter and flagrantly violated the law in Deut. xvii: 16, by bringing vast numbers of Egyptian horses into Judea. Disasters rapidly followed. He lived to see his worst foes, Jeroboam and Hadad, guests at Pharaoh's court; and in the next generation an Egyptian king captured Jerusalem and despoiled palaces and even the Temple. Still worse, the Egyptian Idol, Apis, or the sacred bull, was worshiped at Dan and Bethel and swayed the whole northern kingdom.

CIX. Stoddard, the Missionary to Persia, "whose astronomy ended in the star of Bethlehem."

CX. Dr. Gordon says our modern inventions are little more than the enlarging or elongating of our own faculties and organs. The telegraph is the extension of the arm as by nerves of wire, so that we write at the distance of a thousand miles; the telephone is the extension of our voice and of our neighbor's ear; the bicycle the lengthening of our legs so that we reach ten feet instead of two; the telescope and microscope enlarge our vision so that we see 5,000,000 miles instead of five, etc., etc.

CXI. The Grace of Continuance. Jno. viii: 31, 32. There is a preparatory stage of discipleship: the mind and heart and will moved, but the soul not yet made new in Christ. It is the *vestibule* of salvation; all depends on holding on, going on, continuing. The seed is in the soil, but needs to get root and grow. Satan then brings all his power to bear to prevent continuance in well doing. Here the results of continuance are indicated: 1. Confirmation of Discipleship. 2. Revelation of Truth. 3. Emancipation from Sin. Our Lord puts before his followers something to do, to prove, to know, to become.

CXII. The Nature of Liberty. Cicero says: *Libertas est potestas faciendi id quod jure liceat.* Lawlessness, license, is not liberty. True freedom is found only in obedience to proper restraint. A river finds liberty to flow, only between banks; without these it would only spread out into a slimy, stagnant pool. Planets, uncontrolled by law, would only bring wreck to themselves and the universe. The same law which fences us in, fences others out; the restraints which regulate our liberty also insure and protect it. It is not control, but the right kind of control, and a cheerful obedience which make the freeman. Psalm xl: 8.

CXIII. Christ in the Word The main value of the Scripture is that it is a casket enshrining one priceless jewel, the Lord Jesus Christ. The pearl is found in the pearl shell. The shell is beautiful, but it is only a fainter image of the beauty which is gathered into one symmetrical sphere, in the gem which it contains. That same beauty, secreted by the mantle of the pearl oyster and diffused over the interior surface, constitutes the mother of pearl.

SERMONIC SECTION.

THE DRINKING USAGE.

By THEODORE L. CUTLER, D.D., IN THE
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Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.—Rom. xiv: 13.

DURING the last week, the rash and reckless act of a single individual startled this whole community, when he sought notoriety and found death. Probably the universal epitaph of him who thus flung himself away from yonder bridge would be, "Died as the fool dieth." Yet, while the whole community is startled by the sudden, and what proved to be the suicidal, act of a fellow-creature, God's eye is continually seeing the slower, but equally sure flinging away of precious lives, and too often of immortal souls. That Omniscient Eye which sees the whole community every hour in its inmost life, is seeing, I fear, strange, sad things, slow tragedies, but certain. He has seen thousands of people round about us sorely tempted, prompted to do that which they must have recognized was fearfully dangerous, and might be fatally hurtful, and which yet they have done. God has seen hundreds of young men balancing the question whether to yield to allurements of sinful fashion and custom, or to preserve cleanliness and purity of body and of mind; seen many a one turning in, at the close of a hard day's work, to a rendezvous where there was only hilarity for the moment, but at last an empty purse, an empty character, and a desolated home. He has seen written in invisible letters over the door-ways of many of these splendidly upholstered haunts of temptation: "He that entereth here is not wise: rich men here made poor, thrifty men idle, honest men deceptive and worthless, sound men sick, moral men vicious, parents

made childless, children made orphans, wives made widows, and immortal souls by a slow torture put to a death that never, never dies." God has seen thousands of young men debating the question whether to go on or halt, whether to take the leap or hold back. Yet the drinker has gone on and drank, the vender has gone on and sold death by measure; and God has seen, sometimes, a mere boy drawn into that maelstrom of temptation, and, on the other hand, an aged hand trembling as it grasped the glass which was to be the cup of death. He has seen sometimes a father—strange sight!—a father putting that very glass of temptation on his own table, and religious people offering (thoughtlessly, I trow) that which might be the first snare, the first step in a career that shall lead down to darkness and the grave. And oh, what sorrowful spectacles God is witnessing! As a pastor during these five-and-twenty years, I have been called to see so many, and during the last few days others still, and the thought has often come to me, What spectacles the All-seeing Eye must witness every week and every day amid the more than half a million of people that fill our great city! Ah, the picture is beyond all human pencil. Doré left behind him many most extraordinary picturesque specimens of his genius in depicting the terrible. The hand of Doré never painted a single week's experience in Brooklyn, for he would have had to put into it everything that was terrible and revolting—health in ruins, hope destroyed, affections crushed, prayers silenced, the chosen seats of domestic peace made desolate. He might put in the distant back-ground the vanishing vision of a happy past, and in the foreground the terrible certainty of an unending woe, prison houses with doors that open only one way. He might peo-

Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—Ed.]

ple his canvas with men whose shattered forms are tenanted by tormented souls, with little children on whose lips the smiles seldom play, with women in whose cheeks furrows have been plowed by tears wrung from a breaking heart. Paint that, and you see what God sees every week in our own beautiful and beloved city; and then light it up with the glares that flash from the infernal fires, and you will be bound to confess that, though you see it not yourself, that Omniscient Eye beholds it continually. And we ought not to turn our sympathies, our prayers, our earnest example and our influence, from these most heart-rending spectacles. In view of this, do you wonder that year after year, and often during the year, I have come to this pulpit bowed in spirit, with a woe is me if I lift not up my voice and cease not continually to warn, continually to instruct, continually to invite, that, as far as I am permitted to shepherd these households and homes, I may be kept guiltless from having failed to present the whole gospel of love, and do all that is in my power to save from a doom like that.

Therefore it is that I have brought you this morning this passage, presenting this great fact from this one standpoint; not its political bearing, nor its scientific bearing, nor its medical aspect—its personal aspect, its domestic aspect. And I brought this declaration of God, not man's utterance, but His, when I read to you that it was right that no one should put a stumbling-block nor an occasion to fall in the way of his brother, that it was right and good not to drink wine whereby thy brother doth stumble or is made weak. I lay down this principle, that you and I have no right to do that whose influence is mischievous to others; and we are to withhold ourselves from this, not from a law of self-preservation, but from a law of brotherly love. The legal liberty of a good man or a good woman never should be exercised when a moral evil will flow from that exercise. We are never to put stumbling-blocks and occasions to fall in the way of others.

That is just as thoroughly a Bible doctrine as that great central, glorious doctrine set forth last Sabbath morning, of the atoning blood and sacrifice of Jesus Christ; not so vital, of course, but it comes from the same source; it is a part of the same gospel. I say again, abstinence from that which injures others, should come home to every one that loves others with the grip of a moral obligation. That is the principle which God's Word lays down. The Apostle says it is *μᾶλλον*—fair, beautiful, morally right, not to drink wine whereby thy brother stumbleth and is made weak and destroyed. You may say it is inexpedient. Well, expediency is a limber word, often. It has been used sometimes to excuse sin. I have no idea of expediency, but right. In the long run, it is never expedient to do aught save what is right. It never can be expedient to do wrong.

The inherent evil of using all alcoholic beverages and intoxicants is twofold. One reason is that it exposes you and me to danger. The inevitable tendency of alcohol is to strike right to the brain, overturn the throne, and through the brain reach the very soul. I confess here that I have been an abstainer, from childhood, for self-preservation also; I could not put a coal of fire in a nervous system as inflammable as mine without danger of combustion, conflagration. But that is not the greatest reason. It is because it puts a stumbling-block in the pathway of others, whom you and I, according to the Golden Rule, are to love as we love ourselves.

Then I again repeat the proposition, that no good man or woman has a right to do anything the influence of which is certainly hurtful to their fellow-men and possibly hurtful to themselves. I have a legal right to do a great many things that I have no moral right as a Christian to do for a single moment. I have a legal right to take strychnine, if I choose, or arsenic; I have no moral right to commit self-destruction. I have a legal right to do many things which by their influence may work fatal injury to my fellow-men. The

law of Brooklyn does not forbid it, nor does the law of New York, or the Union forbid it, but in that blessed Book is the higher and deeper law, that I must not touch with the tip of my finger any such utterance or deed. If I love Christ, let me keep the commandments of love. I have a legal right, for instance, to attend the lewdest theatres, even such as disfigure and disgrace the dead walls and the open windows of this city with their flagrant and intolerable indecencies, that ought to be suppressed by our civil authorities as hurtful, poisonous and damning. I have a legal right to attend even such haunts as those, as far as the civil law is concerned; but I have no moral right to set my foot inside the door, not merely because I may pollute my imagination and memory with what might not be easily effaced for days or months, but because the whole garnished, glittering, gilded establishment is to many a young man, and perhaps to many a young woman of this city, a chandeliered and crimson hell. My fifty cents, more or less, at the box office is my patronage and support. When I enter there I become a partner. Dram shops are only open for money, and every contributor sustains them as much as you sustain the cause of missions when you give that dollar to that basket, to send Christ to the heathen. You become a partner in the work of missions, do you not? You become a partner in every haunt, every amusement, everything to which you contribute. A contribution of money gives partnership in everything in the community which may be for good or evil, for blessing or ban.

Now on that great, broad principle I maintain that you and I ought not to give the sanction of *example* to most perilous and often deadly usages. A glass of wine on my table will entrap some young man whose nervous system is acute and who is very susceptible to alcoholic stimulants. What right have I to set a trap for his precious life? What right have I to put the sanction of my influence as a *minister of Jesus*

Christ over that cup, so that he shall go away and quote me as his tempter, his authority in the practice? I become an accomplice in whatever that tempted young man may do under the influence of that glass. He goes away from my table and commits an outrage; I am his accomplice. If he utters an oath, that is part mine. If he lies (for drunkenness is an awful promoter of deception; I have had over forty years' labor in this line), I am partly responsible. If he blasphemes, I have an ownership in the blasphemy; he would not have done it but for me. Can I escape responsibility? Ah, this putting the bottle to a neighbor's lips brings on you and me a fearful responsibility for what comes out of those lips. When we put it behind the hands, we are responsible for what the hands may do. If we put the stumbling-block right before a fellow-creature, and he falls, he falls over us.

With that view of the subject, I ask, is it too much to ask of every one in this congregation to avoid all tampering and complicity with a usage that involves such risks, and in millions of cases has wrought such irreparable and eternal ruin? Are we certain that we are at that time in that straight path, of which I discoursed to you two weeks ago, if we are leading some fellow-creature in a broad, open path to temptation and ruin? This is a very solemn question. "Why," you say, "I never looked at it, perhaps, in that way before." Well, look at it now. I have looked at it in that light a great many years, and, for the sake of your children and the sake of your husband, for the sake of your brother, for the sake of your neighbor's child, if you are childless yourself, for the sake of all these young men around us (God pity the stumblers!), I ask you to look at it in this light this morning and to put yourself on the *safe* side, where no one can ever lay upon you the terrible responsibility of having tempted them into the pathway of eternal death; for that Book says that no drunkard shall inherit the kingdom of God. O touch

not these bottled serpents, that, beneath the crimson and the sparkle, bite and devour, and lose not the sharpness of their fangs while eternity endures. Oh, the word "stumblers" has a sad and touching pathos in it. I hardly dare allude to them. It would touch many of us, perhaps all of us, too tenderly. It would reveal the tragedy in many a family circle, the empty chair in many a home, the sorrow and the shame that you and I have often walked backward and sought to cover with the mantle of forgetfulness. This day the turf that the May sunshine kisses into green, hides dark, deep tragedies, crushed hopes, ruined souls; for we are told that at the last this tempter biteth like a serpent and stingeth like an adder. But when the last shall come God only knoweth, and how long the last shall last God's Word declares. So much more I say, dear friends, in view of accountability. You who last Sabbath confessed Jesus as your Savior, avoid everything by which you may give occasion to your fellow-man to stumble, if he shall stumble into perdition.

In presenting to you this morning this great question of abstinence from the bottle and our duty as Christians to oppose the drinking usage—you will observe that is the point with me this morning, the drinking usage, the custom of offering, partaking, passing, having any partnership in alcoholic beverages—I wish to say a word, before I close, in behalf of a noble institution, with which I have been associated from the very hour of its birth, the National Temperance Society and Publication House. For twenty years I have been identified with that most benevolent and beneficent organization. It was my privilege to give it its name; it was my privilege to draft its constitution and to write the first line it ever published, still circulating as a little tract called "A Shot at the Decanter." During the first eighteen years the presidential chair of this organization was held by that prince of Christian philanthropy, William E. Dodge. For the last

two years the chair has been occupied by the venerable ex-president of Williams College, Dr. Mark Hopkins, whose good gray head thousands of Americans learned to know and revere under the shadow of old Greylock. At the late annual meeting of the society its members so urgently pressed your pastor to accept the presidency of the society, that I have consented to do so for one year, with the understanding that there shall be no interference with the prior claims of this church to my time and strength, and that I shall be so far relieved from active duty that no hindrance shall be put in my way to the fullest carrying out of the work to which I stand pledged as your minister.

Now what is the purpose and the province and the work of an organization that during twenty years has received and expended about one million of dollars? I answer, that, while it is a truly religious, it is not a sectarian institution. In our Board meetings every Christian denomination is represented. Neither is it a political or partisan organization. We have, as a society, no sort of official connection with any political party—Republican, Democratic, or Prohibition. We never present any candidates for office; we never issue what is called a campaign document. Last year, during all the controversies involved in the choice of national rulers, every member of that society was allowed to follow the dictates of personal conscience as a citizen. As a proof of this, our late President, Dr. Mark Hopkins, headed the electoral ticket in the State of Massachusetts for one of the candidates, and another one of our officers earnestly supported still another presidential candidate—not as officers of our society, but as citizens of Massachusetts, citizens of New York, New Jersey or any other commonwealth. I make this statement because I know there has been an unhappily and entirely false impression heretofore given in regard to that association. Now, as our society is not denominational or political, what is its character and purpose? In one word,

it is an *educator*. Its supreme purpose is to educate the popular mind, heart and conscience for the reformation of character, conduct and customs. Its single motto is: Educate, educate, EDUCATE, EDUCATE. If you will go over to our publication rooms in Reade Street, you will find on those shelves thirteen hundred publications; from a little leaflet up to volumes of five hundred pages, discussing every phase of the movement, scientific, social, religious and civil, as far as it bears upon the general duties of citizens. Many of these are from the pens of the ablest and best writers on both sides of the Atlantic. We have issued over six hundred millions of pages in the shape of tracts and volumes. We have published one hundred and thirty-three Sabbath-school books, some of them, as I can testify, of the very highest and best order. We circulate every month one hundred and thirty thousand copies of a paper for children. If you can help save the children, you are sure to help save the country from the curse of strong drink.

During the last year perhaps our best work has been among the freedmen of the South. We scatter arguments against the dramshop, of course, as the nursery of vice, the source of untold misery to the body, and the death of the soul. But our chief end is to overthrow the drinking usages of society. They endanger your child and mine; they tempt and destroy our youth; they blast the home; they feed the dramshop. The most effectual way to destroy dramshops is to draw away customers. The most effectual prohibitory law in the world is to write on every man's heart and conscience, "I won't drink intoxicating liquors, and I won't buy them, and I won't touch them in any shape." If nobody buys, who is fool enough to offer it for sale? The reason why there are no grog-shops in West-brook, Ireland, is that the people of that town are not only practical abstainers, but vote every year that there shall no dramshop be opened among all that population of *forty-five* hundred peo-

ple. I believe in laws for the restriction of rum selling as a public nuisance, and where it is practicable I believe in laws for the suppression of that public nuisance: but deeper down than any law written on any statute-book lie the law of conscience and the law of reason; and we, as a society, aim to reach the consciences of old and young, parents and children, to uproot the perilous and destructive customs of society, to warn not only against the legalized dramshop as the slaughter-house of bodies and souls, but against the bottle within it and the bottle without it and the bottle wherever we see it—even if it is on your table, my friend.

We regard alcoholic drinks as an enemy of the body, destructive of health. We have labored for the introduction of elementary books in the public schools, teaching the children the real nature of alcohol and its working; and through our diligent labors and the eloquence of faithful, godly women that has gone from this pulpit and others over the land, fifteen States in the Union have enacted that law introducing this elementary treatise into the public schools. We regard alcoholic drinks as the enemy of the home, and therefore circulate tracts and treatises in favor of shutting the cup out of every household. We believe that if a total abstinence pledge, signed by every member of the family, could be hung during the coming week in every home in Brooklyn, from the most splendid mansion to the dingiest tenement house and the most obscure alley attic, you might almost disband your police, you might lock up your jails, you might keep millenium in advance. Who would know Brooklyn after such a resurrection of purity and sobriety and right as that, from its charnel house of temptation and of death?

My people, I regard drink as the enemy of the land I love. The overthrow of negro slavery was unquestionably the grandest achievement of the history of this Republic during this nineteenth century, but a ten-fold greater curse than negro slavery is the curse of the

bottle. It enslaves the brain, it tortures the conscience, it robs the child, it breaks the mother's heart, it has power to cast body and soul into the pit. Therefore we aim to bring public sentiment up to the point of forbidding the open sale of this public enemy and suppressing every haunt of public temptation. So liberal and catholic is our society that we are ready to join hands in every feasible effort to do this, whether it be, in some States, to bring a question of license up as near to a point of prohibition as possible, as a stepping-stone, or, in other States, such as Georgia, South Carolina and Maryland, to allow the citizens of every county to decide whether they will have an open dram-shop or not.

Finally, recognizing that no reform can be effective that does not reach the human heart, and no effort can be successful if it neglects the gospel and the Holy Spirit, we have made our society, from the very inception, a society of Christian faith. Every meeting is devotional, from the day when, in the counting-room of that great Christian merchant that went up two years ago to render his account, the voice of William E. Dodge offered the first prayer, to the close of that meeting the other night, when ministers of God stood on that platform, this society has feared God and tried to keep His commandments. It bases its principles on that book, and teaches that it is good not to put the stumbling-block in the way of another. It teaches that the path of sobriety is the path of safety, the path of peace, the path of conscience, that God approves.

One hundred years ago, Dr. Benjamin Rush published the first treatise on the influence of ardent spirits upon mind and body. Fifty years ago, the first national convention was held and unfurled the salutary principle of total abstinence. So that the reform, in its present organized shape, is about half a century old. It has wrought great good. Mistakes have been made; follies have been committed; rash and silly things uttered; unwise expedients

sometimes used by certain people in certain quarters. Is it not so with every good cause and every human effort for the glory of God and the good of men? I look back over it and see thousands of homes changed, thousands of hearts comforted, thousands of stumblers rescued, thousands of souls saved by it; and on its bead-roll of toilers I read from the revered name of Lyman Beecher, with his six sermons, over sixty years ago, on to the Theodore Frelinghuysens and the John Goughs and the Wilfred Lawsons and the Mark Hopkinses and the William E. Dodges; and these were men that loved God and their fellow-creatures, and regarded this great cause as something more than a temporary delusion or make-shift, and crowned it with glory and honor. For that cause I have stood here, and shall stand here, until the death-damp gathers around my brow, and the hand that never yet offered a glass of deadly intoxicant turns to dust.

THE SHEPHERD-FAITHFULNESS OF THE SON OF MAN IN SEEKING THE LOST.*

BY THEODOR CHRISTLIER, D.D., PROFESSOR AND UNIVERSITY-PREACHER IN BONN.

For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
—Matt. xviii: 11-14.

LORD JESUS! Thou hast taken pity on the imprisonment of a whole lost world condemned before the judgment-seat of God, hast burst the chains of sin and crime, the cell of death and the grave,

* Preached before the Prison Society of Eberfeld, Barmen, and translated for HORT. REVIEW by Mrs. Dr. J. H. W. Stockenberg, Berlin.

and gained for us all the liberty of the children of God. Thou hast thus become the great soul-minister of humanity, still to-day following even individual souls with untiring faithfulness. O, teach us to look unto Thee, now, when among a hundred of Thy sheep not only one but many are gone astray, and let us learn from Thee how to love sinners so that we shall be impelled to seek them. Teach those who have been redeemed by Thee to keep the captives in mind, out of hearty gratitude to Thee; for only those whom Thou dost liberate are free indeed! Amen.

Beloved in the Lord! is it really necessary to follow up those who have gone astray and are lost? I am not afraid that to-day you will ask that question long. Our age preaches the necessity of it as no other has done. Most of the nations manifest a powerful impulse toward aggrandizement by suddenly swooping down upon such remnants of earth as were still unpossessed; but at the same time, even in Christian lands, there is an appalling impulse to annihilate with such instruments, for the purpose as never existed before! And not only a wrong-doer, here and there, but strong hands in secret organizations. And among these many who have not only gone a little astray, but have wandered far into the most dangerous wilds, where God is forgotten, where divine and human order are hated and rebelled against; so that crimes against life and property are no longer considered blameworthy, but justifiable, and, in fact, necessary, to bring about a new order of things without God, without Christ, without religion, where man shall depend on himself alone and live for this life only. Away with the old order of society—even at the price of wholesale massacre! Could sheep have gotten farther astray from their Chief Shepherd, who is “not come to destroy men’s lives, but to save them?” (Luke ix: 56.)

Seek the lost! Recent events preach it in thunder tones; the attempts of assassins, the fiendish plots with dynamite, all the God-defying efforts of

man—if these do not impel us to put forth every energy to seek the lost, how much more will it take? Why have we assembled here this hour if not to stimulate each other in our Christian duty to seek the lost? On this motive we have a sermon for the present, as for every age, in our text: “The Son of man is come to save that which is lost.” Christ, the Chief Shepherd himself, makes this announcement, and indicates that it is a necessary and natural conclusion that He will not forget even one who has gone astray; at the same time representing Himself as the embodiment of this precious truth, the shining emblem of this holy mission. Seeking the lost—it is the foundation of Christianity. Or, if it is not the religion of the redemption of the lost through Christ, what is it? Because God in His eternal mercy pursued the world when the whole of it was lost, and to find it, yielded up what He loved best, even His Son; because the Lamb of God bore the sins of the world and founded an eternal redemption with His blood, by means of which every single soul may be saved; therefore it is the constant duty of all the ransomed to offer a helping-hand to the erring, taking heed not to neglect the most insignificant, nor children, but to lead them all to the Chief Shepherd, and especially there, where the erring can no longer be counted one by one, but by multitudes, while the spirit of error threatens to become more and more powerful in its grasp; there it is of special importance that all who remain loyal “be watchful and strengthen the things which remain that are ready to die.” (Rev. iii: 2.) Arise, and save the lost!

An exquisite device for the seal of a prison society would be a shepherd drawing a wounded sheep out from among thorns. And although, without doubt, the most beautiful seal would be living Christians who take part in the Shepherd’s home-carrying—where shall they learn how to carry lost ones home? Where, but from the Lord, the only faithful One? He shows us how

by several comforting features of the precious figure in our text, and by means of these He places on us a great responsibility. You cannot seek all who may have need of it, but one here and there. And it is these of whom the Lord speaks. With the gracious help of the Holy Spirit, let us fix our eyes on

THE SHEPHERD-FAITHFULNESS OF THE SON OF MAN IN SEEKING INDIVIDUALS WHO ARE LOST.

I. *Let us notice the consolation in His comparing them with sheep who have gone astray.*

II. *For what it renders us responsible.*

The Shepherd-faithfulness of the Son of man in seeking lost individuals, even the least, is in short the central thought of our text: The Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? Under the figure of a trusty human shepherd the Lord here portrays His own shepherd-faithfulness in seeking the people singly who have strayed away. God be praised, He seeks even the most insignificant among the lost! Let us take note of several features in this parable, and behold how He represents His faithfulness as a Shepherd.

It reveals to us, first, *how dear every single soul is to the Lord*, even the least. He had just been speaking of little children: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The world appreciates only the great things; it attaches little importance to the small. And therefore it puts on no restraint to avoid setting a bad example before the little ones. God shows His own greatness by his care for the small things and for individuals. In the kingdom of creation even a spear of grass and a grain of seed are endowed with perfect beauty and conformity to the end they serve; in the kingdom of redemption how much more important the care bestowed on a

soul! To know that is a wonderful prerogative. In heathenism we nowhere find a clear recognition of the worth of a man's soul in the eyes of God, and that is why we also find nowhere there a full recognition of human rights in social life. This is the cause of a shocking amount of misery. Where every human personality is not recognized as a world in miniature, as an independent existence with a peculiar gift and a peculiar mission, of divine origin and having a divine aim, and therefore a being of incomparable value, there a man will soon degenerate into a mere chattel whose life has nothing more than a money value, and so depreciated he is helpless against the selfishness of the stronger. It was through God's revelation in the Holy Scriptures that it was first discovered that man was made in the image of God, and hence His noblest creation, created by God, like God and for God, in whom He can and does reflect Himself, in whom He can and does even live, and whom He can and does fill with His glory. It was not until God's own majesty was unveiled in the Scriptures that a clear light shone upon the dignity and worth of His human image. It was not until men beheld it from the account in Scripture that they perceived clearly God's attitude toward humanity, how He follows men, takes pains on their account, keeps watch over them, and prizes them. There the sinner learns to have some presentiment of his own value, so that he asks in astonishment (Ps. viii: 4): "What is man, that thou art mindful of him? and the son of man that thou visitest him?"

The New Testament makes our knowledge still more clear, when Christ exclaims to those who were anxious and of little faith: "How much more are ye better than the fowls? and God feedeth them" (Luke xii: 24); when He reminds us all of our great responsibility for the treasure intrusted to us in our souls, and represents the gain of the whole world as no compensation for injury to the soul, or the loss of eternal life (Matt. xvi: 26); and again, when He

every individual to his infinitely all: "Be ye therefore perfect, as your Father which is in heaven is perfect." (Matt. v: 48.) Hence the teaching in our text not to despise any, the little ones, because through angels they are connected with throne, and ought, as some one said, to be treated "like little majesties." How great the value, then, at the Lord estimates the soul of a

child, to love children's souls is very difficult even for us. But those too, that have gone astray and are trusted over with the filth and uncleanness of sinning? Yes, to be sure; are the main care of the Lord. It was to call sinners to repentance that He came to the earth! Right in the parable of the lost sheep in is that of the lost piece of silver, somewhere in a dusty corner, and prodigal son, such a wretch from whom that he is ready to perish, and show how dear to the Father's are the deeply-fallen. It is only at he hates, the sinner He loves. Proud and fastidious, like to degenerate sinners; not so the Good Shepherd to whom the sheep belong. are His, even though they desert

He bought them with His blood. is why He does not let humanity without a master, like unchained, but keeps watch over each individual. He calls His sheep by name keeps His eye on them. O that wanderer from God would be us when we assure him, "The has never ceased to love you!" is why He entered into covenant with you already at your baptism. He is willing to complete His kingdom at you! The Son has come, and means of His Word He continues to come, to save that which was lost and therefore you too. O, surely, who wrestled for our souls in the last pangs of death has a right to add that we believe Him when He says that we are of great importance.

! that is why He misses every sheep

as soon as it is lost. It was so with the man in the parable. He noticed immediately that one was missing. The Good Shepherd has many more than a hundred sheep, but yet He has counted them every one. Why, even the hairs of our head are numbered; how much more our souls! Among men we often think that he who has thousands can easily spare one. A man who has his barn full of sheaves and happens to notice that a stalk of grain was left standing will not send his reaper out again just for that one. Of course not. In a case like that, one more, one less, what is the difference? One amounts to nothing. Not so the Lord. One might think that He with His ten thousands of angels and blessed spirits, could easily spare a single lamb. But no, He misses as keenly every one who goes astray, and His grief is as great as that of a mother if one of her children gets lost in a large city. The sheep that goes astray, of course, incurs the greatest loss; but the Lord also feels that it is a loss and an injury to Himself.

Oh, how much sorrow and anxiety the Lord must endure from this cause! He is so full of love for everybody that if He misses one for an instant He feels the absence. In the parable only one had gone astray, ninety and nine remained in the fold. How much greater His sorrow and trouble would have been if the ninety-nine had gone astray and only one remained! And does not this often happen to the Chief Shepherd? Are there not families where among ten, nine walk in paths of error, if not the whole ten? Great bands of young people take their vows to serve Him faithfully. Keep watch over them, and, after a few years, see how many remain true, whether the majority have not wandered away from the fold? With what pain the Lord must behold such desertion, when, as we see further along, *He will leave the ninety and nine on the mountains and hunt for only one who has gone astray!* Not by any means because they are of less value to Him, but because that one is in greater peril. If a mother has ten children and one is

lost or dangerously ill, she scarcely shows any feeling except for that one. Not as though she no longer loved the others; but where the danger is greatest her care is the most absorbing. She dare not, if she could, concern herself for them as she had done before. Just so is it with the divine Shepherd of Nations. Although His eye never closes over all, and He never forgets one of His sheep, even of those who remain loyal; still His special shepherd-care is always specially directed to the lost. He once forsook the angels in heaven in order to seek the lost race of man, and so now His shepherd eyes and hands are directed most toward those who need Him most, toward the lost.

He hastens after it, and seeks and seeks whether it will let itself be found. We read "He goeth . . . and seeketh that which is gone astray" as soon as He misses it. He loses no time. Delay would increase the poor sheep's danger. He does not think "it will come home of itself." O no; left to itself it will be lost forever. In its own strength it would never find the way back. The "far country" fascinates and enthalls. The longer it is absent the more needy it will become, and the more difficult its return. The Shepherd knows all that. Therefore He hastens after it.

Does not this reveal God's attitude toward man from the very beginning? Scarcely had the fallen Adam reached his hiding-place, hiding for shame, when God's call to him reached his ear, revealing the sin, but at the same time seeking the sinner: "Where art thou?" Cain's fury against Abel had scarcely risen, when, even through his rising wrath and envious defiance, he heard God's soul-caring warning: "Why art thou wroth? If thou doest well shalt thou not be accepted? And if thou doest not well sin lieth at the door: do not her will, but let it be subject unto thee." When David had fallen so deeply that his disgraceful sin made the enemies of God to blaspheme, suddenly, "Thou art the man," the words of the divinely-sent prophet, resounded, revealing to him the whole weight of

his blood-guiltiness and his adultery. And he was crushed. How often such searching voices raised their cry throughout the whole of lost Israel, proclaiming judgments which probed to the very root of their sin!

In the New Testament, also, how opportunely the Good Shepherd's voice goes in quest of the lost child Judas, warning him all the way up to the "Woe unto him through whom the Son of man is betrayed!" How the Master, though a prisoner and bound, followed the erring Peter up, piercing the denier with a gaze which wounded to cure him and restore him to the right path, and then afterwards, with His "Lovest thou me?" drew him back to His own heart! Behold again the glorified Lord placing Himself in the way of that obdurate persecutor, inquiring, "Saul, Saul, why persecutest thou me?" and then gently extricating him from the thorns and fetters of his hate and prejudice, setting him on the way of life! How his solemn, earnest shepherd call seeks entire congregations, persuading them to return to their first-love: "Remember therefore from whence thou art fallen, and repent, and do the first works." (Rev. ii: 5.)

O be assured that the whole Scripture, from beginning to end, is one long, telling proof that the Lord seeks the lost; and the entire history of the Church, as well as of individual souls, gives evidence no less striking. How long, how long He is often compelled to follow the lost; seeking, warning, coaxing it back, hedging up its bad courses with thorns, and admonishing it by His Word and Spirit, by means of human instrumentality and severe discipline! He seeks everywhere, in joy and in sorrow, by kindness and by punishment: He stands before the door, day and night, and knocks. O who can express the untiring work, the faithfulness and wisdom with which the Eternal High Priest calls back the wandering, lifts up the stumbling, and cares for those who have been found again! He has made it His life mission. Without this shepherd-faithfulness who

each the goal? Ah, it is true the Son of man is come, and is still by His Word and Spirit, in love and grief, to save that which was

lost, if so be that He find it." In His seeking, there is no failing. But not every one will be found. The greater trouble is at the heavier the responsibility that one who makes such labor. But where one does allow himself to be found, there we see, finally, another exquisite feature in the divine image of the Son of man.

He loves more over one that He has found than over all that went not astray. If so be that he find it, verily I say unto you he rejoiceth more of that sheep he hath lost than of the ninety and nine which went not astray.

It is in the nature of the human heart to feel more joy at finding that which was lost than at undiscovered possession. Nevertheless, there is something noble in singling out this one from the finding again and making him conspicuous. But the rod, where

that sheep certainly strayed, is not by reason of its folly, but through carelessness. Where is the reproach for having caused that trouble? The boy Jesus himself to endure the reproach from others, although He had not gone but simply remained in His own house. Not a syllable—only a word—and such great joy that, according to Luke, the shepherd invites friends and neighbors to share it with him, or—figures aside—that, with the Shepherd, even the angels of joy over one sinner who re-

No anger gleams in the eyes of the shepherd while He is bringing His sheep home, only pity. Going astray, being tangled among thorns, punishing himself. Hence there is no farther need, only such pity with even the wretched, half-perishing, that the Father lays it upon his shoulder and carries it home. (Luke xv: 5.) A redemptive moment! holy hour! this again! When shall it be? When he finally halts in his erring ca-

reer, and begins to be tired of all the disappointments and delusions of a deceitful and faithless world; when he reflects on himself, acknowledges all his wrong-doing and danger and longs to forsake his abominations and return home in true peace, then already the hand of the faithful Shepherd is upon him. And when he looks up to the Shepherd thirsting for help, and perceives nothing but love in that face full of grace and truth, and, overwhelmed at the sight, throws himself, like the prodigal son, into the arms of his father, delivers himself up to the Great Physician of sinners to be saved and led home; then over him and his Bethlehem—i. e., the place of his reform, his conversion and new birth—the heavenly hosts will again give glory and praise to God and the Lamb. O, erring one! lost one! do look around; the Chief Shepherd is already hard upon you; He is looking for you, and waiting! If you only knew how He keeps His shepherd eyes upon you—indeed, how many eyes are watching and looking for your return! You, little creature, are great enough to furnish all heaven with a feast of joy! You, poor creature, are rich enough to make all heaven much richer! Be it said to humble, not to exalt you, that notwithstanding all that, you could resist the seeking love of the Savior so long. And His shepherd-faithfulness is so great even in small things, precisely because for Him nothing is insignificant, because He considers everything that relates to His sheep as important and dear.

II. But the more beautiful, noble and consoling all these features in this figure of the shepherd, the more it urges the question, "For what does it render us responsible?" Since He has painted such a lovely picture of His shepherd-faithfulness for us, He certainly must have some serious friendly intention concerning us, and that in a twofold way: first, as relates to ourselves, and our own souls, that we may believe and accept beyond all question the precious truth that God and Christ love to seek and rescue sinners; and secondly, that

in our intercourse with others we imitate this shepherd-faithfulness.

For ourselves: Or are there, perhaps, in this large Christian congregation no longer any who have escaped from the fold? The Lord calls on them to believe that God loves to rescue sinners. It is not the will of your Father which is in heaven, that one of these little ones should perish. What is it often which prevents the sinner from letting himself be found by the Chief Shepherd even after his inner misery has forced on him the conviction that his path is the wrong one? He takes God for his enemy. He fears God's rod for having so faithlessly deserted Him. He cannot believe in the forgiving love of Christ. The Lord asks him right here, "How think ye?" Even a human shepherd goes out after a lost lamb. None of you, even, are so indifferent but that if you are rich and own a hundred pieces of gold, or poor and have only ten pieces of silver, and lose one of them, you will not seek diligently until you find it. Even Saul, when he had lost his asses, went hunting for days. How think ye, if a soul be lost—that treasure of incomparable value—will I not go after it, with love and with care, until I find it? What! could it be the will of the Father of Love that even one of the smallest and most insignificant, which also were destined for His kingdom, should be lost? Is it possible that He could be so indifferent as to abandon the very insignia of His empire to His foe, or not do all in His power to wrest the booty from the enemy's hands and regain His own rightful property?

Any one so foolish to believe that such a thing could be possible, the Lord might direct to Himself as the embodiment of God's redeeming love for sinners, and ask, "Why else did the Father send Me? for what reason did I bear what was hardest from the cradle to the cross, if it was not to reveal to those gone astray and lost, the way back to the Father—and, indeed, to become the way itself for them, and the life, and the truth?" Do believe, then, in a love which seeks not yours, but what

was lost; withstand all temptation to silent despondency, which often threatens you, and lay hold of this consolation: *The Son of man is come to save that which was lost.* O, He is able to save, that mighty Redeemer! If, as that prophet said (Amos iii: 12), a human shepherd "taketh out of the mouth of the lion two legs, or a piece of an ear"—i. e., will rescue even such pitiful remnants of his prey—then the divine Shepherd is able to save so powerfully, gloriously and completely, that, even if a sheep had already been so nearly swallowed by the foe that goes about like a roaring lion seeking whom he may devour, that nothing but a piece of its ear could longer be seen from the ravenous jaws, He would still be able to seize it, rescue and wrest it wholly from the foe. The thief on the cross proves that he had sunk so low that he was almost gone, death already clutching him at the throat; and yet the powerful, redeeming hand of his divine Neighbor delivered him even then. O, dear soul, if this Lord, even after His feet were nailed fast, and His hands pierced, was still able to follow a lost sheep, already sinking beneath the curse of his sins, and could bring him back to the way of life, how mighty to help He must now be, when all power, both in heaven and on earth, has been given Him!

And who dares question His willingness when this Lord sealed His sacred, earnest wish to save by His own blood? It was just that He might be able to save all the sheep that had gone astray, that He himself became a Lamb—the patient, sacrificial Lamb that opened not His mouth; that took on Himself the sins of the world, and blots them out with His blood! Ah, He is willing to save, and to save you too, because you also—perhaps the chief of sinners—have a value before God. You have not taken care of yourself since you began wandering in the wrong way, but He has, because He is greater and holier, more loving and trusty than you. You despair of yourself, He never does, because He is more patient and long-suffering than you; therefore to-day He

still seeks you anxiously, and comes to rescue and to save *that—all of that* which was lost. That includes you. Take hold of this consolation in faith.

And not only you, lost one. Just look at the magnitude, the vast comprehensiveness of the consolation for you too, who were rescued long ago. Why has the dear Lord used the neuter gender here: "*That* which is lost?" Of course, it alludes to persons—the whole lost race of man. But just because He has expressed the thought in such general terms, and in the neuter gender, He must surely be willing to have us draw a peculiarly sweet and abiding consolation for the redeemed children of God also. Or is there not among the saved much still to rescue which they have lost, or, at least, think they have lost—lost hopes, lost longings and ideals? Behold, He comes to seek and to save for you, even those, so far as they contain what can be divinely justified and made fit for His kingdom; and that is why He so graciously says: "*that*" which is lost—a whole lost world within thee and without. O ye Christians, ye cross-bearers, who are often so deeply bowed down, do believe it; He is come that ye should have life and be fully, fully satisfied. He can and will give to each heart unalloyed content, and He will, by and by, wipe away all tears from the eyes of those who are His. And only with that will He bring His shepherd-faithfulness in seeking the lost to an end. And never in any heart will He leave His work unfinished, if it fully yields itself to Him.

And for what does this shepherd-faithfulness render us responsible in our intercourse with others?

Above all, *that we keep watch over those who are so liable to go astray.* Just look at our prisons! What a startling percentage of our prisoners are still mere youths! There it is certainly good and necessary to have a shepherd who will work for these souls, and lead them back out of ruin. But how much better to prevent them from ever being brought to prison? That all cannot, dare not attempt. But to help to pre-

vent young people from being seduced by the innumerable spiritual and moral temptations, that we each of us can and ought to do. That is the will of our Father in heaven. He wills that "not one of these little ones should perish." Therefore we ought not to neglect or slight one of those little ones. Are we all living up to that duty? You are careful about the external things; how about the spiritual? Everything injurious to health you keep from your children; how about bad company, thoughtless, frivolous conversation, pernicious books and newspapers? The little children who easily get lost you put in some one's care; but what is being done for those in their teens, and who have been confirmed, to prevent them from getting into wrong courses? Are you keeping vigilant watch and care over these, foreseeing their danger from afar, and then doing all in your power to shield them, as Jesus did when Satan desired to have Peter: "I have prayed for thee, that thy faith fail not?" Do you never offend the little ones, who are so quick to imitate everything evil that we do? Remember the millstone. In ancient Rome, wise heathens even, warned against "giving offence" to the young people, and advised that they be kept out of the public squares and away from the theatre, because they learn much that is evil there. What! should we Christians then not do everything to protect them from bad influences? Just notice how a lion's eyes will flash if you attempt to rob him of one of his cubs. And will not the Lord's eyes flash fire if you mislead the little ones who belong to Him, or passively let those go to ruin whom He has entrusted to your care? O for their sake, for your own sake, for the Lord's sake, be up and doing, to guard them by ceaseless prayer, by admonishing and keeping them under supervision, and by a Christian example!

But if one should already have gone astray, then the shepherd-faithfulness of the Lord renders you responsible for *compassion on the lost.* Do not immediately consider their case hopeless.

That is done by indolence and indifference. The Christian must hope on even when it would appear as if there were no more reason for hope. Nothing is impossible with God. Love finds a key to the heart, even when everything else glides off. *One* life-giving word, *one* ray of light from above, may pierce the slumbering conscience—and the reform may begin. Once pierce the proud flesh with an earnest admonition, and that may become a hook to which God can fasten His line of mercy! I know of a drunkard and criminal in a foreign land who had been cast behind the bolts and bars of a prison more than thirty times, and who had given the police more trouble than any of his companions in vice, and yet, he is to-day a preacher of Christianity! The Lord certainly is able and must still continue to overcome "the strong for His prey." Though sin is mighty, grace is still more mighty, and can conquer even to-day. Only be strong in faith and dauntless in hope, and let the lost feel your compassionate love by your friendly earnest in showing him the one divine Liberator. The sinner-seeking Lord is able to bless and seal your efforts, even though you may not become aware of it immediately. In every erring one there is a poor prisoner who longs to get free. Help him; show him how; have compassion on him for whose sake Christ once became a prisoner and suffered death, so that after a time He might say to you also: "I was in prison, and ye visited me!"

And therefore the shepherd-example of the Lord renders us responsible for not only compassion on the lost, but also for *active, zealous seeking and leading* home of all those who are willing to be saved. Even if a soul were nothing more than a sheep—it ought to be sought after; but how much more! And even if one should possess a hundred souls, and only one were to lose its way—it ought to be sought for! How much more, when there is *one only*! The Lord has come the very greatest distance—from heaven to earth—to rescue the lost. Ought a little walk to be too much for

you? He does not allow the severest fatigue, weariness unto death, to deter Him from keeping on in His search after the lost: and you will not let it cost you so much as a word to call an erring one back! It is, indeed, a delightful thing to sit among the rescued children of God, and be edified: but when innumerable souls about us are in the greatest spiritual danger, then the thing above all to do, is arise! seek, labor; never grow weary: admonish, plead, compel—yes, lift up on your shoulder those who are no longer able to walk. In his congregation, Paul "ceased not for three years to warn every one, night and day, with tears." Acts xx: 31.

But, wherever the Lord blesses your Samaritan service, this painting of the shepherd-faithfulness of the Son of Man requires us to *rejoice over every one who lets himself be saved*. The greater his former need and misery the greater should be your joy. Just as it was your duty to sigh over the obdurate and weep with those who were melted unto tears, so now you ought also to rejoice with them that rejoice and have been penetrated with the clear sunlight of grace and the liberty of faith, and give God the glory. Or, is he not your brother, your co-heir of the redemption, your co-laborer in Christ? Be not like that brother of the prodigal son, who needed to be told, "Thou oughtest to make merry and be glad." And even if he were not to join your own fold, but be saved to some other, if you believe in the communion of the saints, you ought still to rejoice, because his salvation extends the kingdom of Christ and contributes to His triumphal glory.

How many lost surround us! To-day—Sunday—oh! in spite of all the gospel preaching, clear as the sun, this still remains the day on which our nation commits more evil than on any other; the day for worldliness and vanity, for intemperance, fighting, and bloodshed; the day on which most of the crimes of the week are perpetrated! What multitudes of the lost it reveals right here in the midst of Christendom!

But in their midst, and through the whole world with its strange variety of life, the Son of Man still is on the alert, and never ceases seeking and saving the lost, and letting salvation come wherever it will be received, as it did to the house of Zaccheus (Luke xix: 9-10). O, join His triumphal march! Every rescued soul for whose salvation you were an instrument will enhance your final joy. And whenever you are in danger of becoming weary, because the soil is so hard and the fruit so scarce, turn to the Chief Shepherd, look deep into His wounds, and, under the cross, let yourself be filled anew with holy pity and with His never-ceasing shepherd-love and shepherd-faithfulness unto death. Nothing that you have ever done in the name of Christ is lost. His faithfulness endures. Amen.

THE PROBLEM OF THE AGE.

(A Baccalaureate Sermon.)

By PRES. D. S. GREGORY, LAKE FOREST UNIVERSITY.

As he thinketh in his heart so is he.—Prov. xxiii: 7. (*For as he reckoneth in himself, so is he.*—Rev. Ver.) *Let this mind be in you, which was also in Christ Jesus.*—Phil. ii: 5. (*Have this mind in you, which was also in Christ Jesus.*—R. V.)

"PHILOSOPHY bakes no bread," say the utilitarian moderns, setting that shallow judgment over against the words of the wise man, just quoted. Now, any one who has taken a broad view of things has learned that even though philosophy may have baked no bread for mankind, it has nevertheless been in at the burning up or wasting of a vast amount of it, and that too often it has turned all the children's bread into stone. Those who have studied human life and human nature widely and profoundly have learned another fact of importance, and that is, that philosophy is not confined to the great and learned, but is rather a thing common to humanity, the humblest, no less than the most exalted, having his scheme of it. The question thus becomes *one, not of having or not having,*

but of better or worse, of more or less complete, of true or false.

But the wise man doubtless felt, as most of us feel at the present day, that the philosophy in itself is not of the chief importance. I doubt if he could have been induced to enter into one of those scholastic battles of the middle ages for the sake of saving his philosophy. He would have said, "Perish philosophy, if that is all." The more of it we have, if it be merely better or worse, complete or incomplete, true or false, perhaps the greater our weight of useless rubbish. But Solomon saw beyond the surface facts of human nature and life. "As he thinketh in his heart so is he." Man's view of the foundations of things—his philosophy of them—decides, shapes and measures his standard by which he tries everything. The truth or error permeates the soul and becomes transmitted into character, leaving the man transformed. And so the question of true or false philosophy passes up into the higher one of good or bad character. But men have learned to move on still further, to the fact that character decides conduct. As a man thinketh in his heart so is he, and so does he. "Out of the abundance of the heart the mouth speaketh," and more than that the volition goeth forth into all action. Thus the question of better or worse philosophy passes beyond the question of good or bad manhood, sweeps the whole range of human conduct and becomes, if not the vital, practical question itself, the foundation of all the vital questions of practical life.

But most vital of all, as being the basis of all the rest, is the man's theory of the religious life. That is the philosophy of philosophies. It molds character and conduct, society and history. And if modern history has demonstrated any one thing, it is that of all the manifold religious philosophies to which the ages have given birth, the only one that meets the deepest needs of man's spiritual nature is that presented in the Christian system. The best possibilities of human character,

society and history are dependent upon its acceptance and practical application of its principles.

Now, while Solomon, lays down the broad general principles concerning the prime importance of one's theory of things, Paul, in this passage addressed to the Philippians, gives a clear and terse expression to the Christian theory of human life, and urges its acceptance with the most intense earnestness: "Have this mind in you which was also in Christ Jesus." The word mind, as here used, comprehends the whole higher-being of man—his intellect, emotions and will—so that Paul's injunction is equivalent to requiring the practical adoption of Christ's working theory of life, making his view and spirit and work our own.

It is my purpose to bring out some of the elements of Christ's view of life, as presented in this passage, and having a special bearing on life as it is to be lived in our own day and generation, and as it reaches out and lays hold upon the endless future. Now Christ Himself stands out in the Scriptures as the embodiment of the Christian theory, but in His full and rounded character there are too many elements to be even touched upon in one discourse, and therefore I propose to confine myself to some of the features that are emphasized by the Apostle in connection with these words to the Christians at Phillippi, and that call for special emphasis in our theory of life, if each of us is to start, proceed and end aright in his career in the world. And I should justly be accused of want of fidelity to the charge imposed upon me in the work of education, if I should fail to speak these last words I shall ever utter to some of you with all plainness and earnestness, as well as with a deep and tender interest and with profound solicitude for your welfare.

1. I ask you to note first that the Christian theory is unique, and contrary to the popular view of this age in its method of estimating the value of man in this world. It estimates him not by *what is on him*, or around him, or in

his possession, but by *what is in him*. "Have this mind in you which was also in Christ Jesus." Be such in soul as Christ was. The basal element in human value, in contrast with position, wealth, culture, or even genius, is nobility of character. The fundamental question in human life is not one of possession, or of attainment, or of standing, but of being. In dealing with men Christ brushed aside everything else with absolute indifference as insignificant and unimportant. It is too late in the history of mankind to deny that this is the gospel standard for judging man. Whatever helps to make the man larger is in so far and only in so far of real worth. It is the man that gives value and significance to his possessions and surroundings; they are powerless to give value to him. I desire to warn you against the great mistake of the age on just this point. We are exalting everything else above character, setting the things upon and around the manhood above the manhood itself. The faultlessly dressed young man or young woman passes the plainly clad sage and saint with a smile of supreme contempt. The unjust judge despises the poor widow who urges her just cause before him. Dives spurns Lazarus from his door. The scholar holds no intercourse with the ignorant man. The rich, priding themselves on their wealth, stand apart from the poor. The titled, or office-holding classes, boasting of their position, will have nothing to do with those who have wealth only. The intellectual, cultivated and would-be cultivated keep aloof from both the rich and the titled who are without their culture. The rich, titled and cultivated, are at one only in looking down with common contempt upon the masses of mankind. And so we have every kind of aristocracy except that of genuine character and worth.

I seriously question whether Christ, were he to appear as of old among men, would find many who would be willing to acknowledge themselves to be of His class in society. He would be consid-

ill-dressed. He would be too badly poor to attract even the poverty-stricken. He would be regarded as a vulgar and uncultured countryman. From the country to the city, the country esquire men would set themselves above him now, just as they did of old. Would He have the right of a title to respectability in the world is pleased to call the "nobility?" And I sometimes wonder whether our modern world has the slightest suspicion of the principles that govern it, whether it knows how to live, even in this professedly Christian and Christian nation, it has lost the emphasis that the fathers of the world placed on character, and the more tremendous emphasis that was put upon it. But whether aware or not, it has brought its moral degradation and degradation all the same to the individual life. The soul that I have found its ideal in the grand and character of Christ, and its aim in the world in fixing the glories of that ideal character and career in the world and others has grown small and is turning away to dress and showy life, to stocks and real estate, to money and culture, and in making its standards for the judgment and treatment of men. It is hard to get any adequate conception of how living and degrading such views are. They limit the soul to the surface life, to the mere veneering of the life.

They confine the horizon to the things of time and space; to some of which are of value for the providence there be a genuine soul of them to command them for the aims, but some of which have the power to beget blindness and confidence vanity, while all of them perish by using, leaving the man on the old of eternity stripped and beg-

, whether aware of it or not, so as suffering the disastrous consequences of this lowering of the estimate of character, as they appear in the unending strife and hatred that fill the air of to-day. You can see it in

almost every community over this land. It appears on the surface in the rivalry of dress and accomplishments and show of polish, in the eagerness to outrank and out-influence our neighbors, and to surpass them in the command of everything that ministers to luxurious tastes and habits. It appears beneath the surface in the envy and jealousy of the heart, that so often keep the members of society from all genuine fraternal intercourse and all real and generous co-operation in the best Christian enterprises, and that fill the air with carping criticism, malicious detraction, and downright slander. In such a state of society every one that feels lifted above any one else by some one of these merest accidents of life, is very likely to consider himself the predestined leader and to expect obeisance, and none are left who are willing to follow. And who ever knew any Haman who could endure the presence of Mordecai sitting in the King's gate and declining to bow to him? You can see it in the growing spirit of caste that has taken possession of the so-called upper classes, and that has developed an answering spirit of communism that threatens at any time to wreck all that is best in human government, institutions and civilization. Communism is that challenge, that total depravity in the masses of men, with their mere manhood, deprived of these social distinctions of dress and wealth and culture and show, hurls back at total depravity in that other mass of men, so foolish as to believe and live in the belief that these actions are more than the manhood. The two are in the same error, in regarding the accidents as more important than the essentials, but the one is in want of them and the other possesses them. The one is developing the tiger nature in his purpose to have them, the other in his purpose to keep and increase them. Out of the continuance and development of the present views of character as a secondary thing, there can come only the continuance of ever increasing jealousy and hatred, sooner or later to culminate in the old

death grapple in which so many civilizations have gone down in irremediable ruin. We are coveting the same things that made wreck of the old nations and forgetting the thing that has distinguished the Christian from them. The only possible remedy is to be found in making Christ's view our own, and shaping social life and intercourse according to that. "Have this mind in you which was also in Christ Jesus."

2. I ask you to note secondly that the Christian theory of life is unique and contrary to the popular theory of this age in the supreme end that it proposes for human conduct. That end is absolute righteousness in conformity to the will of God. In taking the place of man as Mediator and Savior, Christ, though equal with God, took the form of a servant, and being formed in fashion as a man, he became obedient unto death. There is no escaping the fact that Christ exalted righteousness as the governing principle of the universe. In all ages human nature, unenlightened and unregenerate, has rebelled against this view and blighted its best hopes and prospects by such rebellion. It has vainly shattered itself against the eternally righteous One. Now there are two radically variant views concerning the supreme end of human conduct—that which finds it in God, and that which finds it in man. The latter is the outcome of our depraved nature. It may be traced along the line of heathen and materialistic thought, from Epicurus to Herbert Spencer and Paul Janet. In its grosser form it makes the quest for happiness the supreme thing for man. Its positive rule is, "Enjoy yourself;" its negative, "Don't get hurt." In its essence it is pure selfishness. It mistakes a miserable "better not" for God's sublime "ought not." Paley defines virtue as doing good, in obedience to the will of God for the sake of everlasting happiness. As organized by Paley, and connected so closely with our modern Christianity, it is the scheme of everlasting selfishness and hypocrisy that has cursed Christendom for a century. You cannot make men of breadth

and stature on that basis. The view dwarfs and deadens and demoralizes and destroys humanity. With Mr. Spencer egoism and altruism are, alike, pure selfishness arising out of sheer animalism.

The antagonistic view of Christianity finds the supreme end of human conduct and activity in connection with God. Virtue is righteousness, conformity to the law of the moral Governor. Conformity to this law, which utters its "thou shalt" and its "thou shalt not," in the revelations of nature, of conscience and of the divine Word, is the supreme thing to be attained by man. I shall not stop to argue the supremacy of righteousness as the end of conduct. It ought to be self-evident to any one who is not consumed by selfishness. It is self-evident to us when we weigh the conduct of others, if not when we judge ourselves.

And yet, is it not true that, as we throw away Christ's standard of manhood—character—we also cast aside His theory of the supreme rule of human conduct? Nay, does not the fact that we have repudiated that rule account for our present view of character? Does not the average man oftener ask the question, Will this make me comfortable? Will this secure my happiness? or, Will this increase my fortune? or Will this enlarge my knowledge or culture? than the question, Is this right? The popular sentiment is, "I will do this act of duty if I can consistently with my worldly advantage," rather than "Let the right be done though the heavens fall." It is this selfish, so-called morality that has brought the degradation of character, the general corruption. In accepting the morality of the animal we come to live like the animal, by strife and blood. Metaphorically speaking, the teeth and claws of the brute are being now developed in society.

There is but one remedy for the hatred and strife, the caste and selfishness in society, that results from this godless principle in conduct, and that is, the adoption of Christ's supreme

end and rule. With the reign of righteousness the reign of evil will end: without it, the evils will only increase till the final wreck of human hopes. On this subject "have this mind in you that was in Christ Jesus."

3. I ask you to note, thirdly, that the Christian theory is unique and contrary to the popular theory of the age, in the law which it proposes for the attainment of the highest success in human life—the law of self-sacrifice. Christ's glorious exaltation was attained by self-sacrifice. He humbled Himself and made Himself of no reputation that he might attain to it. The man who would follow in His footsteps toward success must have this mind that was in Him. The law of all human attainments is the law of self-sacrifice.

It is a familiar fact that man was born into the world the most helpless of animals. It is a more important, though less familiar fact, that he is born the most selfish of all animals—a lump of animate, sentient selfishness—crying "Give! give!" even till the mother is ready to fall exhausted to the earth; knowing no cessation to the imperious animal demands. You see, then, how the morality of selfishness arises, and how it gains such wide and all-powerful control. Under its control man is the worst and savagest of brutes. No mere brute would ever have invented the guillotine or the tortures of the Inquisition. The problem of human life, for the parent human and divine is, how to develop the generous manhood and womanhood out of this intensest of all animalism. Discipline and chastisement must enter in for correction. This insatiable and infinite selfishness must be crucified. It pleased God, in bringing many sons to glory, to perfect even the Captain of their salvation through suffering; and we may well question whether it is possible to perfect our humanity in any other way.

Just here it is that man is most fearfully made. He can only gain by renouncing. He seeks for himself and his own selfish aims only, at the peril of missing all and making himself

worse than a brute. God in His system of things has made human happiness and perfection only possible of attainment for him who ignores them and seeks righteousness as his supreme end. The law of the gospel kingdom is, "Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you." Seek the other things first, and you will lose them all. Christ said, "He that loseth his life shall find it. He that saveth his life shall lose it."

And so we have distinctly placed before us the alternative: "Do God's will for its own sake and let God in His infinite wisdom and power take care of the happiness and success of your life," or, "Seek assiduously your own happiness and success, and find only brutality, wretchedness, and failure." I do not hesitate to pronounce this a law as clearly settled as the law of gravitation. And yet so-called Christian society ignores it and sets itself in madness against it. If the wretched and unsuccessful man will look into his own heart he will be very likely to find that he is breaking this great law of life, and is suffering and failing for his breach of it. He is making too much of self, too much of his possessions, too much of his success, and is thereby forfeiting the very things he desires most of all. That he desires them supremely is a blot upon his manhood—he ought to be above such low desires; that he fails to secure them is proof of his sin and folly in ignoring or running in the face of God's law of the universe. The human disappointment and woe and unrest will continue; the envy and strife resulting in society will go on, until Christ's law of self-sacrifice is accepted. With the mind in us that was in Christ Jesus, we shall find the true solution of the dark problem that has led so many of this age into the gloom of pessimism.

4. I ask you to note, fourthly, that the Christian theory is unique and contrary to the popular theory of this age, in the kind of life that it proposes to man for the satisfaction of his active nature: a life devoted to the glory of

God in redemption. This was the supreme thing in the life of Christ. For this He obeyed, suffered and died, that He might bring in redemption. On the ground of this God has highly exalted Him and given Him a name that is above every name. And so in the gospel view, the work for which man is in the world, and to which his highest powers should always be devoted in co-operating with God and doing His will, is the work of saving the world from sin.

I know that the world of to-day regards it as merely a baseless assumption that the quest for and attainment of redemption for self and the world carries with it everything else worth having; but the world's opinion is utterly false, nevertheless. We have had our popular theories of moral reform without Christ; but if anything has been demonstrated by human history, the only universal and effective method of such reform is that which starts out from Christ and His gospel. When, and only when, you make the drunkard a real Christian, you make sure that he will be a temperate man. So in every region of reform. We have had our popular theories of education without Christ, but nothing now seems more certain than that they practically end in corruption and crime. We expend our millions of dollars grudgingly for the continuance and extension of the Gospel, and our hundreds of millions cheerfully for the repression and punishment of crime; when the expenditure of half the latter sum for the free dissemination of gospel principles among all classes would save the other half.

We devote our powers with tremendous energy, too often week-day and Sunday alike, with the use of all the free forces of nature, to the production and acquisition of wealth and the advancement of material civilization, with the inevitable result of overproduction and periodical depression, in which much of the fancied gain disappears. If one-half the energy were expended *in the higher line of gospel effort* we

might have steady increase of solid wealth with permanent prosperity, and all this in a world of constantly increasing purity and peace. Living on such principles our souls might grow as rapidly as our fortunes, instead of being blighted and dwarfed by covetousness. We heap up wealth for our children, forgetting that we are the stewards of Christ, and withholding from the great causes of missions at home and abroad and of Christian education in which He is interested, and what do we gain by it? We thereby help to make the world in which our children are to live a more covetous, selfish, corrupt and deadly place, fuller of temptations and snares; when by the opposite course we might prepare for them a godly and healthful and helpful place. We thereby take from our children the main incentive to that active exertion of their powers, without which true worth and character can not be developed; shut them out from becoming the strong men that we ourselves glory in being, having been made so by the struggle, and almost inevitably doom them to moral weakness and worthlessness, and to the perpetual supremacy of the native animal selfishness. If observation proves anything, it proves that in nine cases out of ten the man of wealth would bless both his children and mankind by being his own executor in using his wealth, as William E. Dodge and John C. Green used theirs, for higher than family and selfish ends; or as that noble lawyer, General Wager Swayne, of New York city, in connection with personal and self-denying effort in elevating the ignorant and depraved masses; or as Henry F. Durant, in building a monument, better than all the pyramids, in the establishment of Wellesley College.

We give ourselves with an energy that wrecks body and soul to the work of securing an intellectual culture that owns no allegiance to Christ, and what is the gain? One of the greatest British scientists and philosophers of this age recently said: "It does shock the pride of a highly-cultured man of pow-

intellect to have it brought home that the poorest peasant is fully able as he himself is of performing the highest actions, namely, virtuations. But if there is such a morality, it must be beyond reason as to value with any intellectual gifts; and it necessarily follows a poor, paralyzed old woman, sitting in a chimney-corner, may by her aspirations and volitions be really performing mental acts commensurate with the discovery by Newton that the law of gravitation is as nothing. (Mivart *Nature and Thought*, page 110.)

Only the influence of Christ can lead to this highest moral and spiritual culture. Is it any wonder that there is red and strife and corruption and mutterings of despotism and communism when such selfish principles dominate all human activities?

But so we can reach out after the best activities, aims and attainments by devoting our lives to securing salvation and giving redemption to others.

With this as our dominant idea, the world moves on, progress hastens, true religion advances apace, and wealth, power, culture, which when made the end of life bring us only wreck and madness, become the sanctified means for the attainment of grandeur in the larger manhood and the Divine glory. Seeking to have in us this that was in Christ Jesus, we find Christ-likeness, and with it, but without seeking, find true perfection and blessedness—we reach a life that is Christ-crowned, because Christ originated and governed by the true Christian philosophy, which is the only natural philosophy of the moral universe. Members of the graduating classes: have reached to-day the opening of the week to which you have been looking forward for years. We are here to rest for a few moments in the presence of God to catch, if may be, some of inspiration that will influence in the coming days we move on in our various courses of life, and God will help us to do the work that the world and God expect of us as those

who have had the advantage of a Christian training. You will find life in this age an every-way serious business. It is an age of sphinx riddles. The modern sphinx, our boasted and boastful material civilization, with its godless principles and equally godless practice, is plying her vocation and working her destruction on a scale grander than the ancients ever imagined.

But the riddle of riddles is the one propounded to the Church of this age, one pressing most of all upon the educated youth who are making their way out into the work and struggle of the world—the sphinx riddle of religion—how to bring our Christianity up to the extraordinary demands of these times, and to let it exercise its true measure of power as God's agency, through the Gospel, for regenerating and purifying society and saving the world. That is the riddle to-day pressing upon us for solution, the riddle back of all the others; and destruction—industrial, social, political, moral and spiritual—will be the inevitable penalty of failure to solve it speedily, correctly and completely.

I wish that I could impress upon you the seriousness of the dangers ahead. The railroad riots of years ago and the Cincinnati riot are sufficient to show any thoughtful man that there are volcanic forces underneath the surface of our civilization ready to burst forth at any instant, and break up the foundations and wreck all these fair and stately structures of which we are so proud. Who shall dare say that we may not be approaching such a crisis as that which wrecked France a century ago—France, the educated, cultured, brilliant, the nation of genius?

I wish I could impress upon you the solemnity of the responsibilities that, in view of the present state of things, rest upon you to whom have been granted the blessings of a Christian education. Yours is no common obligation, yours no measured or limited mission of duty. The remedy is largely in your hands and in the hands of such as you. The age conflicts and problems have all originated in departures from

the true Christian philosophy of life. We have sought above all things to teach you that philosophy in order that you may bless the world by means of it. Get a firm grip upon it and let your life be lived under its direction. That is what Paul is urging when he says: "Have this mind in you which was also in Christ Jesus." Make it your permanent possession by the intelligent and powerful exertion of your own free will and by the abounding grace of God.

As educated men and women you go forth, with a great multitude at this graduation season, to help shape the world to right ends. Remember that Christ's standard of manhood is the only true one from the point of view of reason and revelation. All the world will be awry until men adopt it and live by it. Permanent rejection of it will inevitably be fatal to all the highest and brightest hopes of human progress. Character is the supreme criterion. John Howard, the philanthropist; the poor shepherd of Salisbury Plain; Paul, the tent-maker, will be remembered when their so-esteemed great contemporaries, the Rothschilds of the old world, the Georges of England, and the Cæsars, with all their wise men, shall have all been forgotten on earth; and then their characters will add new luster to the glories of heaven through the eternal ages to the praise of their Divine Redeemer. Believe that the main thing is not to seem, but to be. Live out that faith. Teach it to all men with every breath of your life. Thus you will begin your task of saving the world from wreck.

I bid you go forth to represent righteousness as the supreme end and the will of God as the supreme rule of human conduct. Spurn base pleasures. Scorn worldly ease. Be a God-like soul, rather than an animal. Ask at the outset and at every step, as Paul did, "Lord, what wilt thou have me to do?" Get Christ's standard of right into your heart, and conform every thought, aspiration, choice, and purpose to that. Let it be one great aim in your work for the world to bring

men up to this same Divine standard. By so doing you will do your part in bringing mankind into harmony with one another and with God, and will help to bring in the reign of love and peace.

I bid you go forth to illustrate the law of self-sacrifice. I want you to remember that man in his fallen condition is incarnate selfishness, and that this selfishness is infinite folly, and bears in it the causes of universal wretchedness and ruin. Understand that you doom yourselves by failing to conquer self; bring men to understand it that you and they may escape the ruin and reach the true nobility in stature and the real success in achievement. Sacrifice of self must forever be the price of everything that you really need and that the world needs.

I bid you go out to use everything God gives you—time, talents, wealth, position, culture—for the advancement of the glory of God in redemption. If you would reign with Christ you must enter into His great plan for the saving of the world. Make His view of things your own. Let the truths that illumine His soul shine into yours. Salvation with Him was the one thing to be sought for and wrought for—freedom from sin with its wreck and baseness and wretchedness. Make the feeling that furnished the springs of action in His soul your own. Make His will yours, walking obediently before God the Father with Him, and working with all earnestness along with Him in the Father's great plan. In all things "have that mind in you which was also in Christ Jesus."

In your better inspiration and work for Christ, as prepared for by these years of Christian instruction, is to be found in part the remedy under God for the evils of the times. God by the signs of the times calls all our youth of Christian training to the glorious task. Your instructors have labored diligently for these years to prepare you for it. God has poured out His spirit so largely upon this Christian school to gird you for it. Through your larger furnishing and devotion, if you are true to the

ian principles you have here been to, there is so far hope for our society. It may be regenerated and purified and filled with the new sweetness and light. The heart may be roused and quickened, brought into the old sympathy with the Father in His views of character, righteousness, self-sacrifice and redemption, activity intensified, her liberality increased, her mission to a corrupt world and to a perishing heathendom accomplished. The problems may be solved by setting the throne of Christ in the place of the sphinx of an atheistic materialization. It is of infinite moment to yourselves, to the cause of the Father and to the perishing world, that you understand God's high call, that you give heed to it; that you gird yourselves to obey it; that, in the name of the Father, walking in His footsteps and with His spirit, you do your utmost to push the grand work to its consummation.

Thought of strength or tenderness entered into the influences of these years in which we have walked together, I would find in it a new and powerful motive to a more intense earnestness in your Christian life for the world. It is a significant fact that all of you now standing in solemn presence have owned Christ as Lord and Master. If your soul has been born into the kingdom of God here, if you have felt the mighty influence of God's Spirit in the repeated benedictions of these years, let the memory of these things combine with the sublimities here kindled to inspire you to the noblest possible life and work.

With a fatherly tenderness and earnestness, born of these years of constant counsel and watchful care, I bid each one of you God-speed in your mission to the world for Christ. Each one of you may the old benediction rest:

Lord bless thee and keep thee :
and make his face shine upon thee and be
gracious unto thee :
and lift up his countenance upon thee and
give thee peace."

REGENERATION AND CONVERSION.

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And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes and keep mine ordinances, and do them: and they shall be my people, and I will be their God.—Ez. xi: 19, 20.

THIS is a marvelous statement, all things considered. Apart from its inspiration, it shows Ezekiel's conception of genuine religion. In chapter xxxvi: 26, 27, he expresses the same thought, in language very similar and somewhat explanatory.

Regeneration and Conversion. These terms are not synonymous, but rather complementary. Though often used interchangeably, they radically differ in meaning, and represent things which also differ essentially and fundamentally. In brief and in general, regeneration precedes and compels conversion; conversion follows and manifests regeneration. While the common practice of considering and using these terms synonymously may not be seriously objectionable, yet there is great need for precision of thought and exactness of expression—especially at this point just now. The text is a clear, strong statement of the difference between both the terms, and the things for which the terms respectively stand. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of this flesh, and will give them a heart of flesh"—that is *regeneration*—"that they may walk in my statutes, and keep mine ordinances and do them"—that is *conversion*. This difference is plain, comprehensive, far-reaching, and compels the following distinctions:

1. *Regeneration* is internal, *conversion* external. The one is hidden except as manifested in the other. Each is a change. The one applies to character, the other to conduct; one applies to the heart, the other to the manner of life. *Regeneration* is a change internal, moral, spiritual; and the text

shows how needful and thorough the change is. Conversion is a change in the whole life, affecting one's entire manner of living, especially his bearing toward God and God's law and all divine things.

From this you may see how regeneration, i. e., the new birth, the change of heart, as set forth in the Word of God, is a universal necessity, and is equally necessary with all hearts and every heart. Not so, however, with conversion. There may not be the same room for a change in the outer life of one as in the outer life of another. A young lady, raised under the refining influences of an elegant home, does not need conversion so much as the notoriously wicked man; still she must be born from above, else she can never enter or see the kingdom of God.

2. Regeneration is a change wrought of God in man's heart; conversion is a change wrought by the man himself in his own life. This statement, so fully supported by the text, gets back of the change already mentioned, to its cause and agency. God does one for the man and in the man; man does the other in himself to the honor of God. Hence Divine sovereignty and efficiency, coupled with human passiveness and voluntary agency. In reference to nearly every doctrine relating to man's salvation, there is a human side and a divine side—e.g., saved by faith, saved by grace; preservation of the saints, perseverance of the saints. And in some passages we have a rounded statement of the wonderful truth: we are saved by grace through faith; work out your own salvation with fear and trembling, for it is God that worketh in you. So in the text, in reference to the matter before us. That regeneration is emphatically and exclusively a divine work is abundantly taught in the Scriptures, and is a doctrine well founded in sound reason. It is stated here with marked clearness and immense force. Behind the I, repeated so frequently in the text, lies the personality and power of God: Not by might, nor by power, but by my Spirit, saith the Lord.

Conversion, on the other hand—the change which comes in the outer life—is just as clearly and exclusively the work of the man himself. Hence the man is turned, and turns himself; the engine is reversed, and reverses itself. These two great truths, rather two sides of one truth, should be held distinct and in their proper relation. In nature are things whose workmanship surpasses the workmanship of the highest human genius. Nature everywhere surpasses art. Surely among the masterpieces which come from God's hand is His work wherein a man becomes a new creature in Christ Jesus. "We are his workmanship, created in Christ Jesus unto God's works, which God hath before ordained that we should walk in them."

3. Regeneration is the only sure basis of a genuine conversion. Reformation, without regeneration, is possible. But reformation is neither regeneration nor conversion necessarily: a man may change his outer life in many things for the better, and yet change it not in relation to his bearing toward God and God's law. Conversion, like regeneration, has gotten a technical meaning, and indicates a change in one's life touching divine things, the beginning of a religious life. Reformation is not religion; a moral life is not necessarily a religious life. A religious life is something additional to the highest moral life—beautifies, adorns, glorifies it; does infinitely more, gives it a surer basis on which to rest. A godly life, a spiritual-mindedness, a joy and delight in God's service, must have back of it a change of heart. A religious life, without regeneration, is perhaps the heaviest and most galling yoke ever worn by man. Regeneration and conversion stand to each other as cause and effect, and we must not reverse the order. The world's plan, in all its schemes for reformation, is to work from without to within; God's is just the opposite. Make the fruit good, says the world; make the tree good, says God. Mend the life, says the world; renew the heart, says God. Regeneration requires and guarantees conversion. A new life with-

in gives a new life without. There is a principle within that becomes a governing principle. Have you been born again? Is your heart right in the sight of God? These are supreme questions. It is sad to see one supposing his heart right when it is wrong, as God sees it; striving after a right life, perhaps boasting that his life is right, when his heart is all wrong. Better go to the bottom, and at once. We need heart back of life; regeneration back of conversion. "If you have not known yourself a sinner, you cannot know Christ as a Savior. Some are preaching up now-a-days a dry-eyed faith, and men seem to jump into assurance, as if there were no new birth, no conviction for sin, no repentance." There is great need for the fundamentals in religious experience and conviction and life.

4. Regeneration and conversion together characterize a people who are God's people. "They shall be my people, and I will be their God." God's people here; and God is their God now. This interior life springs from union with Him, and finds expression and correspondence in their outer life. Good in the heart and in the life: regenerated and converted: spiritual and religious: walking in God's statutes, keeping God's ordinances and doing them, because of what God has done within; working out, because God is working within. Such are God's people, each a coin bearing this double superscription. These are God's people now, but infinitely and gloriously hereafter. He is not ashamed to be called their God, for He hath prepared for them a city. "Now are we the sons of God; but it doth not appear what we shall be." We rejoice in the present, and wait for the future.

LAZARUS AT THE TABLE WITH JESUS.

(A Communion Sermon.)

By REV. JOHN EDGAR JOHNSON [EPISCOPAL], ST. MARK'S CHURCH, NEW YORK.

Lazarus was one of them that sat at the table with him.—John xii: 2.

JESUS had raised Lazarus from the dead on a prior visit to Bethany. Re-

turning to the place soon afterwards a feast was made in his honor, and we are told that Lazarus was there, and that he was "one of them that sat at the table with him."

This is the first and only mention of Lazarus after his resurrection, and we are not surprised to learn (v. 9) that much people came together at Bethany, "not to see Jesus only but also Lazarus, whom he had raised from the dead."

In all lands, and in every age of the world, we meet with the same curiosity to see those who have returned from strange sights or unusual experiences. A man who has been in the Arctic regions, in Alaska, Canada, Mexico or Europe, is an object of interest to us. On the other hand, we ourselves excite an interest among the people of these far-off lands when we visit them. An American traveling in Germany, for instance, finds himself everywhere the centre of a curious circle, who ply him with interrogations about this New World. Some ask about Niagara, the Yellowstone, and Yosemite, but far the greater number want to know if you have ever met their friends and relatives over here. The writer of this remembers having been anxiously inquired of by an old man in the Tyrol concerning his daughter, who was a servant-girl in a small town in the State of Indiana. On another occasion he was asked if he had ever met a man who proved to be settled somewhere (they didn't know where) in Texas; and still again he was obliged to confess with mortification one night, in an inn at Dilsberg-on-the-Neckar, that he didn't know the hostess' son, who was said to be a butcher in New York City. So, I suppose, there were many who wanted to ask Lazarus about their friends and relatives in the New World, from whence he had just returned. I doubt, however, whether he was able to give them any satisfaction, for the life of heaven is infinitely more varied than this present existence can possibly be, and Maine and California are not so far apart as the state of the souls of just men made perfect, to say nothing of

those between whom there is a great gulf fixed.

We do not wonder then that the people were curious to see Lazarus, for he had returned from an experience far more strange than that of any traveler who has journeyed even around the globe. He was as one who has been taken up out of the water after sinking the third time, and brought to life again. How his friends and neighbors crowd around him and interrogate him: "What was it like?" "What did he see?" "How did he feel?" They press him for information concerning that "other life"—that Old World. We called it a moment ago the New World, but just as the geologist tells us that the New World is, after all, the Old World, so too the New World into which we shall soon migrate, after the novelty is gone, will prove to be the Old World from whence Christ came, and which the angels inhabited long before the world was.

The curiosity manifested by these people, then, was a natural impulse. We, too, would have been glad to see Lazarus and ask him a few questions; only instead of asking him about the other world we should have liked to obtain from him a little more definite information with regard to this present world, now that he was competent to express an opinion upon the subject. The next life, with its solution of its own peculiar secrets, will be here soon enough. Meanwhile, this life is passing away forever, and we should have liked to know what Lazarus thought of it now that he had seen heaven, and how he would recommend people to use it in order to inherit a better life hereafter. It would be worth more to know what an angel thought of this world than to know, through the tipping of a table or in any other way, what a disembodied spirit thinks of the other world. If we must resort to ghosts, it is better to seek them, after all, as Saul did the Witch of Endor, for the purpose of gaining some light as to the course to be pursued in this present life. But the curious never ask any such questions

nowadays. Modern Spiritism is almost altogether an attempt to satisfy the vulgar curiosity with regard to the things that are unutterable, i. e., inexplicable.

The unlawfulness of this species of curiosity is shown by the fact that Lazarus did nothing to gratify it. Not a word is recorded on this subject. It is true that he said nothing, on the other hand, about this life, but actions speak louder than words, and we can see plainly what Lazarus thought of the life that now is by the way in which he took it up again. Did he turn hermit or join one of the so-called "Religious Orders?" You might have supposed that so heavenly-minded a person as he must now have become would have been unsuited to the world. But it seems not. Here he is in the closest personal relations with people; keeping the Saviour company as He mingles freely with his fellow-men.

There are several inferences which follow naturally from this incident in the Gospel narrative.

1. There is here, as already intimated, an indication of the heavenliness of our human relations. The "new life" is not abnormal, unnatural, unearthly. (It is unworldly, but not unearthly.) A man in becoming a Christian becomes not less, but more, of a man than he was before. It used to be common to hold a different discourse upon this subject. A young man, being examined for the ministry, thought, without doubt, to win the commendation of his elders by declaring that he had so changed that he now hated everything that he had loved and loved everything that he hated before he became a Christian. One of his examiners gravely asked him if he hated his mother. Such a revolution of feelings and affections as that indicated by this young man better deserves the name of insanity than conversion. The insane hate their kindred, and a return of natural affection is one of the surest signs of returning sanity. We remember the case of a Mexican gentleman, who, a year or two ago, was arrested in New York city by the Mexican consul, act-

ing at the request of the gentleman's wife and brother, who telegraphed from the City of Mexico, alleging that he was insane and had fled from home for Europe. The case attracted a great deal of attention in our newspapers at the time, owing to the fact that the defendant, who was a man of great wealth, alleged that his wife and her brother had attempted to shut him up in an insane asylum in Mexico for the purpose of securing the control of his property. The court, on expert testimony, decided in his favor, and he went to Europe. A few months afterwards his wife died of a broken heart, and he, recovering from the malady which was the cause of his insanity and learning the sad news of his wife's death, committed suicide. All of which illustrates the fact that our human affections are natural and lawful, and that they who deny them their exercise are fitter for a mad-house than the Christian Church. When the prodigal came to himself he came to his father. Religion is downright healthy, normal, humane, human. If an angel were to come from heaven and enter this human life of ours, there is nothing in it that he need be ashamed of. Jesus himself was not ashamed of it.

2. Again, it is apparent from the text, as it is the dictate of human reason, that the Christian life is a life of joy. Lazarus, in coming among men once more, does not make his appearance at a funeral ceremony, but on the occasion of a feast. He is present with the Savior, who sanctifies by His presence these harmless festivities. He was not like some Christians who regard Jesus as they do the moon, *i. e.*, as something very bright and beautiful, but very cold and distant. Jesus was the sun of his soul, and filled him with warmth as well as light. The whole earth was his Father's house, and why should he mope or mourn?

Finally, by way of application, we learn from this incident that gratitude for what Christ has done for us, should prompt us to sit with Him at His table. *This was a feast in His honor.* There

is no allusion here to the Last Supper, but we may reason from one to the other by way of analogy. Jesus has raised us from the dead. The miracle wrought in us is as much more wonderful than that performed for Lazarus, as our soul is nobler and grander than our body.

Let us learn a lesson, then, from Lazarus. How strange it would have been had he remained away on this occasion. Suppose he had sent word that he was detained by business, or was too weary (having worked hard the day before), or had no decent clothing? By such conduct he would have fallen into the same category with Demas and Judas. But how can we excuse ourselves for habitually remaining away from Christ's Supper? Ought we not to feel as Lazarus doubtless felt, that at such times there is positively only one place in this universe where we can be and be happy, and that is "at the table with Jesus?"

This is not only the dictate of gratitude, but it is the express command of our Lord. It was His "last wish." We fulfill with religious carefulness the last wishes of a father or mother. Why? Because they loved us. But He loved us and gave His life for us. Greater love hath no man than this, that He lay down His life for His friends. Let us come, then, and sit at His table with Him.

DANGERS OF PRECONCEPTION.

By REV. JAMES L. ELDERDICE [METHODIST PROTESTANT], SNOW HILL, MD.

Beho'd, I thought he would surely come out to me, and call on the name of the Lord his God, and strike his hand over the place and recover the leprosy.—2 Kings v: 11.

THE history of Naaman, his position, disease, journey to Elisha, and the cure, so different from what he had expected.

I. IT IS NATURAL FOR US TO HAVE PRECONCEPTIONS. We instinctively form opinions in advance. Picture the looks of a person who we expect to meet, or of a place we expect to visit. Imagine

how we will feel and conduct ourselves under certain circumstances. So with Naaman, who had pictured an impressive, dramatic scene. The prophet would come out to him, the great soldier, and there would be much ceremony and pomp. Men have conceptions,

1. *Regarding the strength of conviction for sin.* Wait for a certain kind and intensity. It is to be something that will take away sleep and appetite, that follows them day and night. They are to endure horrors, to be almost irresistibly driven to the Savior. Is not this a widespread idea?

2. *As to the manner of conversion.* It is to be as if the heavens opened. Overwhelmed with joy and ecstasy. Not saved unless they pass from death to life shouting.

3. *As to religious experience.* A certain intensity of enjoyment. Clear and constant faith and joy, unmoved serenity, like that of some one else they knew.

4. *As to the manner of dying.* Clear mind, sight of angels, shouting. And yet the conviction, conversion and religious experience may be altogether different from what we imagined or wished it to be.

II. WHY WE SHOULD NOT BE INFLUENCED BY PRECONCEPTIONS. 1. *May lose our souls by waiting for what will never come to us.* Naaman had perished had he relied upon his way alone—had he not renounced his preconception. Such conviction, such conversion as you desire, may not be yours.

2. *We will be rendered unhappy if we fall short of them.* Better not have them. We will be unhappy because our conversion is not like that of some one else. We can't feel like others—we can't shout, and therefore think there is something wrong with us. Many good men are miserable because they have not the experiences of others.

3. *God works along the line of individuality and temperament.* No two look, or love, or are impressed alike. We are not cast in iron moulds. One man is reached through his reason, another through conscience, another through his emo-

tions. One is alarmed by the thunders of Sinai, another melted by the Cross on Calvary. A man's conversion and religious experience are much like his temperament. There may be sudden light, like Paul saw, or it may come like dawn. He may speak in the tempest, or in the "still small voice." There may be ecstasy, or only a sense of quiet peace.

4. *Our conceptions have nothing to do with our salvation.* God's own way for each, not for others to say what it shall be. Nothing in the Bible about kind of feeling—mode of conversion—a command to all—"Repent"—"Believe." You are lepers exposed to death, Christ the only physician, repentance and faith the only means of salvation. Do not be deceived by false ideas. It is Christ or death. Call upon Him, obey Him, and you will be saved.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. *Woman Something More than Man.* (A Baccalaureate at Packer Institute, Brooklyn, N. Y.) "She shall be called Woman [the Hebrew word translated woman means man, a something more], because she was taken out of man."—Gen. ii: 23. C. H. Hall, D.D., Brooklyn.
2. *The Miracle at the Battle of Bethsharon.* "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."—Josh. x: 13. Wm. M. Taylor, D.D., New York.
3. *Fidelity in Low Places.* "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."—1 Sam. xxi: 24. T. De Witt Talmage, D.D., in City Road Chapel, London.
4. *The Potency and Impotency of a Deceived Heart.* "He feedeth on ashes: a deceived heart hath turned him aside."—Isa. xlv: 20. Rev. W. F. Be Qua, Aurora, Ill.
5. *The Modern Dead Sea and the Living Waters.* "The waters shall be healed."—Ezek. xlvii: 8. Rev. C. H. Spurgeon, London.
6. *The Salt of Human Life.* "If the salt have lost its savor, wherewith shall it be salted?"—Matt. v: 13. T. D. Witherspoon, D.D., Louisville, Ky.
7. *The Evils of Religious Curiosity.* "And when Herod saw Jesus he was exceedingly glad," etc.—Luke xliii: 8, 9. Dr. Alexander, Bishop of Derry, in Chapel Royal, Savoy.
8. *The Law of Fruitfulness.* "If it die it bringeth forth much fruit."—John xii: 24. Rt. Rev. W. Boyd Carpenter, D.D., Bishop of Ripon, England.
9. *A Short Method with Skeptics.* "And last of all he was seen of me also, as of one born out of due time."—1 Cor. xv: 8. John H. Barrows, D.D., Chicago.
10. *Joy in Suffering, and Triumph in the Manifested Mystery.* "Now I rejoice in my sufferings for your sake," etc.—Col. i: 24-27. (R. V.) Alexander MacLaren, D.D., Manchester, England.

11. The Law of Spiritual Interaction. "Work out your own salvation with fear and trembling: for it is both God which worketh (energiseeth) in you to will and to do (energise)." —Phil. ii: 12, 13. Prof. D. W. Simon, Ph.D., Edinburgh, Scotland.
12. The Foundation and its Seal: A Sermon for the Times. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—2 Tim. ii: 19. Rev. C. H. Spurgeon, London.
5. The Heavy and the Sustaining Hand. ("The hand of God was heavy there."—1 Sam. v: 11: "The Lord upholdeth him with his hand."—Pa. xxxvii: 24.)
6. The Availability of Prayer. ("From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Ps. lxi: 2.)
7. The Self-Evidencing Power of the Scriptures. ("The entrance of thy word giveth light."—Ps. cxix: 130.)
8. Obedience to Law the Highest Liberty. ("I will walk at liberty: for I seek thy precepts."—Ps. cxix: 45.)
9. Poetic Justice in the Divine Government. ("Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. xxi: 13.)
10. The Night of Inactivity. ("The night cometh, when no man can work."—John ix: 4.)
11. The Despair of Unbelief. ("What is truth?"—John xviii: 38.)
12. Not Public Opinion, but Justice the Standard for Rulers. ("And because he saw it pleased the Jews, he proceeded further to take Peter also."—Acts xii: 3.)
13. The Effects of Sin on the Physical World. ("All the foundations of the earth are out of course."—Ps. lxxvii: 5. "The whole creation groaneth and travaileth in pain together until now."—Rom. viii: 22.)

SUGGESTIVE THEMES.

1. Nemesis Pursuing Sin. ("And they took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed."—Gen. xiv: 12.)
2. God's Delight in a Perfect Physical Organization. ("He . . . that hath a blemish shall not approach: a blind man, or a lame . . . or crooked-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or be scabbed."—Lev. xxi: 18-20.)
3. Untried Experiences. ("Ye have not passed this way heretofore."—Joah. iii: 4.)
4. The Testimony of our Physical Nature to our Moral Dedilement. ("His bones are full of the sins of his youth, which shall lie down with him in the dust."—Job xx: 11.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

Oct. 7.—THE BOW IN THE CLOUD.—Ezek. i: 20-28.

GOD said to Noah when he came forth from the ark, "This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." In Ezekiel's wonderful "visions of God" by the river Chebar, crowning the whole majestic appearance, symbolizing supernatural providences and forces, was the likeness of a throne of sapphire stone, and upon the throne the appearance of a man, so bright in array as to resemble fire, and "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness around about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake."

THE BOW IN THE CLOUD IS A MOST SIGNIFICANT SYMBOL. Although a natural

phenomenon, God has given to it a spiritual meaning of infinite moment, and made it a type or token of an eternal covenant with this sinning world.

1. It is a messenger of warning. The bow is "set in the cloud." It has a background of darkness and justice. A wrathful Jehovah had just swept the earth with an all-engulfing deluge, and it was on the retreating clouds of that awful tempest of ruin that He now planted the rainbow "token" and bade Noah look at it. So the "bow" usually rests on the bosom of darkness and angry tempest. The danger from flood and tornado and lightning may be happily past when the token becomes visible; but that liquid bow spanning the heavens tells us that danger was nigh; that death and destruction were in the elements around and above us, and that our safety was not in our own keeping.

2. It is a messenger of mercy. A benignant God smiles on the very cloud that overshadows and threatens us. We deserve His wrath, as that dark angry cloud in the sky plainly warns us; but mercy pleads, and Jesus dies, and the sun breaks forth while the sky is still

weeping, and the glorious rainbow is the harbinger of peace and salvation. The Cross on Calvary receives the awful baptism of darkness and suffering and divine wrath, and gives back hope and life and gladness to a guilty world.

3. It is a token of *covenant grace*. "It shall be for a token of a covenant between me and the earth." For thousands of years that covenant has held good, and it will stand while the earth stands. And this natural token is a symbol of that higher, more glorious and eternal covenant which God entered into with His Son and with Abraham and with all the children of grace. It was this divine, everlasting covenant of grace that invested the "sapphire throne" which Ezekiel saw "in the visions of God," with a "brightness like unto fire;" it is reflected in the "rainbow round about the throne" of "the Lamb" in the midst of heaven. So wonderful, so enduring, so resplendent in moral beauty and glory is the grace of God which bringeth salvation to man!

4. Finally, it is a *pledge of God's unchangeableness*. Scientists boast of the stability of nature's laws. So be it. We glory in the fact. The "bow in the cloud" will not fail while the sun and sky and cloud and rain remain. And just as sure is God's pledge of salvation to every believer in Christ. It will hold good so long as sin has power to hurt, or the devil power to seduce, or the fires of perdition to burn!

Oct. 14.—THE WONDERFUL BOOK.—Ps. cxix: 129.

"What book?" Sir Walter Scott replied, when Mr. Lockhart asked him "what book" he wished read to him: "There is but ONE BOOK—the Bible."

THE BIBLE A WONDERFUL BOOK.

1. Wonderful in its *origin*. Not human, but Divine. "Holy men of old spake as they were moved by the Holy Ghost." God its Author.

2. Wonderful in its *structure*. Unlike all other books in this respect. It is not scientific, and yet it is in advance of all scientific discoveries. It is not philosophical, and yet it contains the

substance and ultimate teaching of all philosophy. It is not literary in spirit or scope, and yet it has enriched all literature, and eclipsed the most brilliant productions of human genius. It is not systematic or dogmatic in its utterances, and yet it unfolds, in order and symmetry, the grandest system of Truth that man or angel ever looked into, and its one authoritative maxim is, "Thus saith the Lord." It is not a history, and yet into its revelations, precepts, teachings, is woven the moral, and much of the secular history of individual man and of the human race from the creation down. Its main object is to impress us with spiritual truths and eternal realities, and yet it is the one only true guide as to the world and life that now are. Wonderful Book!

3. Wonderful in its *preservation*. Think of the number of persons whom God employed to write it, the number of books which form it, its great antiquity, the hatred of man towards God and His truth, and the fearful prevalence of corruption, infidelity, idolatry, etc., and then say if the preservation of the Holy Scriptures, in their integrity and entirety through all the changes and vicissitudes of the world during thousands of years, is not a standing miracle!

4. Wonderful in its *revelations*—concerning (a) God and His government and purposes; (b) Christ and His redemptive work; (c) Man, his origin, condition, relations, duties, chief end and destiny; (d) the moral history and future of the world (e) and last things, including the resurrection, the judgment-day, and the eternal awards of the future life.

5. Wonderful in its *teachings*—(a) infinite superiority, breadth, depth, height; (b) in its methods—unlike the schools—simple, yet profound; specific, yet all-comprehensive; foolish (after human standards), yet embodying the very wisdom and power of God (c) in preciousness and value; common as air and sunlight, yet enriching and ennobling with infinite wealth and glory.

6. Wonderful in its *variety and adapt-*

Non—meeting every condition of being, and every variety of life and universal want.

7. Wonderful in its recorded *experiences*—really an epitome of human experience on the broadest scale—(a) of the saint in every sphere of life, in every state of feeling, in life and in death; (b) of the sinner in every type of unbelief, and at every step of his career—history, biography, individual and national life; teaching by example—all are found here.

8. Wonderful in its *effects* on individual character and life, enlightening, transforming, renewing into the very image of God—"born again" and made mete for heaven under its power and guidance.

9. Wonderful as a *Divine and elevating power in the world*; can trace its line of light through all history; the measure of its influence is the measure of the civilization, the progress, the temporal and spiritual prosperity of nations, peoples, the race.

APPLICATION: 1. Man's, the world's, obligation for the Bible. 2. The dreadful doom of sinners who reject its light and perish in their guilt. 3. The Church's solemn and imperative duty to give this "wonderful" Book to the whole world.

Oct. 21.—SOFT ANSWERS.—Prov. xv: 1; Matt. v: 5.

"Thy gentleness hath made me great," is to me one of the most instructive passages of the Bible. A truer proverb never found expression in human speech: "A soft answer turneth away wrath; but grievous words stir up anger." It is not surprising to find among the "Beatitudes": "Blessed are the meek: for they shall inherit the earth."

1. "A soft answer" is a *Christian answer*. It exemplifies the Spirit of Christ. "When reviled he reviled not again." "As a sheep before her shearers is dumb, so he opened not his mouth." "Father, forgive them; for they know not what they do." And the martyr Stephen "cried with a loud voice, Lord lay not this sin to their charge."

2. "A soft answer" is a *fitting answer*. It is a sensible thing to do. As a matter of mere policy, it is the wisest course a man can take. A sharp retort, a resentful spirit, is sure to provoke bad blood, to make a breach, to lead to mischief. Strife, murder, hell itself, is in a hot word thrown back into the face of an angry man!

3. "A soft answer" is the most *effective answer*, the *only effective answer* in the way of good results. A severe, sharp manner in response to offensive words or conduct, no matter what the provocation, is the poorest of all vindications, and is certain not to mollify, but intensify the spirit that assaults our good name. Gentle words, a forgiving spirit, will do what hard blows and angry epithets and a belligerent attitude never did and never can accomplish.

4. "A soft answer" is the *evidence, the test, of a man's moral character*. How many professed disciples of the meek and forgiving Jesus break down here and show that the root of the matter is not in them! They never do nor can forgive an injury. They resent to the bitter end every real or conceived insult, neglect, wrong, injustice, and make their lives hot and ugly with resentments? Instead of "a soft answer" to an enemy, an accuser, an antagonist, it is red-hot shot, defiant epithets, "evil for evil," and never "good for evil," "blessing for cursing." Is this the Spirit of Christ? Can such a man be a disciple?

Let every soul of us try our Christianity by this practical test.

Oct. 28.—THE HEARERS OF THE GOSPEL IN A SOLEMN POSITION.—John xv: 22; John ix: 39.

Paul teaches a like truth when he writes to the Corinthians: "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." And those awful words of Jesus to the Jews: "For judgment am I come into this world, that they which see not might see, and

that they which see might be made blind." God's glory is the ultimate end of His moral government, and He has made this end *sure* in the very nature of the redemptive system. Human government is honored and strengthened in the punishment of the willful offender as really as in the obedience of the good. So God's justice and the eternal majesty of His law will be vindicated and glorified in the eternal punishment of the finally impenitent, as well as in the everlasting song of the redeemed.

1. Sinners make a great mistake in supposing that their *position with reference to the Gospel is an INDEPENDENT one*; that, if they choose, they can have *nothing to do with it*. They are at liberty to receive or reject salvation, but they are impotent to arrest or turn aside the mighty moral agencies which God has set to work in this world, and which are potent everywhere on human character and destiny. A man may disbelieve the Bible, reject Christ, live a life of sin, and die a blasphemer; but does it not remain true still, that the Bible is God's revelation to man: that Christ died for him; that the Holy Spirit strives with him; and the entire system of divine agencies in the world is arranged with reference to his salvation; and that he defeats the gracious purpose only by a voluntary life of resistance and rejection of mercy? Will this evil course make the purpose of God a nullity, the mission of Christ abortive, and the system of moral and redemptive agency fruitless? By no means. It remains true that God is on the throne; that Christ "tasted death for every man"; that the Gospel is a "sweet savor" even in "them that perish"; that the sin of rejecting the Lord Jesus Christ will be brought home to every sinner under the Gospel, and will appear in the light of the judgment day an offense of such gravity and significance as to deserve and demand the utmost infliction of punishment?

2. The Gospel is as *positive and radical*

a *force in forming character and working out destiny in the case of the lost as in that of the saved*. A man's faith or unbelief, acceptance or rejection of Christ, does not alter one of the facts involved in the case. They are all as real, as significant, as influential in the case of the impenitent sinner as in that of the penitent believer. The whole scope and power of God's dispensation of grace are as operative in the one case as in the other: *they only work in opposite directions, and with opposite results*. The Gospel of Jesus Christ is as radical an influence and force on the character and life and future of the ungodly rejector as it is on that of the saint. The character and life of every sinner under the Gospel are *essentially different from what they would have been* if Christ had never spoken to them, never died to save them; if the Bible, the Sabbath, the ministry, the Holy Spirit, had never exerted their influences upon them.

3. *How solemn then the position, and how fearful the responsibility of all who hear the Gospel! That Gospel never fails to do its appointed work*. It is a message of life, or a message of death, to every one of us. God will be honored, either in our eternal salvation or our eternal condemnation under and by means of it. We must reach heaven from the cross, or it will thrust us down into a deeper perdition. We must, each for himself, consent to be saved by Jesus Christ, or take the terrible alternative and experience "the wrath of the Lamb." You must reach heaven from the Cross or it will plunge you into a deeper ruin.

There is no guilt in the universe to be compared with the guilt of rejecting the Son of God. There is no misery, no ruin, to be compared with the misery and the ruin of sinners who perish from the sanctuaries of this Gospel world. Better far that you had never been born—better that Christ had never undertaken to save you—better that you had never enjoyed Sabbath privileges and prayer-meeting opportunities—than that you should live and die in your sins.

MISCELLANEOUS SECTION

THE MINISTRY FUND

By ARTHUR T. BROWN, D.D.

Christian Ministry in Modern Society

in two senses: immediately this, called attention to some of the specific evangelistic aid, viz.: a general counsel of all disciplines representative in at which the modern fields of shall present their history, needs and prospects; and in world-field shall be suggested distributed so that every part in place on the outcome of easily, we have community as we must not expect to be rely upon fully trained and located workers in the field. The numbers needed are and the work is varied and that we must encourage will-nessed of souls to enter the id, even though they may sical training suggestion should be added, to this, viz.: that *Christians* could be sent out in numbers of evangelism in nations any honest and laudable

F. Dale, of Syria, emphasizes that those who cannot present illing to work may find plenty only linked with the direct reaching and necessary to the occupation of missions. Yachlibation of Bibles and tracts, translating, printing, and not rely manual labor are an out- of the great missionary Crummell, after twenty years rk Continent, puts great stress ed of industrial training. He r the rescued slaves in Sierra ing taught trades and indus- use Christian mechanics, mer- d manufacturers, and founded families, whose sons and have gone to England for

secondary training, and in this particu- lar of the modern callings of life, he attributes the superior prosperity and self-dependence of Sierra Leone build- ing its two churches sustaining its two ministry and even contributing largely to missions.

Many will have not the leisure nor the facility for procuring any other- wise the calling in which they are found, whatever it be, in God's service in saving souls. Such Lake Valley needs nothing more to-day than ministers of Christian endeavor. Missions should be confronted with the witness of a Christian community, concentrated workers in all the learned professions and departments of industry; Christian families free from the taint of polygamy and full of the rich blessing of the normal household.

What greater blessing could be given to the Free State of the Congo than to plant in all over with similar colonies of Christian men and women, who go there expressly to build up Christian homes, and illustrate Christian trades in the midst of heathen hordes, and idola, and horridous talismans?

Probably the Christian colony is the most important factor in the solution of this great missionary problem. Let the carpenters and blacksmiths, the farmers and the mechanics, the lawyers and the doctors, go with their families to be liv- ing epistles of the truth and grace of God. Let the young man who desires to preach as his life work, and cannot afford time and money for a long, hard course of study, go abroad to work as he may, while he carries on study, ap- plying himself not, perhaps, to Latin, Greek and Hebrew, but to the languages of the people among whom he wishes to labor. Some of the foremost mis- sionaries of the world have declared that

the time and labor of extensive preparation for mission work can best be expended *on the field* where the work is to be done. College life at home, and even seminary life, with the temptations to absorption in books, erection of literary standards, and long withdrawal from active, aggressive work, are not favorable to ardent fervent zeal. Many a young man comes out of his course with his early missionary zeal hopelessly chilled.

Converted natives, set at once to work, do not lose their first love, except for a new and stronger one. Work for souls is the best *education* for work. Lectures on projectiles never made a good artilleryman or sharpshooter; it is practice in the field that makes a skillful marksman, and if candidates for the missionary field, whose piety, intelligence and soundness in the faith are assured, could complete their studies on the field, under the guidance of experienced missionaries, while they are putting to practical use their growing knowledge and capacity, we might have a new generation of missionary workers, greatly multiplied in numbers, and greatly increased in efficiency and consecration.

The whole church of Christ must give fresh thought, earnestness and vigor to the question of the world's redemption. Something beyond what is now doing needs to be done; some new clew must be found to the mazes of this missionary question, and what we are to do we must do at once. The generation is fast passing away, and we with it, and at the bar of God these unsaved millions are to confront us. While we are asking what we can do to save them, it would be well to ask what we can do to *save ourselves from the responsibility of their ruin!* What 'blood guiltiness' is that which is found in leaving immortal souls to die of hunger, while we have the bread of Life?

PART II.

MISSIONARY TEXTS, THEMES, ETC.

The whole secret of the missionary spirit and method is unveiled in Matt. ix: 36-38: I. Compassion for humanity.

1. The vast multitude of the lost. 2. Their scattered, shepherdless condition. II. Conception of the work: 1. The abundance of harvest. 2. The paucity of laborers. III. Prayer to God: 1. As Lord of the harvest. 2. As alone able to supply laborers.

What one man can do in the ordinary life-time of a generation is shown in the history of Paul. From the time of his conversion to his martyrdom, it was just about thirty-three years, according to the most careful calculation. Three years of his time seem to have been passed in holy retirement, in preparation for the subsequent thirty. Yet during that brief period he traveled largely a-foot over the greater part of the entire country, from the golden Horn to the Pillars of Hercules, and, as some think, the Irish Sea; the breadth of the districts he covered in missionary journeys was limited only by the mountains on the north and the Mediterranean south. He preached and taught, he gathered converts and organized churches, he wrote epistles even in prison, and proclaimed the gospel even in chains, to the soldiers who were his guard. No man has probably ever reached results as great; and yet he lived when there were no facilities for travel, no printing-presses, no modern auxiliaries to missionary labor. Moody says he never thinks of Paul without being ashamed!

PART III.

MONTHLY BULLETIN.

INDIA.—The people have lost faith in the ideas and idolatries of Brahminism. Max Muller said to Norman McLeod that he knew of no people as ripe for Christianity to-day as the East Indians. Chunder Sen, the leader of the Brahmo Somaj, confessed that the power that is overturning India is not political power, not the power of civilization, but the power of Jesus Christ. In India, during the year 1878 to 1879, there was the *greatest turning to God that has ever been known since the Pentecost*—sixty thousand people, in Southern India, passing over from their idolatries to identify themselves with Christian

unities within the space of twelve hours! And India is the Malakoff of modern missionary campaign; the key of all Oriental missions. The host of six hundred missionaries lie on the shores of the East Indies, and social firmament is studded thickly with Gospel stations as the heavens are studded with stars.

AN.—Missionaries are beginning to win with effect the argument from suffering lives and happy deaths of heathens. They affirm openly that all religions have no such power. Numerous instances are occurring to confirm this statement. One woman, whose husband was in the house of the head man of a village, sickened and died, and her death was so serene and happy as she had made quite an impression on the community. "How is this," people asked, "that without even naming God, one can have such a *sp'endid* *of dying*?" The Buddhist priest testified against the introduction of "foreign religion," into the very house of the head man. The latter retorted that he was not a Christian, but a follower of a religion which did so much for him in this life and gave such a promise of a life to come, could not be very

THINK OF MOHAMMEDANISM as better unapproachable by the Gospel than look at these three facts: In the first place, the Mohammedan religion is *iconoclastic*; it overturns and destroys idols wherever it goes, and so it is in sympathy with our simple and instant worship and with the spirit of the missionary cause. In the second place, it is *monotheistic*; it teaches the existence of one God, and a large portion of its sacred teachings are derived from the Old Testament Scriptures. In the third place, God is using it as an *Islamic* agency; for the Arabic is the sacred language of the Koran. Believers everywhere, whatever their own religion, are expected to be able to read and understand the Arabic; consequently our Arabic Bibles are circulated among Mohammedans everywhere and read.

JOHN ELIOT, ON THE DAY OF HIS DEATH, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors?" said a friend. "Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for, now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet." Eighty years of age, and bedridden, yet still at work for others!

OVER FIFTY YEARS AGO, a young man landed alone upon an island in the Pacific, the only object of civilization to the cannibalism around him; he grasped a Bible and wrote upon the beach two words—Jehovah, Jesus. To-day that island is the centre and source of a high Christian life, aids in advancing the Gospel, and sends money to our missionary societies.

DR. HERRICK JOHNSON says: "*Many a 'sent one' is now in the fish's belly needing to be promptly deposited on a foreign shore to preach a self-experienced Gospel of repentance, faith and consecration.*"

A BUDDHIST TEMPLE has been opened in Paris. The priest comes from Ceylon to enlighten the French. Buddhists assert that Roman Catholicism is a counterfeit of their religion, invented by the devil. There certainly are remarkable points of similarity.

THE GROWTH OF RELIGIONS, as shown by the following table, covers the last century, which is practically the whole era of modern missions. The figures of 1784 are from Dr. Carey's "Enquiry into the State of the Heathen World":

	1784.	1884.	Per cent. Increase.
Jews.....	6,000,000	8,000,000	-33
Mohammedans..	130,000,000	172,000,000	-32
Pagans.....	420,000,000	820,000,000	-95
Roman Church..	100,000,000	195,000,000	-95
Eastern Church..	30,000,000	85,000,000	1-83
Ref'd Christians (Protestants)...	44,000,000	180,000,000	2-63

Population of the world... } 730,000,000 1,440,000,000

The Protestant missionary societies of the world number about 100, which raise nearly \$12,000,000 annually for missionary purposes, of which about

one-half is from Great Britain, one-quarter from America, and the remainder from the Continent of Europe, etc. The ordained missionaries number 2,900, and all the European and American laborers about 5,000; while 30,000 native converts of different lands are engaged in Christian missionary work. Those not Christians still outnumber the Christians more than two to one; the non-Christians being 1,000,000,000, the Christians 444,000,000.

THE FIRST SHIP that brought slaves to this land is said to have been named "*The Jesus*." Dr. Gordon beautifully refers to this strange fact. What a desecration of the name! Yet what a return voyage, if "*The Jesus*" bear back their descendants to evangelize Africa!

THE ENTRANCE to the Zenanas of India was by the needle of woman. A pair of embroidered slippers sent to a woman in a Zenana, and there exciting the admiration of the husband, who desired his wife to learn the art—the missionary woman came and taught embroidery while she taught also the religion of Christ.

A GRADUATE OF VASSAR went to Japan to teach—herself a gifted daughter of a judge in western New York. She was offered a fine government position as teacher, if she would consent to teach secular branches only. Three times the offer was made, and each time with greater concessions. She would not accept, however, until full permission and protection were given her in teaching the faith of her Lord and Savior. *Grü plus grace!*

SHORT PASTORATES.

By REV. A. McELROY WYLLIE.

THOUGH the fact may be conceded, yet to examine some of the many causes will help us in suggesting some (at least) partial remedies.

1. Rushing, challenges our attention as among the foremost causes. The American temper, superinduced upon the spirit of the age, intensifies this tendency to *rush* things. Young men

rush to their conclusions; they rush through their preparation for college; they rush through their college curriculum; they rush through seminary; they rush into inviting fields; they rush into parishes too large or too exacting upon youthful strength and inexperience; they rush into sermonizing upon too exhausting conditions. This seems to necessitate rushing into extemporizing before the youthful pulpit has command of either material or experience or training to venture upon such a method of utterance. One of the greatest preachers of the land declared he wrote for seven years before he ventured to deliver one sermon without the MS. before him. The habit of rushing is fixed upon the young man, and he rushes at families, and too often finds (when too late) he is incubating eggs with a hammer. He offends; he stumbles over ill-judgments. He discovers in due time that *rushing* is the unwise method; but, in most cases, it has done the business and the man must move on.

2. Pastors are often made the victims of false and unreasonable judgments, and are killed beneath the blows of absurd critical standards. Every winter our village hall echoes often to the voices of the foremost lecturers of the land, and packed audiences are tickled into ecstasies by the platform flights of our peripatetic orators, who spend six months of the year perfecting a single oration, amid tropical scenes of a cultured imagination. Following these weekly exhibitions are sundry Sabbath corollaries. One is in empty pews, especially if the lecture be on Saturday evening. Another is in morbid criticisms, induced by applying the lyceum standard to the pulpit. The magazine and the daily press multiply the instruments of examination within this modern inquisition. What wonder is it, if many a sensitive soul retires before the thickening array of animadversions, turned loose upon their victims by the spirits called and commissioned by the universal platform and the all-penetrating press? And

is there an influential spirit, in a remote country congregation, has not heard the eloquent and full Dr. Boanerges, of the Mettan pulpit; and straightway warer returns and enters upon self-imposed task of criticising an pastor by the imported stand-

beurdly inadequate salaries must as a potent factor in a moving ry. While I write, a not distant 2, which, with aid from the Home mary Society, can promise but s in arrears not less than \$1,200, ere it not for the quiet exertion ends, the numerous parsonage would actually suffer from cold unger. Here the unwisdom of ng our smallest villages, through val sects bidding for patronage, sitful cause of moving the clergy h inadequate support.

andidating comes before us as ouragement to short pastorates. is a church giving a salary of a

The pulpit is vacant, and with- ee months scores of candidates heir claims for a hearing. The are greatly flattered. They grow critical. They become more ex- and harder to please, and more offended, until, under this pro- nultitudes of churches become s hot-beds of disturbing causes, s Apostle Paul himself could not a five years' course among such le.

another cause is found in the too tendency to drift away from shy with the young. The chil- dle in most of American house- let the pastor remember that. y complain that parents do not ore authority, but we are com- to meet facts as they are.

upon the heels of the preced- he want of respect for age in our William Pitt, in his famous re-

Walpole, spoke of "the atro- crime of being a young man." Walpole now living and in the an ministry, he might move the sent further along and hold up

the "atrocious crime of being an old man," and the crime deepening with every advancing day of life. Old men, and men who are not old, are daily being broken upon this American wheel of irreverence for gray hairs.

6. We name, also, divided energies as another cause. Preachers are compelled to teach, to farm, to take agencies for books, deal in life insurance, write for the press—the latter, perhaps, not a hindrance, but a help, if it be on the line of ministerial thought, study and experience.

7. Still another fruitful cause is infirm or irregular health. While it is true that the average of life in the ministry is the greatest, it is also unfortunately true that a considerable proportion of the profession are not of robust health. Many are overworked on the road to the ministry. Others are delicate by nature, and many permit themselves to be overtaken in their fields of duty. They never know how to say no. Here is a day's work by one, who adventured beyond his vital reserve: Three preaching services, two Sunday-schools, eight miles' drive (including two crossings of a wide river), then at 10 p. m. visiting the dying. Result: Monday, exhaustion, so that he was scarcely capable of digesting food; Tuesday, tired; Wednesday, dull; and Thursday, energies hardly recuperated. Is it needful to add that even a young man had to leave his field or break down hopelessly?

8. Another fruitful cause is responding too generously to what are termed "outside calls." The *platform*! how much that means! All manner of societies, associations, clubs, schemes of benevolence, hospitals, schools and institutions, rush to put their banners into the hands of the clergy, assured that such hands can lift them higher and wave them with more effect than those of any other class. We are flattered by the honor or by the plea of effecting greater good, and then our over-taxed powers demand a change and our under-provided-for sheep demand the same.

9. We also name indiscreet intimacies as a cause. We make, of course, no mention of that which is criminal, or that which borders on the disallowed. But we speak of those which may be pardonable in other circumstances. Undoubtedly, a pastor, equally with other men, has his rights in this respect. Jesus Christ formed the closest intimacy with the loving three in the welcoming Bethany home; and so has every pastor the right to his particular friendships, based upon taste, sympathy, culture, communion, etc. But let a pastor beware of intimacies where there is no piety; let him beware of close friendships where the parties have little else to recommend them than wealth, or lavish hospitality, worldly accomplishments, culture, fashion, etc. Many a charge is (not unjustly) brought against a minister because his path to such classes is too well worn and frequented. Better be most of his time among those who display less of the worldly and sensuous attractiveness.

10. Another cause may be found in the want of system and organization. Benevolence lags, the missionary cause languishes, visitation is irregular and spasmodic, study falls into methods of haphazard, and the people are not slow to discover that both the pastor and his cause are falling into a patchwork of uncertainty and want of system. When this discovery is made, then a moving from the parsonage is catalogued for the near future. Let the pastor see to it that his parish is well organized. Let him not undertake to do all the work himself, but remember Mr. Moody's remark: "I had rather put ten men to work than to do the work of ten." A working people will find less fault with their pastor, there will be fewer busy-bodies and more to hold up his hands. Every new worker adds a new plank to the raft, and diminishes the risk of sinking.

This rapid survey of the prominent causes producing short pastorates, will prepare the way to consider some possible remedies.

THE POSITIVE SIDE OF THE AMUSEMENT QUESTION.

By REV. F. E. CLARK, BOSTON, MASS.

What the Ideal Church will do for the Social Life of its Members.

THERE is a positive as well as a negative side to the Amusement Question, and it is a side which Christian people have too often neglected. The Church has been so busy saying to its young people, "Beware of the evil," that it has not found time to say, "Come with us, and we will show you something better." It has been, and very properly, uttering anathemas against the theatre, the card table and the billiard saloon, and has not provided anything to take the place of these amusements.

It is the merest truism to say that young people must and will have amusement of some kind. Says a wise practical writer on this subject: "Satan understands this, and keeps his fascinations open all the time. He dissipates and degrades what the Church should elevate. Where shall a young man," he continues, "who comes from his country home to any one of our large cities, spend the long evenings when his whole nature cries out for relaxation? Where shall he go? He is among strangers. He does not like to stay in his little, narrow sleeping-room all the evening. He goes out upon the streets to find some place of innocent recreation. The churches are all closed, except one evening in the week. Perhaps there is a little hall kept open by the Y. M. C. A., with a few newspapers; and that is all the place there is for him in the great city. Where, then, shall the young stranger go? Go to the drinking saloon, the theatre, or back to his attic? You complain that these hard-working young men and young women go to the theatre; but do you give them any better place?"

This is a pungent question, and does it not demand a practical answer?

Parents can do much at home wisely to settle this amusement question for their own children, by making home so pleasant, so bright and attractive that

boys and girls can find no more desirable place in which to spend their nights. The young robin does not leave the nest on the tree-bough, so it knows of no pleasanter place than the world.

There are many young people in Sunday-school, who have not their parents to provide these amusements, or to care where their evenings are spent. There are many young men and women constantly drifting into the city, who have no home but the little attic room of which we have spoken. What can be done for them? Is it not the Church a responsibility? Has it done all its duty when it has scolded theatres and condemned dancing? I think not.

Let me tell you my vision of the Ideal Church of the future. It will have just as many prayer-meetings, just as much Sunday-school work, just as much earnest spiritual life as at present: yea, it will do more, I believe, and at the same time it will do more for the social life of its sons and daughters. It will not have merely a narrow, little, fenced yard, with other buildings crowding it on every side. It will have a spacious playground connected with the church where the boys can have a base-ball game, and the girls can have their croquet and lawn tennis.

Some part of the church, or in a building near by, will be a large, bright, airy room, which will be to the church what the family sitting-room is to the home. Here will come, not a dozen ladies from a sense of duty, but for the heathen, for a hurried mother or two, once a week; it will be a general week-day meeting-place for the people. There will be a library in this room, of books that interest and instruct; the last magazine will lie upon the table, and the best papers will hang near by, while the walls will be decorated, not with fearfully and wonderfully wrought mottoes simply, but with pictures of real merit.

Children's games will find a place in the corner, and a careful and interested parent will keep open this church

sitting-room day and evening. Here in this pleasant room congregate young and old, for it is common property. In this picture of the future in one corner of this common church sitting-room, I see a group of girls dressing their dolls; in another, a group of boys comparing jack-knives. Here is a knot of mothers comparing notes on more important subjects; while the church sitting-room is not thought a place too sacred to bring even the babies of the church. Here the stranger can come and be introduced to his future religious associates, and to this place the young man or woman, after escaping from the long day's drudgery in the store or mill, or at the work-bench, can look forward to a pleasant evening.

Perhaps there will be a flower-garden in front of this church of the future, from which a fresh bouquet may be culled every summer Sunday for the pulpit, and, possibly, loving Christian hands may find pleasure in caring for a little conservatory, where winter rose-buds may be raised for the church, or to send to the poor or sick of the church, who have no other friends to remember them.

Is this visionary and Quixotic, do you say? Well, perhaps we shall live to see that it is not. But when this vision becomes a reality, if it ever does, I believe the Church will have ten times the power to fight the immoral-amusement devil that now she has. Then she will be carrying out Christ's principles; she will be overcoming evil with good.

Unity in a Discourse.

Nothing can be more fatal to a preacher's influence and success than through ignorance, or narrow and distorted views of doctrine, to have parts of the same discourse, or different discourses in the same vicinity, standing to each other in a belligerent attitude. One paragraph undoes the impression of another. One sermon nullifies another. The hearer looks on in amazement and confusion, and resolves to put off his reconciliation with God till the preacher becomes better reconciled with himself.—*DR. GEORGE SHEPARD.*

PREACHERS EXCHANGING VIEWS.

"That writer serves his reader best, not who gives, but who suggests, the most thought."—THOMAS.

"Positive Preacher."

THE paper on this topic in THE HOM. REVIEW for July, page 79, I conceive to be most timely. In modern preaching there is too much "text-taking," then leave it, and in the sermon no return to it. I am altogether on the side of positive, doctrinal preaching—the doctrine of Jesus Christ and His Apostles.

While I thank you for, and heartily endorse the article as a whole, there are a few statements which, in my judgment, mar its beauty and weaken its force.

You say the minister's preaching is determined by "his own conception of his office." If it is an office, is he not then an officer? Does not the doctrine of Jesus and the Apostles make it a *calling*, and not an office? A preacher might be an officer, but is preaching an office? I think your terminology can be traced in its origin to other sources than the New Testament.

The second statement which I think is wanting in accuracy is: "But if he regards himself as ordained of God to be His ambassador and the steward of His mysteries," etc. Have you not taken a Scriptural thought, having a limited and special application to the twelve apostles, and given it an application to preachers wholly unsupported by the facts? In strictness of speech, or according to the doctrine of the New Testament Scriptures, were there in apostolic times any but the apostles who were ambassadors for Christ? If not, how can a preacher now be an ambassador? To be such an one then carried with it the qualifications of a witness. A qualified witness might or might not be an ambassador, depending upon what he knew, or to treat with others on the basis of the terms stipulated by the power sending him. To lack the qualifications of a witness, rendered ambassadorial functions for Christ an impossibility. I think the ministry should discard the form of speech, entirely too

common, calling themselves ambassadors—at least *ambassadors of Christ*. Such they surely are not. Ministerial duties, glorious as they are, are neither apostolical nor ambassadorial duties. To hear the Apostles was to hear Jesus. This is not true of any living preacher, and has not been true since the last of the twelve fell asleep. To give to the ministerial calling the lingual habitation belonging to a special class, and for a special purpose, has administered quality to the pride of small men, and caused them to assume functions never committed to them by the Lord Jesus. It has been the open-door of manifold corruptions. In that garb small men have boasted and strutted to the shame of the religion of Jesus; and men who knew better have set them the example.

My apology for thus calling in question your statements is found in your own language: "He will study and strive to imitate the example of Christ and His Apostles," and be careful to "teach no other doctrine than what they taught."

"He will proclaim, not human speculations, but divine and eternal verities." "Will clinch every argument with a *thus saith the Lord*."

Nevada, Mo.

ERASTUS B. CAKE.

Preserving Scraps.

Having been profited by the suggestions of others in your Monthly, I venture a plan for pasting scraps in a scrap-book.

I first cut strips of paper half an inch wide and a little longer than an ordinary column of print is wide; then paste one end of these narrow strips on leaf of scrap-book near where each end of scrap will come; touch the tops of these narrow strips with mucilage and lay the scrap on. The next scrap I treat in like manner, putting it on the scrap first pasted, only a little lower down, so that the heading of the first scrap may be plainly seen; and so on, pasting twenty-five or more scraps in one column, if desired. Of course, put the first col-

rape near back of book, leaving an inch between column and book, and about that much between each successive column. I use the columns so you can see scraps of a good many scraps at select the one you wish to turn up those that are top or you would turn the leaves of a book when the scrap is too long for [double it back underneath, in this way can put in a scrap nearly as long as the book. This method, from little experience, enables one to use, paste and space.

N. Y. J. B. NEWTON.

MOTHER EXPERIENCE.

My experience is as follows: I take a board and cut it into strips of one inch; two of these strips I clasp together with an ordinary light rubber band; number this A; take another strip and number it B, and so on through the alphabet. They are now ready to receive the scraps. If the scrap is a newspaper article of three or more, I cut it out whole, and then divide it to the width of one inch and crosswise to the length of the board, so that the heading is clearly seen; place it between two strips of card-board and write the number outside. When I have filled the book with each piece of card-board, I call the book full, and make each strip the same letter. A glance at the side of the book tells where the article: the band is easily broken and the article readily found. In the books, alphabetically arranged, at the top of each other in pigeon-holes, I set them upon shelves as I do books. Instead of heading the books alphabetically, they can as easily be headed by topics—indeed, I use both.

Where I have a large number of scraps on a single topic I prefer to have them in a book by themselves. From my experience, this method of using scraps excels the scrap-book, the scrap-box, or any other plan that I have read of.

Ind. J. K. HOWARD.

A Tight Place.

The suggestions to your correspondent (July No., p. 80) who thought himself "drying up intellectually," will undoubtedly be profitable to him as well as to many others. I presume to say that this correspondent was not exactly going to seed, but often at his wit's end for sermon material. If rightly used a tight place in a man's life is a vantage-ground. I found myself quite often consuming much time in looking up texts, and often it would be as late as Friday before anything was decided. There were exceptions to this, and sometimes the subject was suggested for one Sabbath as early as the Sabbath preceding, and this I judged to be the prompting of the Spirit. I adopted a plan recently that I am pleased with, and find it advantageous, although I entered upon and announced it to my people with considerable doubt as to the results. A pastor can use his discretion in regard to announcing his plan from the pulpit, neither is it intended that these prearranged subjects should be taken every Sabbath, but when other subjects are indicated by the exigence of the day they are to be brought in. The plan is not original with me, but adopted by a hard-working pastor and carried out by him profitably for years. The courses and subjects are not limited and they easily adapt themselves to the work of years. There are six general courses, and I have just entered on the first. This will embrace some fifty sermons for morning service. I call it Leading Events of Old Testament History. I have preached eight sermons in the course. Two on the Creation, one on the creation week, one on Paradise, one on the Fall, one on the Murder of Abel, one on Enoch, one on the Deluge. The next is Babel, which affords a vast field on the subject of getting a name. Now to be brief, I find (1) that no time is consumed in looking up texts, they being suggested for more than a year in advance in the first course. I find (2) no lack of material and the anxiety is often how to condense instead of en-

large. (3) That my congregation mainly are much interested in them, some showing their approval in a very decided way, even from Sabbath to Sabbath expressing their pleasure in words, who before were silent. And (4) that I am very much benefited in looking up the treatment of the subject from the Bible, geology, mythology and ancient histories, and my congregation, besides being I trust spiritually advanced, will find the services a good Bible institute. In most of the sermons

there is an excellent chance for making a Gospel application, also to apply the lessons to every-day life and current events. I am confident that any young minister, like myself, in taking up these courses will be occupied with them for years. And a minister who has been long in the service, although he has used many of the subjects, would doubtless find in arranging the courses that he had omitted many important subjects.

C. H. K.

Maine Village, N. Y.

EDITORIAL SECTION.

SERMONIC CRITICISM.

He who does little thinking before he speaks is apt to have occasion to do much thinking after he speaks.

Plan of a Sermon Criticized.

W. G. J. sends us for criticism the following text:

How much, then, is a man better than a sheep?—
Matt. xii: 12.

PLAN.

This is one way of saying a man is better than a sheep. Both terms are generic. The theme is:

The Dignity of Man as compared with the animal.

I. *Man is better than the animal.*

1. In origin.
2. In endowments.
3. In destiny.

II. *Practical Lessons taught.*

1. He ought to live better than an animal.
2. He is better worth saving.

CRITICISM.

This plan is good in analytic comprehensiveness; for everything that the preacher could say about the dignity of the natural man would be embraced under his Origin, Endowments and Destiny. It would give scope enough for a volume. And therein lies our first objection to it as an outline for a sermon. What could be said upon these topics in a half-hour's discourse would be hardly an infinitesimal of what ought to be said in order to do justice to the subject. Indeed, the preacher will have time to enumerate but a few of the thoughts which the announcement of the headings will suggest to the ordinary hearer. A preacher—especially a young one, who is not a master of the

art of condensation—should avoid what are called the “large themes.” Some single thought, which at first glance seems to baffle analysis, being itself but a bone of some mastodonic skeleton, but which attracts attention because of some peculiarity of the language of the text, the setting of the context, or because it fits in with some experience of the preacher or circumstance in the lives of his people, will be better for the purpose of a sermon than a theme which condensed in itself the ninety-five theses of Luther.

A second criticism upon the plan is that its points are those which the hearer would be apt to anticipate. In every discourse there should be the element of surprise. Unless the preacher can make the people feel that he is leading their minds he will lose their attention. A prominent orator says that “the moment a speaker ceases to think faster than his hearers he is lost, and the sooner after that he sits down the better.” It may be that the preacher with the outline, as given above, can supply this “food of curiosity” by aptness in putting the detailed thoughts, by originality of illustration, by freshness and glow of rhetoric. But if he can stimulate the expectation of the hearer by the very announcement of the theme, or the general branchings of his proposed method of dealing with

it, he will have so far relieved himself from the necessity of anything but the simplest speech throughout the discourse. His language may then be commonplace and rhetorically barren without great detriment to the sermon.

By the way, this suggests the difference between that simplicity of preaching which refreshes and the dullness of commonplace which wearies an audience. The former shows the talent and studiousness of the speaker in the selection and arrangement of his thoughts; the latter does not. A prominent preacher uses the greater part of the time devoted to preparation for the pulpit in getting his theme into such a shape in his mind that he can feel that it is peculiarly his own: then he can give it to others with the full and easy play of his faculties.

A third criticism is upon the theme as given, "The dignity of man as compared with the animal." We should prefer not to announce the theme in this case. There is a *naïveté* about our Savior's words, and a pastoral picture in the context, which the preacher cannot afford to lose, but should carry with him throughout the sermon. We would suggest the remark of Margaret Fuller upon hearing Dr. Channing preach upon the Dignity of Man in connection with the Divine Providence: "Somehow it wearied me, and I went home and read what Jesus said, 'Ye are of more value than many sparrows.' I understood that. I felt it."

Spiritual Power in Preaching.

We shall not formally define what constitutes spiritual power in the pulpit. There is no need that we should, for it is something that is quickly recognized by the hearer, even though he may be unable to describe it, or analyze the elements which compose it. The writer will illustrate the point by examples from real life. It has been his privilege for several years to listen for a number of successive Sabbaths to two very noted and able preachers, one following the other, in the same pulpit and to the same audience. Both are

men of rare gifts, broad culture, thorough discipline and training, and masters of the art of preaching in an unusual degree. It would be difficult to say which is the *better* preacher, using the term to express all that pertains to style, delivery, sermonic skill, logical form, beauty and depth of thought, sincerity and earnestness of conviction and purpose. You listen to the one enraptured, spell-bound: such originality and beauty of conception and diction, such breadth of culture and delicacy of thought and absolute perfection of expression: you feel that you are listening to a master delivering, with finished grace, an essay of extraordinary merit. You go away full of admiration and wonder at the preacher and his performance. The audience disperse, whispering to each other, "Beautiful!" "What preaching!" "A perfect sermon!"

The other is in no respect, save one, his superior, except, perhaps, in vigor and grasp of thought. But the characteristic distinction is *spirituality*. Out of the depths of a profound personal Christian experience and a heart all aflame with the Word of God, and burdened with a sense of responsibility, he preaches, laying under contribution all the powers of a gifted and trained mind, a consecrated heart, and the arts and resources of homiletic skill and persuasion, to enforce the Divine message on the hearts and consciences of his hearers. In intellectual strength and interest it lacks nothing; and the delivery is earnest and appropriate; and the whole is suffused with a subtle, all-penetrating element of spiritual power that subdues, impresses, attracts, and seems to make the sanctuary the very "gate of heaven," and listening to the gospel of the grace of God very solemn business. You think not of the preacher, or of the beauty and finish of his discourse, but of God, sin, the Cross, the worth of the soul, the fearfulness of perdition and how to escape it, the preciousness of Christ and the solemn duty of the hour: and you leave the Divine presence in a thoughtful, in-

quiring mood, thanking God for the glorious gospel. It has been a "feast of fat things" to the Christian, and a time of heart-searching to the sinner. It is not to be wondered at that the latter preacher lives in a revival atmosphere: has constant conversions under his stated ministry: several hundred souls were gathered to Christ in his church during the past year!

Culture, in its highest and broadest sense, and a finished style and elocution, even to a classical standard, are desirable traits in the preacher—provided they are all religiously *subordinated to the higher and spiritual function*. Few ministers have attained, or will ever attain, to the high standard of excellence reached by the first of these two distinguished preachers, whom I have cited, as a type of all that the highest culture can do in the modern pulpit. But *spiritual power* is attainable in a good degree by every truly pious, studious, earnest preacher of Christ.

Not Commendable.

It seems to be a pretty general practice to preach one's poorest sermons on stormy Sundays and Sabbath evenings. This is owing, doubtless, to the fact that, when a pastor has labored hard to prepare a thoughtful and efficient sermon, he feels anxious to deliver it to as many as may be inclined to attend service under the most favorable circumstances. Usually, in country places, the morning services are more largely attended than are the evening services. Hence the pastor's greatest efforts are put forth in the Sunday morning ser-

mon. This, we believe, is the rule. In the evening the congregation is generally made up, to a large extent, of young people, many of whom are unconverted. To these may be added quite a large number of unconverted adults. But, whatever may be the composition of the evening congregation, the habit too often obtains of making less effort in preaching than at the morning service. It seems to be thought by many preachers that a little "off-hand talk" will suffice. If a written sermon be used, it often shows but little study, and is, after all, nothing more than what might be called extemporized thoughts thrown into written form. And as to stormy Sundays, when but comparatively few are present, a pastor will, if he can, lay aside his best prepared sermon, and give his people either an old sermon which he would not use on a pleasant day, or a rambling talk.

Now, this is not commendable, for two reasons: The first is, the few need to be instructed and strengthened as thoroughly as the many. Their souls are just as precious, and their claims upon the preacher are as great as the many. Besides, many make greater efforts to get to church on stormy Sundays than they do on pleasant days; and they should be rewarded with as good sermons as the pastor can give. Secondly, if a pastor would maintain his hold on his congregations, he must do as well in the evening as in the morning. People will not continue going to hear mere "talk." They know a good sermon from a commonplace lecture.

G. H. W.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

MOURNING AND MURMURING.

And Aaron held his peace.—Lev. x: 3.

How appropriate the apothegm of Carlyle: "Speech is silvern, silence is golden." If ever the outburst of the petulant prophet, "I do well to be angry," were justifiable, surely such a case is before us. In red-handed rebellion against the Lord these young men

were seized by the devouring fire, and perished in a moment. The heroism of a soul consecrated to God revealed itself, and triumphed over all Nature's cries. "He that ruleth his spirit is greater than he that taketh a city."

No more prominent exemplification of this than Aaron appears on the page of history. Had parental love sobbed out its grief in the language of the first frat-

"My punishment is greater than fear," or in the subsequent murder of the Israelitish nation, "The ways are unequal," might not accusing spirit, as he flew up to 's chancery with the complaint, posed to blush as he gave it in, the recording angel, as he wrote it drop a tear upon it and blot it out :?" Deep natures, like Aaron's, feel the inner agony under the ex-alm; the shallow souls, like the singing brooklet, babble all the time. In Psalm xxii: 9, says: "I was I opened not my mouth; because thou didst it;" resolving all into sovereignty of God. Moltke, the great German statesman, can be in seven languages. He is usually credited with the inspiration which led him in the defeat and humiliation of Napoleon. What king ever advanced nationalism over the enemies of civil religious liberty as did William the First? And our national hero, whom the world united with us to see we laid him away in a national cemetery—few ever heard U. S. Grant give a five-minute speech? Verily there are "feelings too deep for words" and "groanings that cannot be uttered."

It is a comfort to know that answers were given to prayers, not because of the fervor and eloquence, but on account of the intense effort with which the suppliant struggles against worldliness, selfishness and sin. Knowledge of the flock, and of our own heart, will testify that the prayer that is little is worth nothing. And sorrow that dissolves in copious tears and unloads itself in moving orations, will not break the heart. The tearless face of the High Priest excites our sympathy! How terse and eloquent that silent tongue! He was to be a priest on behalf of those whose names were engraven on the tablets; for now he "could be comforted with the feelings" that well up from the community of woe. The brave man pleaded effectually for his countrymen, by holding up before

the judge the stumps of those sinewy arms he lost at Marathon. Our Advocate within the veil needs not to speak, but only to point to those sacred wounds whose blood was the ransom of our souls.

Aaron being "dead yet speaketh," and his thought is voiced in the "Psalm of Life":

"Then fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong."

FAITH AN ACT AND A LIFE.

The just shall live by faith.—Heb. x: 38.

I. *The doctrine held forth in the text—Justification.*

1. It is an act of rich, free and sovereign grace.
2. It is confirmed and ratified by the resurrection of Jesus Christ.
3. It is realized by faith.
4. It is evidenced by good works.

II. *What is implied in living by faith?*

1. Living above the world.
2. Living as seeing Him who is invisible.
3. Living according to the rules of the gospel.
4. Living in communion with God.
5. Living in preparation for heaven.

The prominent exemplification of this faith as giving and sustaining life, is Luther. The act of faith had brought its purchased and promised blessings; but he thought he was to live by works. On Pilate's staircase, surrounded by suffering penitents, the question flashed like lightning into his soul, "Is this a life of faith?" Ashamed and mortified, he started to his feet, under the conviction that faith not only induced, but sustained life, by union with the Prince of Life. No wonder he now called it the "doctrine of a falling or of a standing church." It was a creating word for the Reformation; it was a redeeming word to the Reformer's own soul.

Funeral Service.

GOD GIVING AND TAKING.

The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.—

Job, i: 21.

All heaven must have kept holiday

when this calm, intelligent and believing utterance was made. Over against Cicero, with his culture, philosophy and eloquence, when mourning as those who have no hope in the decease of a beloved daughter, may we gladly set the Chaldean patriarch who, in the deprivation of health, wealth, and children; in the swerving counsel of an uncongenial wife; in the oil of vitriol which self-righteous friends poured into his gaping wounds, could still honor God and possess his soul in patience. Successive inundations, which would have swept others into hell, only raised this grand old hero on their mountain billows to higher altitudes of faith, self-conquest and endurance.

I. The nature of Christian resignation.

1. Implies belief in a wise and loving Providence.

2. Contentment with our allotments.

3. Calm yielding to the will of God. No retaliation, no resistance, and no flight, like Adam or Jonah, is attempted.

4. Deep sense of our mercies. God leaves more than He takes. Lot's property lost, yet family spared; himself saved. If Isaac must die, yet Ishmael lives. If Joseph is devoured, Benjamin and the other sons survive.

5. A strong confidence in God. "Though he slay me, yet will I trust in him."

II. The manner in which it is shown.

1. It is sincere. xxxi. *passim*.

2. It is cheerful. ii: 10.

3. It is immediate. i: 20.

4. It is constant. xlii: 7, 8.

III. Proofs of its reasonableness.

1. Perfections of God require it. Isa. xl: 26-31.

2. The Word of God demands it. James v: 11.

3. The honor of religion closely related to it. 1 Pet. ii: 20.

4. The example of Christ sanctions it. Heb. xii: 3.

5. Our present and future felicity depends on it. 1 Pet. v: 10.

Revival Service.

How CAN A MAN BE BORN WHEN HE IS OLD?
If any man be in Christ he is a new creature.—2 Cor. v: 17.

I. He has a new *spirit* (intellectual).
Exod. xxxi: 3-6.

II. He has a new *heart* (moral). Ezek. xxxvi: 26.

III. He has a new *world*. John xiv: 23; xv: 19.

IV. He has a new *Master*. John xiii: 13.

V. He is under new *desires*. Eph. ii: 3-10.

VI. He has new *laws*. Heb. viii: 10; Eph. iv: 23.

VII. He has new *loves*. 2 Cor. v: 14, 15.

VIII. He has new *joys*. 1 Pet. i: 8.

IX. He has new *fears*. Rom. xi: 20.

X. He has new *foes*. Matt. x: 36.

XI. He has new *friends*. John xv: 15.

XII. He has new *hopes*. Col. i: 27; 2 Thess. ii: 16; 1 Pet. i: 3.

CHASTISEMENT A SHEKINAH OF GOD'S LOVE.

Whom the Lord loveth he chasteneth.—
Heb. xii: 6.

The rod, the fire, the cross, all reveal the loving Father, who chasteneth His children not for His pleasure, but for their profit.

TEMPTATION AND SIN QUITE DISTINCT.
He was tempted as we are, yet without sin.—
Heb. iv: 15.

Not a temptation which is of Satan, but the yielding which is of ourselves, is sin. We can keep Christ out of the heart; why not the devil?

UNBELIEF HAS OFTEN A BAD MEMORY.
Master, carest thou not that we perish?—
Mark iv: 38.

And they awake Him, forgetting His wonderful care and goodness in the past.

GOD'S TIME OF SALVATION, AND THE DEVIL'S.

Behold, now is the day, etc.—2 Cor. vi: 2.

With God it is *to-day*; Satan urges *to-morrow*. No one can be saved too soon. True repentance is never too late; but late repentance is seldom true. With one thief it was true, however late; with the other it was both too late and untrue.

LIVING ISSUES FOR PULPIT TREATMENT.

Living cannot make man better in the life he now lives, he can never be convinced that the preacher is God's ambassador on earth.

1 Accommodations in New York. Church is always and for all.—ST. ST.

It is the Church but the external aspect of religious people, as such?—R.

forsaking the assembling of ourselves, as the manner of some is.—Heb.

Our August issue we gave some interesting statistics relating to churches of the City of London. Regarding the extent of the sittings provided in all the Protestant churches, the extent of sittings to the entire population, also the relative sittings and percentage of each of the chief denominations; the present status of the subject, related to the facts as they existed in the chief city of the Western world, as we have ascertained facts to date, hoping thereby to stimulate action on the part of the churches of New York to enter upon a more thorough investigation of this important subject, so to incite the friends of religion in our chief cities to perform a similar task. It would be great advantage to ascertain from actual and investigation in every city such as the following:

1. The total number of churches, of same name, classified under Protestant, Catholic, Evangelical and non-denominational, and the total number of members belonging to the several divisions.

2. The total aggregate of sitting accommodations provided by the city, so as to arrive at the aggregate whole, embracing in the result all the mission chapels and halls of every kind where the Gospel is preached.

3. The number of persons at any specified time, actually attending church or preaching service in any one of the divisions.

4. The per cent. of the sittings actually population of the city, and per cent. of the actual attendance to

the capacity of the accommodations provided. 5. The present status of this whole question compared with the status which existed say ten or twenty years ago. 6. The facts and figures involved in the history and results of what is known as the "Mission Chapel" system which has become an important factor in the work of city evangelization.

We are inclined to believe that if this work were honestly and thoroughly done, and the facts and figures given to the public, it would be a startling revelation. The church is not alive to the stupendous fact that the present is an era of great cities—that our cities are fast absorbing the population of the country districts—that the growth of ignorance, vice, immorality, irreligion, barbarism, and even heathenism, in our great cities, is fearful, and is actually and relatively on the increase, and that unless the Church of God turn special attention to our cities and invoke every human and divine agency to hold in check this growing mass of social and moral evil and corruption, our cities, now our pride and boast, will prove the curse and ruin of the church and the nation at large.

Unfortunately the available statistics in regard to New York City, while valuable as a starting point, are not sufficiently definite and comprehensive to enable us to present the all-important subject in its fulness. And for what information we have we are almost entirely indebted to the 58th Annual Report of the "New York City Mission and Tract Society," and to the personal aid of Mr. Lewis E. Jackson, its indefatigable Secretary.

GENERAL STATEMENT:

According to the census of 1880, the City of New York contained a population of 1,206,299; at the present time probably at least 1,400,000. To this must be added a large transient population. There are about 28,000 tenement

houses, containing about 600,000 persons. The foreign element is very large—in 1880 no less than 478,670, and, of course, considerably larger now. The number of immigrants landed at Castle Garden in 1881 was 455,681; in 1882, 476,681, and in 1883, 405,909, and in three years 1,338,271—more in number than the entire population of New York City in 1880. Expended for public amusements, \$7,000,000 yearly. For minister's salaries and the running expenses of the churches, \$3,000,000. The public schools cost \$4,000,000. Support of police, \$4,000,000.

CHURCHES IN NEW YORK CITY.

The following statistics show the population and the number of churches and the proportion to population at various periods:

THE POPULATION OF THE CITY.

1830.....	202,589
1835.....	270,068
1840.....	312,852
1845.....	371,223
1850.....	515,394
1855.....	629,810
1860.....	813,669
1865.....	726,396
1870.....	942,292
1875.....	1,041,886
1880.....	1,206,299

NUMBER OF CHURCHES IN THE CITY.

1835.....	143
1840.....	170
1845.....	195
1850.....	247
1855.....	300
1860.....	347
1865.....	395
1870.....	470
1875.....	489
1880.....	489

ANALYSIS OF NUMBERS.

Years.	Population.	Churches.	Average to
1830.....	202,589	109	1 to 1,858
1840.....	312,852	170	1 to 1,840
1850.....	515,394	246	1 to 2,095
1860.....	813,669	347	1 to 2,344
1870.....	942,292	470	1 to 2,004
1875.....	1,041,886	489	1 to 2,139
1880.....	1,206,299	489	1 to 2,468

An analysis of the table foregoing will exhibit figures showing the relative strength of some of the denominations.

Of Roman Catholic churches there were in

1830,	1840,	1850,	1860,	1870,	1880,
4.	7.	19.	32.	41.	56.

Of Roman Catholics, Jews, Unitarians, Universalists, and miscellaneous, there were in

1830,	1840,	1850,	1860,	1870,	1880,
10.	19.	35.	54.	90.	94.

Of Presbyterian, Reformed Presbyterian, and United Presbyterian, there were in

1830,	1840,	1850,	1860,	1870,	1880,
23.	38.	44.	58.	85.	77.

Of all the Protestant evangelical denominations combined, there were in

1830,	1840,	1850,	1860,	1870,	1880,
99.	151.	211.	293.	380.	386.

It is estimated that the Protestant population of the city is from 500,000 to 600,000; and as upon the usual calculation not more than one-half of the population is able to attend at one time, we may conclude that sittings for one-half of the population would, ordinarily, be adequate provision. It is fair to estimate that the 396 Protestant churches and chapels and places of worship will accommodate 275,000 persons. It should be stated in this connection, that the average attendance upon religious services in Protestant churches and missions, is estimated at 150,000, and that the regular and occasional church-goers are usually reckoned at about 250,000.

Of the 396 Protestant churches and missions, 278 are regularly organized and incorporated as churches, and have an average membership of 300, which would give a total of more than 80,000 communicants, and these would fairly represent a Protestant population of, say 300,000 to 400,000 persons more or less directly connected with the Protestant church. The figures given show a falling off of the ratio of increase in some of the denominations, and to account for this we have only to look to the suburbs of the city, where New Yorkers have been for the few years past making their homes, and building churches and chapels, and consequently to that extent drawing from the numbers and strength of the city churches.*

Protestant Churches and Accommodations. There are 396 Protestant evangelical places of worship, with accommodations for 275,000 persons.

* 58th annual report of the New York City Mission and Tract Society, 1885.

robes and Communicants. There are incorporated Protestant evangelical an average membership of 300, give a total of 83,400 communi-

addition to the 278 incorporated robes, there are 118 Protestant incorporated - together making tant places of worship. Assume f the population of the city is ay 600,000, and that but one-half r or 300,000, can attend church e, and also that we have 275,000 it will appear that we have 90 be whole number required to demand for church accommoda-

ls and Attendance. There are 418

Sabbath-schools of all denominations, with an attendance of 115,826 pupils.

Protestant Sabbath-Schools. There are 356 Protestant evangelical Sabbath-schools, with an attendance of 88,237 pupils.

Relative Growth of Evangelical and un-Evangelical Churches. Of Roman Catholics, Jews, Unitarians, Universalists and miscellaneous, called unevangelical, there were in

1830,	1880,
10.	96.

Of Roman Catholic churches there were in

1830,	1880,
4.	56.

Of the Protestant Evangelical churches and missions there were in

1830,	1880,
99.	296.

EDITORIAL NOTES.

ould like the Coming Party to Advocate.

several planks which the ld see that *some* political lies in its platform. We ' the moral element in our is the salt which will purify pool and keep it pure. "National Reform Party," seph Cook speaks in his s number of the REVIEW, ipion, among others, just s. The clergy, if they are uld this coming party into rer that will help the world ong the road that leads to ined. It is well worth the are some of the truths we see such a party champion: ong in morals, and tends to ag- l of intemperance. With the *law permits is right; what the law*

To license the liquor traffic is stability in the eyes of the peo- nse will further intrench the e cupidity of the taxpayers. is not a sufficient remedy; for, hit the manufacture of liquor, t its importation from adjoining

The Federal Constitution guar- commerce. Once in a territory to prevent the sale of liquor, ex- m of espionage distasteful to

ility rests upon the police, not tizens, to spy out violations of s; and a triumphant Reform hat this duty is promptly and med.

Agitate and educate; moral and educational means everywhere and everyhow should be used. These means are efficient, yet not sufficient. To this end, in our public and private schools the physiological effects of intemperance should be taught.

Gambling in stocks and produce should be outlawed. Buying and selling on margins, futures, or options should be made illegal, as are other forms of gambling.

The divorce laws should be made more and more stringent. There should be uniformity in such laws throughout the country. To this end we would urge the adoption of a national divorce law.

Sunday observance rests on the authority of Christianity and of nature. We view with alarm the encroachment of trade upon this day, and demand the enforcement of the laws against all such desecration.

Legislation should favor the principle of arbitration in the settlement of disputes between individuals and corporations, and between capital and labor. In addition to the provision already adopted by several States for a court of arbitration, judicious experiments should be made towards the establishment of an "advisory" court, whose decisions will not be legally binding, and to which appeals may be made, free of expense, by persons seeking the settlement of disputes, thus enabling the poorest man to have a hearing of his grievance without resorting to a suit at law.

The Indians should be made citizens, and not be treated any longer as a foreign people. A number of acres of tillable land should be deeded to each family, non-transferable for twenty years; ample provision to be made for their instruction in the arts of civilization for a limited number of years. They should be made to understand that they are Americans, vested with rights equal to those of other Americans: among these the right to work, or starve.

Nullification is rebellion. Utah, and other Territories dominated by Mormons, should be governed by a commission provided by Congress, having full legislative and executive powers. If this does not prove effective, then they should be governed by martial law backed by the army, until the practice of bigamy is as unsafe in the Territories as in the States, and until the Mormon ecclesiastical despotism, which renders impossible a Republican form of government, is utterly broken. The Mormons should have the rights other Americans enjoy—these and no more.

Education should be compulsory. The vote of ignorance weighing equally with the vote of intelligence, is an evil that the State must mitigate as rapidly as possible by the removal of ignorance.

Things Which Make Temperance Men Mad.

There is to be an Exposition in St. Louis. The Women's Christian Temperance Union applied for space ten feet square (a modest request, surely) to exhibit and distribute their literature. This was denied them; but an entire transept was given to the brewers, distillers and retail dealers in liquor to exhibit their wares. And in spite of many protests, and by a shameful evasion of the Missouri license law, a license was granted to sell liquor in the Exposition building. The law requires that two thirds of the resident taxpayers must sign a petition for the opening of a dram shop in a block, before a license can be granted. As it was not possible to get the requisite number of residents to sign the petition, signatures of tax-paying exhibitors were secured and regarded as valid, although *all the goods on exhibition are by law exempt from taxation*. The most provoking thing about it is that the man who granted the license, Mr. Clay Sexton, was elected because he was known to be in sympathy with temperance. His political party needs the votes of the liquor sellers at the next election, and the party managers issued their command and he obeyed. It did not signify "the snap of the finger" that the majority of the people at the last election expressed their preference for temperance; party machinery is much more potent than sentiment. It does not matter so much who the man is who fills an office, it is the party be-

hind the man that determines his action. It takes a long while for the children of light to understand the methods of the children of this world. But the day will come when the children of light will not permit themselves to be tricked, and when they will be able to discover and willing to apply methods which will be as effective as those used by their enemies, and these methods will be as honest as they are effective. Because a man is good is no valid reason that he should be easily duped.

The Ill Health of Ministers.

A DOCTOR'S OPINION.

"I tell you, and I have had a wide medical practice among the leading clergymen of this country, the clergy should be the healthiest of our people, but they are not. As a class, they are the longest lived, yet they are not the freest from disease. The diseases which trouble them are mostly those which follow sedentary habits; not fatal, but diseases which greatly impair mental and moral efficiency and depress the spirit of a man. A very large per cent. of the clergy have dyspepsia of a more or less pronounced type; nearly all, as far as my observation goes, are troubled with indigestion, in some form or another. There is Dr. ——— here in New York, and Dr. ——— in Brooklyn, and Dr. ———, now located in Ohio, I believe—all men of magnificent physique, and yet they are ever complaining."

"And what are the causes?"

"Principally two: (1) *Physical laziness*; for the clergy (don't publish this) are *physically* the laziest people in America; and (2) the big dinners to which they are always invited, and of which they must eat freely or give offence to the good housewives. Preachers are martyrs to their good nature—is it that, or a kind of cowardice? It can't be that appetite gets the better of them."

Said the eminent Dr. Radcliffe: "If we could solve the problem of diet it would almost amount to a rediscovery of Paradise."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIOGRAPHICAL.

a Kottwitz. Considerable attention has been given to this man of God. His vanevolent enterprises, his living faith in d of general religious indifference, his al influence, by means of personal inter- on all classes, particularly on students, even a peculiar interest to his life. Tho- as deeply indebted to him, not only for al impulses, but also for methods of deal- th souls struggling through doubt and tion to the Savior. In his youthful work *Consecration of the Doubter*, Tholuck in the most affectionate terms of the whom he called his "second father". A ars ago the professor of ecclesiastical his- Halle, Dr. J. L. Jacobi, gave an account witz, based largely on personal reminis- . Since then the first volume of Tholuck's y Prof. Witte, has appeared, giving an in- g sketch of the "Old Baron," as he was and of Tholuck's relation to him. In the *evangelische Blätter* for June, Prof. publishes an article on "The Baron von tz," supplementary to his former account. s: "The Christianity of Baron Kottwitz sh, intimate life-communion with Christ, ing love. He lived and moved in Christ the sacred Scriptures, and the funda- evangelical truths of the Pauline epistles l a dominant influence over him. He leasure in giving expression to these in the maxims and hymns of the Mora- urch; but of the sentimental emotional er found in the early history of the Brethren Church, or of the tendency to e Christianity according to the feelings, not a trace. Among the characteristics nature specially noticeable, was the nat- id Christian harmony of emotion and He was a man of lively temperament, of und quick emotions, transformed to that und tenderness which are the product of erience of sin and of redeeming grace. emotions were connected with unusual wer, which revealed itself in the con- f self and in love. I never heard him ything which indicated a departure from heran doctrines; but I know that to him rines were valuable so far only as they ed humility, faith in forgiveness through and communion with Him." He wanted ous life to be free from all restraint, e opposed the interference of the State affairs of the Evangelical and Catholic ss. In the prevailing poetry, as too little a, he took no interest. Nor was he a f the current systems of philosophy. unced their pride and their claims to de revelation by reason. He opposed the tem so common in his day, and held that,

with its denial of the supernatural element in Christianity and of the fundamental Christian doctrines of sin and grace, it ought not to be tolerated in the State church. Particularly anxious was he that the professors in the universities should teach the pure doctrine, and he appealed to Frederick William III. to remove De Wette from the University of Berlin. He also wrote to the King in order to prevent the appointment of Gabler, a Hegelian, as Hegel's successor, characterizing the system of Hegel as "the self-deifying Hegelian philosophy." While deeply devout and earnest in his personal efforts to win others to Christ, there was nothing obtrusive in his piety. "It seemed natural to him first of all to approach persons in a friendly way, to inspire them with confidence, and by means of obliging love to open their hearts to the love of God in Christ. His conversations promoted the work thus begun. Their substance consisted of testimonies of his own experience and that of others; they were manifold, but always referred, directly or indirectly, to the Kingdom of God."

Dr. W. Baur ("*Geschichte und Lebensbilder*") has also given an account of Kottwitz, from which I take a few facts. The Baron (born in Lisbon, 1787, died in Berlin, 1884) tried to establish a kind of Christian communism and socialism among the poor. It was his conviction that the poor are to be relieved by steady employment rather than by charity, and for this reason he employed great numbers of them to make them support themselves. But while giving them work he paid particular attention to the development of character and provided them with the Gospel. Although of high nobility and influential in the favored classes of society he sacrificed all ambition for place, dwelt among the poor and associated with men, women and children who were neglected, degraded and outcasts, all for the sake of exalting and saving them. While so heartily devoted to the poor, he also exerted a deep influence on the more cultured, and many important witnesses for Christ owed their most lasting spiritual impulses to him. Wichern found in him the model of his important work, adopting the same principles, namely to save the masses by the leaven of the Gospel; to unite the works of love with the foundations of faith; to connect charity with spiritual efforts among the poor; to use the laity to promote the welfare of the people, and to collect together believers so that they might be the light and salt of the earth, and that they might be separated from the world in order to promote the salvation of the world. "How fully Kottwitz had freed himself from the dominion of the world! Christ's glory shone in him. . . . Of noble family, he liked to associate with the lowly. Familiar with the forms of polite society, he behaved simply with the plain. Ad-

vancing to old age, he constantly became more childlike before his God, more brotherly toward the children of God. To be a child of God was regarded by him as the highest rank, the greatest wisdom, the deepest bliss." Although belonging to a State church which has failed to develop the activity of the laity to any considerable degree, this eminent disciple is a striking illustration of the power of simple faith and earnest love to win all classes and to give direction to the life of the most scholarly and most influential. In the Christian communism which he attempted to promote, there is a hint for the solution of the problems forced on society by the atheistic communism of the day.

THE MINISTRY.

In examining candidates for the ministry the ecclesiastical authorities lay the emphasis on the intellectual qualifications; the question of personal piety, if considered at all, does not receive the attention paid to it in America. The State Church does not, as we do, take it for granted that the ordained minister must be a converted man. This will explain the fact that at a recent conference General Superintendent Braun, a strict Lutheran, discussed "The Conversion of Preachers and its Significance for Pastoral Activity." "If conversions are not its results, he said, the work of a minister must be regarded as a failure. The conversion of the people is not, however, wholly dependent on that of the pastor; the Great Shepherd can reach the hearts without the mediation of the preacher." He referred to the Westphalian Church which had an unconverted minister for forty-two years; but the very needs of the parishioners led them to search more deeply in the Scriptures. For the influence of the minister it is of the utmost importance that he be a converted man. "*Vita clerici evangelium populi*." The character of the pastor, be it good or bad, works as a leaven in the congregation. Woe to the preacher who cries Christ, Christ, Christ in the pulpit, but in daily life seeks only the world! St. Bernard wrote to a bishop, "If Christianity is not true, why are you a bishop? But if it is true, why do you lead so worldly a life?" The speaker had received many letters from the country congratulating him on his theme, but at the same time they contained many complaints about ministers. Respecting the effect of conversion on the pastor's activity he held that faith is to be produced by the preaching of living men. It is only testimony which has a quickening power. Not from doctrine, but from living testimony faith proceeds. The conscience must be pure, and all that is in the heart must be in harmony with the truth.

At another conference Court-preacher Hægel read a paper on the preparation of candidates for the ministry. In his paper as well as in the discussion that followed, it was admitted that the three years at the university do not give the requisite training. Even in point of scholarship they are only preparatory, while of practical life

they give no idea. For the student as well as for the churches, it is to be regretted if no other discipline is obtained than that given in the university. Some of the speakers presented the advantages of study in seminaries (of which there are a number in Germany) which the graduates of the university enter for the purpose of continuing their studies, especially such as have a more direct bearing on the practical work of the ministry. Others advocated the association of the candidate for the ministry with a judicious pastor, under whose direction he can continue his studies and also engage in religious work. Some maintained that it would be specially advantageous for the candidates to engage awhile in teaching in connection with religious work, while others advocated work in some department of home missions. The urgent need of ministers in various quarters was given as a reason for at once calling young men just from the university. The whole discussion revealed the deep conviction that the theoretical education of the university must be supplemented by thorough practical discipline in order to fit men for the work of the ministry. This is a straw which indicates a growth in the appreciation of the practical element in religion, and also reveals an awakening of new religious life, which makes greater spiritual demands on the minister. The official documents of the ecclesiastical authorities, the reports of conferences, the discussions in religious journals, and the flood of practical theological pamphlets and books are an evidence that the church is entering on a new phase. The demand is for ministers who are not less scholarly than of old, but who are better prepared by experience and practical training for the pastoral office.

MISCELLANEOUS.

The numerous practical demands on ministers and the distractions to which they are subject are not favorable to thoroughness in the pursuit of a specialty in study. Their office and position in the community, however, demand that they have a general knowledge of a great many subjects. So extensive have the various departments of theology become that no man can be a master in all, certainly not the men engaged in the active duties of the ministry. These are among the reasons which have led to the rapid multiplication of theological encyclopedias. It may also be that with the extent of the field there has been growth in breadth at the expense of depth. To the numerous encyclopedias already in the field a new one is to be added, entitled, "*Kirchliches Handlexicon. Ein Hülfsbuch zur Orientierung auf dem Gesamtgebiete der Theologie und Kirche*." The editor is Rev. Dr. Carl Mensel, a Lutheran, who is to be assisted by a number of other Lutheran theologians. The aim is to represent the views of the Lutheran Church. When completed it will consist of four volumes. It is to occupy a middle place between the more learned and the popular works, being intended both for theologians and intelligent laymen.

While discussing all subjects pertaining to theology, it is intended to devote special attention to Christian faith and its basis in the Scriptures. The numbers that have appeared contain brief but fresh and scholarly articles. The work is recommended by men like Kliefoth, Luthardt, Delitzsch and Kahnis.

In "*Tertullian's Ethik*," by Dr. G. Ludwig, there is a clear, concise and systematic view of Tertullian's system of morality. The book is valuable, not only for its substance, but also for the historic view it gives. It presents a picture of the moral doctrines at the beginning of the third century. Tertullian, the heathen, Christian, and at last Montanist, reveals the doctrines of the three standpoints he occupied. The Stoic philosophy, the sacred Scriptures and the Montanistic prophets had their influence on his ethical views. He, however, regards the Scriptures as the proper basis of ethics, and holds

that they are perfectly clear and reliable, and intended for all mankind. While in his Stoicism and Montanism there is an evident departure from the simplicity of apostolic Christianity, he is free from many of the later perversions of the Romish Church.

"*Burning and Burial among our Ancestors*," by Dr. E. Rautenberg, is a pamphlet occasioned by the introduction of the practice of burning the bodies of the dead. This practice has excited much discussion, particularly since the body of a prominent liberal preacher, Dr. Schwarz, Superintendent in Gotha, was burned according to his own request. The pamphlet examines the customs of different nations in this respect. He concludes, respecting the Germans, that incineration is not new among them, but is simply the restoration of an old custom, which was practiced by the aged Teutons, as well as burial, but was abolished by the Church.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

UNITED STATES.

The *Baptist Quarterly Review* (July) comes in a new and beautiful dress, and is henceforth to be edited by Dr. Robert S. McArthur and Rev. Henry C. Vedder, and published in New York by "The Baptist Review Association." It starts well under the new régime, and promises better things in the near future. There is no reason why this great denomination should not have a Quarterly equal in all respects to any in the country. The present number contains five articles, besides the Editorial Department and Review of Current Literature, to which 42 pages are devoted. In this feature it follows the worthy example of the *Presbyterian Review*. The editors in this important department have the co-operation of quite a number of distinguished scholars and writers. The two papers which will attract the most attention in the current issue are, "New England Theology," by Prof. Heman Lincoln, D.D., and "Reforms in Theological Education," by one of the editors. The first is mainly historical, sketching with a graceful and facile pen the various phases of what is known as New England Theology, or Calvinism. Jonathan Edwards and his services are spoken of in strong terms of praise: "In England the defence of Calvinism fell into the hands of weak champions, Watts and Doddridge, who abandoned the outworks, and almost surrendered the citadel. Edwards, mortified at their disgraceful failure, mounted the breach, and, changing the tactics from defence to aggression, drove the enemy from the field. His great treatises on *Original Sin* and the *Freedom of the Will* are unanswered to the present day, and for keen insight and metaphysical acumen and logical force, take rank with the masterpieces of theology, with the best works of *Augustine and Anselm and Calvin*."

The editor's paper on "Reforms in Theological Education" furnishes evidence, if evidence were needed, of the trend of not a little of the thoughtful mind of the times to call in question the wisdom of some of our present methods, and the necessity of reforms in the curriculum and training of our theological seminaries. "If the pulpit is to maintain," says Mr. Vincent, "even its present hold on the world, and much more, if it is to regain any of the ground it has lost, it must be filled by men who in ability, piety and learning surpass the ministry we now have. It is not enough that the ministry of this age should be as good as the ministry of any preceding age. It must be better. In biblical scholarship it must win new triumphs; on the great truths of Scripture it must get a firmer grasp; in power to preach the old gospel acceptably to the average man, it must be greatly in advance of the ministry of to-day. In other words, there must be radical reforms in theological education." What these reforms are he proceeds to specify.

It is significant also (following the example of THE HOMILETIC REVIEW) that the editors announce that in the October number there will be a "Symposium, or free discussion of Reforms in Theological Education," in which several of the presidents of Baptist theological seminaries and others are to participate. We are glad to see this movement. There is need of discussion on this vital subject, and great good will come out of it.

North American Review (October). Cardinal Manning's brief paper, "Inhuman Crimes in England," is sure to be read with zest. "The revelations of the inhuman crimes perpetrated in England, made the other day by the 'Fall Mall Gazette,' have given a profound shock to the moral sense of our whole country, and, as

we know from the journals and correspondence now daily coming back upon us from all parts of Europe and from the United States, to the whole world. All eyes are fixed on London as the modern Babylon, full of all manner of iniquities, and it may be that in foreign capitals many are resting in the belief that the atrocities of London exceed in degree, if not also in kind, the offenses of any other city. Nevertheless, it was only on Friday last, the 24th of July, that I received from Boston a letter of ardent sympathy in the terrible work in which the 'Pall Mall Gazette' is engaged, and invoking our help, when our labor at home is done, in a similar effort for the cleansing of Boston and New York.

At length the knowledge of these terrible iniquities forced itself upon our attention, and in 1881 a commission took evidence and reported on the immoralities in London, and especially on the traffic in young girls between London and the Continent. The revelations of that report fall little short of the revelations of the 'Pall Mall Gazette.' The Cardinal next sketches the abortive efforts made during the next five years to get the Criminal Act amended in Parliament. This heartless delay justly aroused the indignation of those to whom justice and

mercy are more dear than the redistribution of seats or the disfranchisement for medical relief. Prompted—I might say stung—by an indignant impatience, the editor of the 'Pall Mall Gazette,' and other like-minded men, defying all antagonists, entered upon their warfare against the dominion of cruelty and lust. I have said elsewhere, that many of those who profoundly sympathize in the motives which induced the 'Pall Mall Gazette' to take up the question, might have desired its modes and expressions to have been revised and chastened; but that in such a matter of moral life and death, and above all, when the obloquy and calumny of the bad, and hasty and shortsighted censures of some good men were heaped upon those who entered the furnace to save souls, I should hold it to be not only ungenerous, but cowardly and cruel, not to stand between the handful of men who, for the moral life of England, dared this courageous action, and the whole world of their censors."

Noble words. The immediate results of this heroic movement are well known, and cannot fail to stimulate the friends of virtue everywhere to be up and doing. Other cities, both in the Old World and the New, are in equal need of radical reform.

PRACTICAL ASTRONOMY.

BY ROYAL HILL.

OCTOBER 1st, 8 P. M.—As the evenings lengthen we can more conveniently make our observations half an hour earlier than in summer, and in doing so we now have before us the Zodiac constellation Capricornus. It is one of the smallest of the twelve, and is traversed by the sun from the 17th of January to the 14th of February. It is well marked by a pair of stars of the third magnitude, now about half way up the sky and half an hour to the west of the meridian. The upper one of the pair has a very faint star close to it. They are very easily recognized as there are no other bright stars in their immediate neighborhood. A line drawn through the pair points directly to Altair, the bright star of The Eagle, which is now just one hour past the meridian, and thence upward to the brilliant Lyra which, having made its meridian passage two hours and a quarter ago, is so far on its downward course to its setting-point in the far northwest.

To those who have an unobstructed view of the southeast, the pentagonal figure of Sagittarius is still a conspicuous and beautiful object. Exactly overhead at this moment is the bright star Arcturus, in The Swan—a very conspicuous constellation, sometimes called the Northern Cross and by some known as The Triangles. All these bright stars will now, as the year draws to its close, be seen lower and lower in the sky at this time in the evening.

Looking to that side of the meridian where the stars are still rising, we first notice Enif, a second magnitude star that is not quite an hour

from its meridian passage and about the same height from the horizon as Altair. It is one of the four bright stars of Pegasus, and the one that leads the way for that constellation. Still further east, about two hours and a quarter from the meridian, are two other bright stars of Pegasus. The highest is called Scheat; the lowest is known by the more familiar name of Markab. They are the leading stars of the well-known Square of Pegasus, a figure which though now quite conspicuous, will be more so when it comes to the meridian, as we shall see it in our next month's observations.

Low in the southeast may be now seen the most southern of all the first magnitude stars visible in the northern latitudes of this country. It is Fomalhaut, in the constellation of the Southern Fish. At its meridian passage, which will occur a few minutes past ten, it will be less than a quarter of the way up the sky, and in a few hours finishes its short course and sinks below the horizon.

Turning to the north, we notice that the Little Dipper now lies horizontally from the North Star toward the west. All the stars between the Little Dipper and Lyra belong to The Dragon. Lower down in the northwest are the seven stars of the Great Bear, so well known as the Big Dipper—the lowest pair always directing the eye to the North Star. High in the northwest Cassiopeia rises as the Great Bear descends, and low down near the northeast horizon the brilliant Capella is beginning its ascending course.

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—SYMPOSIUM ON PROHIBITION.

SHOULD PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. V.

IS PROHIBITION A WISE POLICY?

By HOWARD CROSBY, D.D., LL.D., NEW YORK.

THE right of a State to prohibit the sale and use of alcoholic liquors is undoubted. A State can, for its own protection, prohibit even the most harmless occupations and habits. Embargoes are based upon this principle. The human conscience is the only justified limit to the authority of a State. Mere dislike to a State law, or annoyance under it, gives no right to resist it. The State is to be considered as acting for the good of all, even when it acts unwisely or unjustly. State laws and State Constitutions (which are merely State laws generalized and emphasized) are the rightful expression of legitimate government, and when conscience, the only justifiable opponent, acts against them, it must be so divine as to take calmly the issue of its opposition, whatever it may be. God only is above the State, and the true conscience is God-speaking. But men are too apt to call their taste or their opinion or their interest or their blind prejudice by the sacred name of conscience.

Prohibition may be unconstitutional in a given State, but a State has a right to make it constitutional. In our own country there is the same right to alter the National Constitution. It has been altered, and can be altered again. It is not, then, in the sphere of right and wrong, but in that of the expedient and inexpedient in which we are to argue for or against Prohibition.

Will a prohibitory law be a benefit to a nation? That is the question. That drunkenness is a fearful evil, and that the drinking habits of the people are destructive to health, life and property, cannot be too strongly stated. We need not repeat the trite, but most important statistics of our alms-houses, insane asylums, hospitals and

criminal institutions. All know that the tide of human wretchedness is swelled to gigantic proportions by the common use of ardent spirits. The police of every city in our land give a united testimony to this prolific source of social disorder and violence. The medical scientists agree that the physical degeneration of families is largely traceable to this same cause. We need not stop to enlarge on the colossal dimensions of the evil. We only assert that *something* must be done for the safety of the country as against this frightful and growing curse. Now, is that "something" Prohibition?

We answer, "No." And our reasons are the following:

1. *Prohibition does not prohibit.* The advocates of Prohibition laugh at this assertion as a ridiculous paradox, and point at once to Maine as a proof of its absurdity. But we must remember that in our country the population of cities are fast outnumbering the population of rural districts, and that a system which successfully applies only to the latter will not be a wise one to inaugurate. In Maine the rural districts are benefited by the "Maine Law," but Portland and Bangor have more liquor saloons to the population than New York city. Mr. Dow may say the cause is that the officers of the law are derelict in duty or it would be otherwise; but that is not to the point. The fact is that in Portland and Bangor Prohibition does not prohibit. And what it is in Portland and Bangor, it would, *à fortiori*, be in New York and Philadelphia and Baltimore and Boston. The great centres of population would never obey the law.

Just here comes in the argument of the advocates of the law: "You would not give up laws against stealing and murder, because men refuse to obey them." This is specious. Stealing is felt to be by every human being a wrong in itself. Drinking is not so considered by the vast majority of our race. The law against stealing carries with it the whole human conscience. The law against drinking does not. Hence the two are to be treated in very different ways. There is no fear of conventions being held to prevent laws against stealing. But conventions are held, and most respectable men are open and pronounced advocates, in behalf of preventing Prohibition. The two acts of stealing and drinking stand on different foundations, and arguments from one to the other are fallacious.

It is this fact, that the public conscience is not with the law, which makes it most inexpedient to press it.

The Rev. Joseph Cook runs a somewhat similar parallel between Slavery and the Liquor Traffic. The argument, as in the other case, is fallacious. It demands that the holding a fellow-man in bondage and the drinking a glass of liquor are equally an outrage against justice. Slavery was an abomination *in its smallest degree*. Drinking is an abomination *in its excess*. We cannot make our treatment of one an example for our treatment of the other. The social vice

would present more of a parallel to the liquor traffic, and Prohibition of the liquor traffic would be parallel to the Prohibition of all intercourse between the sexes, even by marriage. These two evils are very closely allied and similar, and in both we are to repress human passion by legal restrictions. There is an honest and righteous intercourse of the sexes in marriage, and there is an honest and righteous drinking of wine from our Lord's day down, and that fact is virtually ignored by a prohibitory law. It is this fact which prevents the public conscience from supporting such a law as it does a law against stealing.

2. The facts and principles above stated show that *a prohibitory law would be promotive of a law-breaking spirit*, than which nothing can be worse for the stability of society and the State. Men are led to break a law which has no moral conviction connected with it. They even think it heroic to do so. They ought not, but still that is human nature. Hence, all such laws are hurtful, for respect for law is diminished by their promulgation. A community, learning to break one law, will speedily learn to break all laws. Laws will be regarded as oppressors, rather than protectors, and their defiance will be counted a virtue. The breach of one law allowed by a community will always be a powerful argument for the breach of any other law, and judge and jury will not fail to feel more or less of its power even if they disown the logic.

A law-abiding people with bad laws will be a better and happier people than a law-breaking people with good laws. The spirit of lawlessness destroys the very foundation of society. Law should always possess a divine majesty in the eyes of the people, and he sins grievously who would profane the sacred majesty of Law by a legislation naturally provoking public distrust and opposition.

The passage of such a law would give the trickery and subterfuges by which laws are evaded a quasi dignity. That which now is left to the low and vicious classes of society would be adopted by the higher classes, and the moral tone of the community so far degraded.

3. Were a prohibitory law enacted, *the efforts of temperance men to rescue their fellows from intemperance would be greatly obstructed*. All men who would approach the careless with words of caution and arguments for temperance would be counted as enemies. *Temperance would be identified with Prohibition*, and thus the cause would be paralyzed. The arguer would be handicapped with the burden of the odious law. Nothing has thus far done more to obstruct true Temperance work than the wild radicalism of its loudest leaders. Denunciation and falsehood have had so conspicuous a place on their banners that the whole cause has suffered, the great bulk of sober-minded men have declined association with such a reckless method, and the whiskey ranks have rejoiced and prospered. This result would be

still more effected if a prohibitory law were passed, for which the whiskey men would hold every truly temperate man responsible. There is no surer way to ruin a good cause than to press it unreasonably.

4. But to us as Christians the most peremptory argument against the expediency of a prohibitory law is *its reflection upon the Savior of the world*. We shall not waste time to prove that our Lord made and drank wine, and also ordered His people to drink it in commemoration of His sacrifice for sin. The two-wine theory is a very weak device to set aside the example of Jesus. In an age of drunkenness our Lord saw fit to use and commend a fermented liquor, which, if taken in excess, would intoxicate. *It is impossible to refute that fact*. This is the rock on which Christian radicals split. Now, we believe that our Lord knew what was best for man, and that if Prohibition had been best, He would have prohibited, and not have prescribed wine. He looked deeper into the human heart than man does, and He saw that the principles of a divine faith were the proper promoters of temperance in all things. He never gave a word of comfort or encouragement to the Essenes, who formed a total abstinence society in His day, but He came eating and drinking, according to the social custom of the time. A prohibition that would include the fermented juice of the grape would be, however we might try to explain it, a reflection upon our Lord and upon His Holy Word which makes wine a gift of God and a token of the highest blessings. It would be a virtual declaration that we know a better way than He knew how to meet the matter of human indulgence, and that He was mistaken in His conduct and in His teaching.

For the above reasons, given very succinctly, we cannot approve of any prohibitory movement, but believe that all legislation should be directed toward repressing the excesses of drinking, with wise restrictions as to places, times and persons.

II.—SYMPOSIUM ON THE PULPIT.

IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?

NO. V.

By A. J. F. BEHREND, D.D., BROOKLYN, N. Y.

THE present stage of the discussion has brought one fact into strong relief—viz., that any decline in the power of the Christian pulpit is to be charged to its own criminal neglect. Such retrogression is its personal guilt, not its misfortune. It has been taken for granted that Christianity is the final and absolute religion, not a stage in the development of man's moral consciousness, from which we may look at any time for an advance into something higher and more comprehensive. The world still needs the Gospel; never needed it more than at the present hour, and will never cease to need it. If, then,

it be true that the chosen and peculiar agency by which Christianity has secured its past triumphs, and on which it must depend for its present maintenance and its future advance, has fallen into discredit and gives evidence of decadence, the pulpit alone is to blame. The responsibility cannot be shifted to the shoulders of a Mammon-worshipping and skeptical age. Every age has been greedy of gain, and unbelieving in its temper. No class of preachers was ever confronted with such moral obtuseness and obstinacy, with so deep-seated and widespread a surrender of the masses to the lust of the eye and the pride of life, as the first band of Christian evangelists. It is enough to say that they conquered the Roman Empire. They wielded a sword that cut through every sham and pretense, piercing to the very heart of every man's need. They poured in the strong light of God's truth upon the pages of current life, and men were startled in spite of themselves at the revelation of their wickedness. Even Felix trembled. And they carried a message that everywhere brought the balm of peace, and kindled anew the fires of hope. What could be done then, can be done now. Nay, if the pulpit had power then, it ought to have tenfold more power now. For, in spite of all that may be said of the current materialism and agnosticism, Christianity meets no such compact and organized hindrances among the leading nations of our day as confronted it at every step during the first three centuries. Persecution is unknown. Science and literature are far from hostile. The Church has come to be an eminently respectable body; and if the sneer is still seen on the faces of some, it is not directed against the Gospel, but against its professed custodians and defenders, whose temper and conduct are regarded as a libel upon the message proclaimed by their lips. The unbelieving world has sins enough of its own to answer for, without making it responsible for the preacher's loss of power. No man, no age, can rob him of that; if, as we believe, and as the Church has always taught, the source and secret of that power is in the preacher's converse with the Living God, in his mental and spiritual grasp of invisible and eternal realities.

I am prepared to go a step farther, and to maintain that loss of power in the pulpit cannot be attributed to spiritual decline in the life of the Church. The proverb, "Like people, like priest," has done more mischief than good. The converse is certainly not without its truth. Personal conviction is still the grandest of molding forces. Leadership has not become an obsolete notion, as every political campaign at home and abroad attests. Men clamor for guidance, not for flattery. They may applaud with their hands, and curse in their thoughts; they may hiss with their teeth, and render homage in their hearts. They may put Socrates to death, but they will make him their hero afterwards. They may crucify the Son of God, but they will make the Cross the symbol of royal power. Faith in the invis-

ible, unswerving devotion to its eternal verities, is the hiding of the preacher's power. That faith it is his business to have, even though it perish from the ranks of the Church. I am afraid that we have slurred over the doctrine of a divine call to the ministry, and that we have been tempted to regard it as simply invested with such rights of leadership as are derived from the vote of the Church. In our defence of the autonomy of the local church, we have partially surrendered the independent and peculiar vocation of the Christian preacher. He may not lord it over God's heritage; but neither is he the creature and servant of the Church. Both alike are the servants of Christ. And if there be neglect and decay of zeal in one of the great departments of service, there is all the more urgent need that this decline be met by greater devotion in the second class of servants. The power of the pulpit, like all true power, is intensely and wholly personal. Its fires must be self-fed; the fuel must be gathered by the preacher's own hands. And he ought never, for even a moment, abate from his settled conviction that the Word of God is sharper than any two-edged sword, piercing the most stolid, everywhere and always securing its results. The weakness of the pulpit begins with the abandonment of this assurance, with the disposition to gauge effects by the things that can be seen and heard, by the nodding head and the approving sentence. These will not be wanting where the speech is true; but when these are the immediate and conscious object of search, the preacher has already parted with his power. Only in the full independence of his mental and spiritual life is he strong; and lacking in that, no Church, however intense its spiritual devotion, however virile its faith, can make up or compensate for the fatal deficiency. This thought is overshadowing in its solemnity; but as a careful diagnosis must precede recovery, it is of prime importance to remember, and to emphasize the confession, that weakness in the pulpit is a crime, for which neither the world nor the Church are responsible; that it is the greatest of sins, which the preacher should charge only against himself, and whose discovery should lead to earnest searching of heart and repentance toward God. If Ahab's age had an Elijah, and Nero's time a Paul, there is no good reason why they who preach the Gospel, as the assured messengers of God, should ever mourn the loss of power.

Everything, however, depends on our definition of power, and the signs by which its presence or absence is to be determined. It has been shown, and it is universally conceded, that there has been a loss of sacerdotal and of political power, and that the pulpit does not at present occupy the same relative rank of superiority in intelligence and literary culture, which characterized it only a century ago. Of some things the preacher has been deprived, and of others he is no longer the sole and privileged possessor. He is not revered as a priest,

who is supposed to be vested with magical power over the souls of men; and in the sphere of politics he is remanded to the ranks of ordinary citizenship; while in the fields of learning many laymen are fully abreast and far in advance of him. But these things are the accidents of time and place; they do not belong to the essential and permanent elements of the Christian teacher's power. The sacerdotal and political authority has never been an advantage; and the general advance of intelligence is helpful, and helpful only to an earnest man, for it is ignorance, always, that is hardest to persuade. The more the pulpit can take for granted the greater is its practical advantage.

I have not been able, however, to repress the inquiry whether one element of comparative weakness in the pulpit of our time, as compared with that of the past, may not be found in the impatience and sensitiveness that cause so many brief pastorates. The average pastorate does not seem to be over three years. Where the polity of the church makes frequent changes a universal law, their evil results may not be so apparent; but where changes depend wholly on personal decision, their frequency, as indicative of instability or restlessness, cannot but be mischievous in effect. Permanence is everywhere an evidence and element of power. Business firms and banking houses that survive frequent commercial and financial crises, command confidence and secure custom by their simple endurance. The great names in the Christian pulpit are the names of men who possessed this quality of permanence, in whom sincerity and stability so wrought together that their words came to be quoted as oracles in the communities where they labored and died. It may be that for the great majority of present pastors frequent changes are unavoidable, but I cannot avoid the conviction that the pulpit whose occupant never remains more than half a dozen years, loses the confidence of the community, and is smitten with an incurable weakness. Neither eloquence, nor learning, nor wit, nor all together, can make up for the absence of character, the strength of a poised soul, clearly knowing its duty, and faithfully discharging the same.

It is time, however, to give attention to the first question under debate. For myself, looking at all the facts, and judging to the best of my ability, I do not believe that the pulpit has declined, or is declining in power. There are unworthy men in the Christian ministry; but there never were so many true and earnest men in its ranks. There are sensational preachers, whose buffoonery is the sport of the world, and the pain of the Church; but the Gospel was never so faithfully and frequently preached as it now is. The pulpit on the whole is true to its mission, and therein lies its power, whose fruitage is sure to appear. Nor are there wanting other signs confirming the same conclusion.

If we compare the present standard of ministerial education, in all

Christian denominations, the number and equipment of our various theological seminaries, with those of any former time, the improvement and advance are indisputable and marked; and this again is a sign that there exists a higher general estimate of the importance of the preacher's calling. He would not be more carefully trained if society felt that his vocation was losing ground.

If we compare the theological literature of our day with that of previous periods, we must conclude that Christian doctrine still commands earnest and widespread attention, and that there is no sign of conscious decadence in the ranks of the highest Christian scholarship.

If we compare the present attitude of the public press to the pulpit to that of any preceding time, we must certainly acknowledge that it is not more unfriendly, but that it has grown in respectful and appreciative tone. If the newspaper may be regarded as the mirror of popular judgment, the proposition that the Christian pulpit is suffering in the general estimate of its importance and usefulness cannot be successfully defended. Its anathemas are treated with slight courtesy, it is true, for its sacerdotal authority is denied, and we believe it never had any; its officious interferences with affairs of political administration are endured with impatience, for its secular power has departed, and we believe the alliance of Church and State was always an evil, engendering the bondage of the religious teacher; but wherever a true man speaks the message of God from the heart, the present time is ready to give him courteous and attentive hearing. The living preacher has not fallen in the general estimate, nor has he lost his power. I believe he never had so direct an access to men's heads and hearts, and his very independence of priestly assumption, and of political affiliations, gives increased weight to his burning words.

If the case be carried into the court of statistical evidence, the question under debate must still be answered in the negative. If the power of the pulpit may be measured by the relative increase of its hearers, and the consequent growth in church-membership and charitable gifts, there is certainly no cause for despondency. True, individual churches are all the while decreasing in numbers, decaying in energy, and ceasing their existence; but the losses are more than compensated for by the general gains; and the organization of new churches, the establishment of new Sunday-schools, show no sign of abatement. True, there are destitute and neglected centres in all our great cities, and there are thousands whose feet never enter our church doors. But the claim that the masses of our business men, and even of the so-called laboring classes, are indifferent or hostile to Christianity, has no very substantial basis. Careful canvassing of Eastern and Western cities, whose population is fifty thousand and more, reveals the fact that our merchants, and manufacturers and bankers never were so largely represented in the regular Sabbath congregation and in the

activities of the church as they are to-day. The pastors of our Metropolitan churches testify that a large proportion, in many cases a great majority, of their regular hearers is composed of mechanics and laborers. The criticism frequently appears that conversions are so few as to indicate an impending danger of the utmost magnitude, and that unless the annual increase receive speedy and marked enlargement, a rapid decadence in numbers and influence is inevitable. Yet a wider view shows that in spite of occasional and temporary losses, mainly of local significance, the advance is general and steady. Since the beginning of the present century the population of the country has increased nine-fold. In the meantime a civil war of unparalleled magnitude has decimated our ranks, impoverished our resources and demoralized society. That our churches have not been dormant, and that the pulpit has not been paralyzed, is evident from the fact that our membership has grown three times faster than our population, and that it has increased twenty-seven fold since the present century opened; while a comparison of the moneys contributed for educational and evangelizing purposes reveals a much greater advance. Such figures tell their own story. Christianity is not in a state of decadence, and it follows that the pulpit is not false to its high trust, nor spending its strength for naught.

The great historic forces reveal their enormous strength only at certain grave and critical periods. It is the hour of supreme danger that brings the hero to the front. When Antioch was smitten with terror, Chrysostom became the oracle of the hour, and the physician of diseased minds. The theatres were empty, the church was crowded. When imperial Rome lay trampled beneath the heel of the invading barbarian, Augustine's City of God rallied men from their despair and breathed new hope into their souls. When corruption and levity reigned in the Papal Court, Luther's words fell as hot thunderbolts upon the hearts of men, stirring a revolt that would not be repressed, and that created a new epoch in universal civilization. It was the pulpit that gave birth to Protestantism, and by whose fiery zeal it triumphed in Wittenberg, Geneva and Edinboro. But it may be said that more recent times furnish no parallels to these ancient victories. Here, too, the denial or the doubt must be squarely challenged. England was roused from its spiritual lethargy by the preaching of Whitefield, Wesley, and their associates. The French Revolution gave Continental atheism its death blow, and men turned again to the forgotten and despised ministers of the Church. And when our own armies faced each other, through four long weary years, in a death-grapple for national existence and the maintenance of universal liberty, the Christian pulpit was foremost in its appeals and encouragements. The darkest days heard the most fervent prayers, and provoked the most ringing calls to patience, courage and hope. We felt that our cause could not

fail, because it was the cause of God and humanity, of order and liberty; and that moral conviction held the nation to its costly task. No man was more deeply and gratefully conscious of the potency of the religious life of the people, as organized in the churches and guided by its pulpits, than was Abraham Lincoln, and his frank, hearty acknowledgment of his indebtedness to its unfailing and outspoken support has long been familiar to our ears. Among the forces that preserved the nation from anarchy and barbarism, none was more potent and unwearied than the pulpit. Nor can there be any doubt, that upon the recurrence of any similar crisis in the future, or in the event of any social disturbance of serious proportions, the Christian pulpit would at once spring to the front as the prophet of order and justice.

There is one more form of comparison which adds its impressive testimony to this discussion. That there has been substantial improvement, since the beginning of the present century, in the moral tone of our Christian communities, must appear upon the most cursory examination. The Church has made its testimony on temperance, humanity, and personal purity, felt in all circles of social life. Slavery has been trampled out. A hundred years ago the brandy flask was no stranger to the clergy of New England. The names that we mention most frequently as the names of our departed pulpit princes, who carried their mantles with them when they died, belong to a time when society was burdened and cursed with customs, which would not be tolerated among us for a day, and whose very names have become obsolete. The more closely one scans the life of the last century, and compares it with that of the present day, the more evident does it become that the average moral tone has steadily risen. The moral indignation with which the recent infamous disclosures of the London press were received, the hot and righteous anger with which the corrupters of youth were visited, without regard to their rank and station, are encouraging signs and unmistakable evidences of a vigorous and sound moral life. And no less significant is the compulsory retirement of a member of Parliament, under trial for adultery. Never more can the days of unblushing debauchery return. Royalty and nobility are no more to be screened in their sins. And this trinity of vices, inhumanity, drunkenness and licentiousness, is the Satanic conspiracy against which, from the very beginning, the Christian pulpit has been compelled to measure its strength. The advance in moral tone is an indirect, but none the less significant a tribute, to the power of the Christian teacher.

There still remains the plea, however, that the pulpit of the present day is lacking in originality, wanting in the creative quality of thought. It may be said that preaching has long since passed its classical period, and that for its best models we must take counsel of the past. It would be invidious to compare the best American and

European preachers of the present with those of any former generation, but it may fairly be questioned whether in all the essential elements of pulpit power, in grasp of mind, certainty of personal conviction, clearness of statement, fulness and depth of sympathy, directness of address, and evangelical substance, the pulpit of our time need deprecate the comparison. At the utmost an unfavorable decision on this matter would only make clear, what no one has been disposed to deny or doubt, that the pulpit is no exception to the laws of mental progress. Every department of intellectual activity has its creative epochs; poetry, art, architecture, science, music, philosophy. The golden age of Greece lasted only eighty years. English literature has had but a single Elizabethan period. The intellectual decadence of a generation cannot be inferred from the fact that it cannot boast of a Homer, or a Socrates, or a Michael Angelo, or a Raphael, or a Handel, or an Aristotle, or a Shakespeare. Assimilation is at least quite as important as creation. Progress must not be too rapid; the new paths, roughly notched through the tangled thickets and close-set forests of thought, need to be widened and cleared for the feet of the great multitude. It will be time enough for a second and greater Shakespeare when we have mastered the Avon bard. The period of patient, uneventful appropriation is very far from being wasted time; nay, it is the indispensable condition of new and higher creation. He who would see farther than his predecessors must first climb his way to their shoulders, and that is every day becoming a more difficult task. To expect each generation to produce a brighter galaxy than its predecessor is to demand the unreasonable and impossible. Granted that there are no such preachers now as they of the olden time; that Paul, and Luther, and Savonarola, and Whitefield, and Jonathan Edwards, have left no successors, the decline of pulpit power is not thereby proven. This only shows that the pulpit is no exception to that universal law of thought, according to which creative epochs are exceptional, few and far between. The pulpit, like science, literature and art, has its brilliant periods, its signal and impressive triumphs, its crowned princes and laureled captains. But for every commanding general there must be hundreds of colonels, thousands of captains, tens of thousands of sergeants, and millions of privates. And that army is the best, whose average military training and efficiency, in its line officers, and rank and file, are highest. And therefore, if the facts warrant the statement that the average Christian pulpit does its work in our day with an ability and success equal to that of any preceding age, there cannot be said to be any decline in the power of the pulpit. The question is not easy of settlement; but I do not hesitate to avow my faith in the justice of such a conclusion; and for this conclusion I have tried to give my reasons.

III.—RECENT THEOLOGICAL LITERATURE IN GERMANY.

CONTROVERSIES ABOUT THE WALDENSIAN BIBLE AND THE REVISION OF LUTHER'S VERSION, RITSCHL'S THEOLOGY IN POETRY.

BY PHILIP SCHAFF, D.D., LL.D., NEW YORK.

THE autumn is fruitful in important theological works of Germany. The land of the Reformation is now and will continue for some time to be the chief workshop of Protestant theology and philosophy; although one of the most learned German professors told me, a few weeks ago, that theological science is fast emigrating to America, and will soon die out in Germany. Having spent the last two months in personal intercourse with German divines, I am able to give notice of a number of books which will appear shortly.

Professor Schürer, of Giessen, has finished and nearly ready for publication, a second edition of his *Zeitgeschichte Jesu*—i. e., the history of the age of Christ and the Apostles. This is a new branch of Church history, founded by Schneckenburger. It presents in a connected view the political, literary, social, moral and religious condition of the first century, as far as it bears on the origin of Christianity, and illustrates the New Testament. Schürer confines himself to the Jewish world, and omits the heathen. The second edition is thoroughly revised and enlarged, and will be published in two volumes instead of one. An English translation from advanced proof-sheets is in course of preparation under the direction of Dr. Crombie, and will be published in a few months by T. & T. Clark, of Edinburgh. In this improved form the work will for some time remain a standard. Dr. Schürer is a thorough and conscientious critical scholar, and has mastered the extensive Jewish apocryphal, pseud-epigraphical, and rabbinical literature. He belongs to the moderate liberal school, and is in the prime of life (born 1844).

Professor Harnack, of the same university, one of the ablest patristic scholars of the age, though quite young yet, has elaborated the first volume of a *Dogmengeschichte*, or History of Christian Doctrine. It is in the printer's hands, and will appear in October. It embraces the first three centuries to the Council of Nicæa (325), and works up the results of the discoveries and researches which have been made during the last twenty years, and which supersede all previous histories of that important period. Harnack prepared the way for this new book by his investigations of the manuscripts of the Apologists of the second century, his essays on Gnosticism and Ignatius, and especially his elaborate treatise on the *Didache of the Twelve Apostles*, discovered by Bryennios, which has raised such a sensation and called forth so large a number of books and tracts within the short space of twenty months in Germany, France, England and the United States.

Harnack's *Dogmengeschichte* is one of a series of text books

(*Sammlung Theologischer Lehrbücher*), which are to be published by the firm of Mohr, in Freiburg, i. B., and will be a liberal counterpart of Zöckler's encyclopædic series of text books, which are strictly orthodox.

Professor Holtzmann, of Strassburg, one of the ablest and sharpest of the higher critics, has prepared for this Freiburg series of theological text books a *Critical Introduction to the New Testament* (504 pages), which left the press this month (September). It is a worthy successor of the Introductions of Bleek, Reuss, and Hilgenfeld, and represents the present stage of critical research. Although Holtzmann belongs to the liberal school of critics, he does justice to the more conservative and orthodox views, and is, in this respect, far superior to Hilgenfeld. A serious defect is the want of an alphabetical index, which is indispensable for convenient use of such a book. He has also in hand a second and revised edition of his work on the *Synoptical Gospels*, which is the most learned and acute discussion of the complicated synoptical problem, or the origin and relationship of the first three Gospels.

In the same series are to appear a *Critical Introduction to the Old Test.*, by Prof. Budde, of Bonn; an *Old Test. Theology*, by Prof. Smend, of Basel; a *New Test. Theology*, by Schürer, of Giessen; *Symbolics*, by Kattenbusch, of Giessen; *Dogmatics*, by Nitzsch, of Kiel; *Ethics*, by Weiss, of Tübingen; and a hand-book of *Homiletics*, by Prof. Bassermann, of Heidelberg. The whole series deserves to be reproduced in English.

The veteran Prof. Hase, of Jena, has just issued the first volume of his *Lectures on Church History*, which is to be followed by two other volumes. It embraces the ancient Church. For half a century Hase has been teaching Church History. His brief *Manual* is a masterpiece of historical miniature painting. The tenth and last edition appeared in 1877. The *Lectures* bear to it the same relation as his *Lectures on the Life of Christ* to his compendious *Life of Christ*. He expands the views which are but briefly stated in the text book. Hase is a man of cultivated taste, and pays great attention to the history of Christian art, which was neglected by Neander, Gieseler, and Baur. His text book will probably not be published again. The *Manual* of Dr. Kurtz has now the monopoly of German text books of Church History. The venerable author, who was twenty-five years Professor of Church History in Dorpat, spends the rest of his days at Marburg, and devotes all his time to the improvement of his successful *Manual*. He has rewritten it three or four times and quadrupled its size. Early in this year he published the ninth edition in 2 vols., or 4 parts, with the latest improvements. It supersedes all earlier editions. It is a shame that the poor English translation of an old edition is still kept in the market both in Scotland and America, and even used as a text book in some of our theological seminaries. A good book becomes a bad book if it is the enemy of a better one. Dr. Kurtz told me that the

continued study of Church History had liberalized his views, deepened his charity, and extended his catholicity. How can it be otherwise? The kingdom of Christ is greater than any denomination or sect, and greater than all of them put together. A new edition of Hagenbath's Church History has also begun to appear, with a literary appendix by Prof. Nippold, who now fills the professorship in Jena vacated by the resignation of Hase.

An interesting controversy is going on about the so-called *Waldensian Bible*. It was long known that no less than fourteen editions of the German Bible were printed at Nuremberg, Augsburg and Frankfurt, before Luther. It is sometimes asserted by Roman Catholic writers, to the disparagement of Luther's merits, that these fourteen editions were as many different translations; but it is certain that they are only variations of one and the same version. A few months ago, Dr. Ludwig Keller, Archivarius of the State documents of Münster, in Westphalia, suggested that this German Bible was the work of the Waldenses, and not of the Catholic Church. He holds that the Waldenses were widely spread all over Germany in the fifteenth century, and influenced even Staupitz, the fatherly friend and counselor of Luther. His conviction was readily accepted even by those reviewers of his books on the Anabaptists and on "the Reformation and the older Reform Parties," who rejected his vindication of the Anabaptists against the calumnies of their opponents and persecutors. Dr. H. Haupt, librarian at Würzburg, in a monograph of 64 pages, on *The German Bible translation of the mediæval Waldenses in the Codex Teplensis* (a MS. of that translation found in Bohemia and recently published in the interest of German philology at Munich), endeavored to prove the conjecture of Keller, partly from certain Waldensian peculiarities of the translation, partly from sundry additions in that codex. But his arguments are inconclusive. This has just been shown by Dr. Jostes, a philologist in Münster, in a pamphlet entitled *Die Waldenser und die vorlutherische D. Bibelübersetzung* (Münster, 44 pages). Dr. Keller told me at Münster, two weeks ago, that Jostes was right against Haupt, but had not proved the Catholic origin of the translation; that he himself (Dr. K.) had since discovered better arguments for the Waldensian origin, and intended to discuss the whole question in a special work he hoped to finish by next Christmas—*Adhuc sub judice lis est*.

In this connection I may say a few words about the tentative revision of Luther's Bible version, which has been before the German public since 1883, under the title, *Probebibel*. It is far less thoroughly done than the English Revision, and meets with greater opposition. One party, headed by Luthardt and Kliefoth, oppose it on conservative grounds, and would rather have Luther, with all his errors and inaccuracies, than this revision. But the overwhelming mass of schol-

ars condemn its timidity and ultra conservatism both in text, renderings and antiquated forms of language. It leaves the *textus receptus* even in the New Testament untouched, as if it were infallible, and retains a large mass of acknowledged mistranslations, especially in the Old Testament; as if Luther's views were above the inspired words of apostles and prophets. There is hardly a single professor in the universities in favor of it, except the revisers, as Delitzsch and Schlottmann, who wrote in its defense. It contains many valuable improvements, but in its present shape it will not be accepted, and is to be revised again by the same or another committee. A Swiss company of scholars is likewise engaged in a revision of the German Bible, on the basis of the Zurich version, which dates from Leo Judä, and has undergone a revision from time to time. It has the merit of greater accuracy, but lacks the unction and poetry of Luther's version.

Of all theological university professors at this time, Dr. Ritschl, of Göttingen, wields the greatest influence and has succeeded in forming a school. I do not intend to discuss it here, but will direct attention to his latest work, the *History of Pietism*, now in course of publication (Vol. I. and the first part of Vol. II. have appeared), and to a remarkable poem of his pupil, Dr. Thikötter, just published, which puts Ritschl's theology into poetry. It is entitled, *Einhard und Imma* (Heidelberg), and based on the well-known legend of the famous secretary and historian of the Emperor Charlemagne, and his marriage with his daughter Imma, or Emma. Thikötter makes him the exponent of the ethical and practical theology, in opposition to the metaphysical scholasticism and contemplative mysticism of the monk Adalbert (p. 28 sgg.). A year ago he published a popular summary of Ritschl's theology, which has just been translated into French, under the title, *The Theology of the Future* (*La Theologie de l'Avenir*). He is a popular pastor of Bremen, and combines with theological and literary culture the gift of poetry, which shines brightest in the songs of Imma and Einhard. The first chapter introduces the reader into the Schola Palatina, where Charlemagne, as a Christian David, is surrounded by Alcuin, Warnefried, Angilbert, Theodulf, Adalbert, Einhard and other distinguished scholars, whom he called from different countries to give lustre to his court and to aid him in his grand scheme to educate the German barbarians under the guidance of the Church. In this chapter the two theologies contend with each other, and the Emperor gives preference to that of Einhard. The epic ends in a glorification of the new German empire, with the new Charlemagne of, the house of Hohenzollern:

"Heil Hohenzollern's Bräute! Heil Kaiser Wilhelm Dir!
Du deutschen Landes Ehre, Du deutschen Volkes Zier!
Hoch auf dem Niederwalde schau! weit ins Land hinuus
Germania mit dem Schwerte und schafft den Welschen Graus.
Die deutschen Waffen blitzen in starker Manneshand:
"Mit Gott für Deutschland's Kaiser, mit Gott für's Vaterland!"

IV.—IMPORTANT FEATURES OF THE DIVORCE QUESTION FOR PULPIT TREATMENT.

By REV. SAMUEL W. DIKE, ROYALTON, VT.

NO. II.

HINTS ON THE TREATMENT OF IT.

1. *Study the causes.* This should be done as widely and thoroughly as possible. The same may be said of the study of the facts. I name the leading causes, and make brief remarks on them:

The *proximate* cause of the increase of divorces is our loose divorce laws and the procedure under them. In several States the increased legal facilities for obtaining divorces, and the increased number granted are closely connected. The relaxation of the laws seems to tell invariably on the statistics; and, on the other hand, such legal restrictions as have been made generally check the increase or reduce the number. The accessibility of the courts, the frequency of their terms, the secrecy of their proceedings, the haste, or delay, in putting causes on trial, the presence or absence of a defendant, the kind of evidence allowed, the consequences of the divorce in respect of remarriage or punishment for the offence leading to it, are each important elements in the problem. The chief secret of the excellent record of New Jersey, to give an illustration, is probably in the peculiarly strict features of her procedure. And still further the absence, or neglect, of all punishment for desertion, for extreme cruelty, and generally even for adultery, exposes the family to great perils. Were the family attended from its beginning to its end with anything like the legal safeguards which protect property, divorces and bad marriages would be vastly fewer than they are.

The lack of uniform divorce laws throughout the United States is another cause of the evil. The divorce broker sits in his office, and from the compilations prepared for his use, assigns his applications to one State or another as may best suit each case. One inviting territory requires only ninety days' residence: another does—or did recently—generously require a divorce of her courts whenever the judge who hears the cause “decrees the case to be within the reason of the law, within the general mischief the law is intended to remedy, or within what it may be presumed would have been provided against by the legislature establishing the foregoing causes of divorce, had it foreseen the specific case and found language to meet it without including cases not within the same reason!” Until lately, Maine did most of her large divorce business under a clause giving general discretion to the courts, as did Connecticut a good deal of hers until 1878.*

* NOTE.—The substitution of the law of Massachusetts, with its seven causes for divorce and some additional restriction, which was made March 13, 1883, has greatly reduced divorces in Maine. In the two years ending Dec. 31, 1884, all decrees, including those made *vis*, were only 446 against an annual average of 684 for the previous four years.

But let us not overestimate the divorces granted to parties running from one State to another. Conflicting and dissimilar laws encourage fraud and sadly complicate the marriage *status*, and for this reason especially they should be brought toward uniformity. But there is reason to suspect that east of the Mississippi river the number of divorces granted to persons who are not in good faith residents of the States where the divorces are obtained is now much smaller, for the region as a whole, than is generally thought true. The evil prevails chiefly in the great cities and certain other rather limited localities. We must remember that four-fifths of the population of the entire country is in towns having less than 10,000 people in them. Testimony, or positive proof, has come to me from all New England and from some Western States, going to show that probably nine-tenths of their divorces are granted to their own citizens. Divorces are very often more numerous, in proportion to population, in rural counties than in the large cities. The more serious aspect of the evil is, in my present judgment, the hold it has upon the lower, but not the lowest, classes *throughout the country as a whole*. If we should get uniformity it might be on a lower general average that would reduce the better status to the common level, and even increase the number of divorces in the country, and put off the day of completed reform. Constitutional amendment in behalf of uniformity is, more properly, a thing of the future.

The operation of the increased property rights of married women deserves attention here, as well as for other important reasons. Testimony on the connection of this movement with the increase of divorces and kindred evils is very conflicting. Some close observers put it at the head of all causes. This may be the case in certain communities: it doubtless has its influence in many divorces in most sections. It very likely enters into many of the divorces granted in Massachusetts to those who have been married ten years or more—which is one-half the entire number—and combines with lust and intemperance to provoke divorces among the rich. Among the wealthy, also, a so-called housekeeper is often more agreeable than a wife with the claims the latter may make to property. A generous alimony and independence are also sometimes preferred by the wife to continuance in married life. The fact that, practically, the same period covers the extension of the property and other rights of women, and the increase of divorces, is certainly of some significance. A similar conjunction occurred in Roman history. But I incline to think the two movements co-ordinate and interacting, rather than related as direct cause and effect.

Intemperance is a frequent, but by no means the most frequent occasion of divorces. I should not venture an opinion on the extent of it farther than that it probably does not appear as a leading or con-

tributory cause in half the cases at the most; and then it is so combined with others that assignment of proportionate responsibility is hopelessly difficult.

Could we get at the entire facts, in all probability some form of wrong sexual relations would be found to be the most frequent single occasion of divorces that exists. Adultery, of one or both parties; lustful abuse of the marriage relation; the absence of children, either for purely natural or immoral reasons—in short, the whole class of evils which the physician understands better than anybody else—indicate what is meant here. I will not enlarge, but simply say, that the faithful minister of the gospel will not need to go far to find material proof of these intimations. Whatever tends to prevent an active and united interest on the part of both parents in the intelligent training of their children, also helps supply the conditions for the increase of divorces and the reduction of the family to the smallest influence over society.

But beyond and back of all these are other very grave causes. The movement goes on where laws have done little to facilitate it, but have only held the way for it open. This is true in the United States. It is also true that in many countries in Europe the divorce rate has doubled in about the same time that it has here—within thirty years, or less. Therefore, we should study

2. *The nature of the evil and the roots of the more obvious causes.* Among these lines of study, I suggest, first, the *material* drift of modern life. The invention or application of steam, electricity, and the modern factory system are, practically, in this country all the work of the last fifty years. In England, the factory system is somewhat older, but its present form is scarcely so. The industry, the education, the religious and social life that once found most of their activities supplied within the home, are now fed from wider sources; and bad, as well as good results come of it. The modern industrial system is, moreover, strongly individualistic. It knows little of the Family in making its contracts. It deals mostly with individuals. The old domestic system of labor generally encouraged large families: the modern frequently discourages them. Large numbers of people find themselves handicapped in the industrial race if they enter it with many children.

The *religious, ethical and political* tendencies of the nineteenth and earlier centuries may be studied at this point. The names of Watt, Arkwright, Adam Smith, Blackstone and Rousseau represent a common tendency in their several departments of influence. All gave to the world their great works within the same twenty-five years. The American Declaration of Independence and the French Revolution came within this period, which ushered in a century of specialization, of individualism. But going along with it, and far back of it, lay the

ethical and religious methods and ideas of the times. Hobbes, Locke, Hume, and afterward, Bentham, Austin and Mill, either fostered or represented the movement. Protestant theology, and Protestant life still more, fed the ethical and social springs of the era. A new country and a union of independent colonies, settled and formed by people who struck out for themselves in a time when the historical relations of institutions were little thought of and less understood—the peculiar American problems of political and religious liberty and their sects and strifes—are essential elements in the work of explanation and treatment.

The study of social institutions in their fuller historical development, is especially recommended to those who would understand what is involved in the Divorce question; or, more exactly, the American problem of the Family. For, let me stop to say just here without enlargement, that the Family is the real problem underneath the divorce question; and reflection will show how largely it enters into the questions presented by the Mormon iniquity, Indian civilization, the development of the Southern negro, the economic difficulties of the times, the future political and social place of woman, not to speak of grave problems of education and religion. Sir Henry Maine stands at the head of a school of students in the history of social institutions that has upset many of the theories that dominated a large part of the great political and social movements familiar to representative Americans, and that has thrown a flood of light upon this very question of the modern family. McLennan, Morgan, Spencer and Tylor represent another school, whose views and material demand careful attention. We should also go beyond the well-known histories of Greece and Rome to fuller accounts of the early Aryan institutions. For early and later East Indian custom, the village communities of the Slavonians, and the brilliant pages of Fustel de Coulanges, in his *Ancient City*, have many a lesson for us. The latter especially, in its excellent American edition, will give the preacher some fresh and much-needed themes concerning the relations of Religion, the Family, and the State.

I have space for only a few briefly-put suggestions *on the Biblical work. The method of the Biblical treatment of the Family and divorce should be noted.* An historical process runs through it all. The family appears in the course of historical narrative, of political development, and of the unfolding of the principles of the kingdom of God in contact with actual life. Of the teachings of the New Testament, these hints may be given. Our Lord does not so much give positive laws or narrow rules of legislation, as He does the deepest universal principles. St. Paul does not add to the doctrine of the Family as taught by Christ, but rather makes application of it to concrete problems of his own time. The conversation, or conversations of our Lord upon divorce may properly be understood as going

beyond the captious question of divorce propounded by His interlocutors. He really, under the guise of an answer to a narrow, malicious question, goes into what, in the light of general Scripture, may be interpreted as the essential principles of the Family. For the passage in Mark x: 2-12 involves the natural idea of the Family: its exclusively monogamous feature, its physical basis in sex, its true motive and soul in conjugal affection—the two together constituting a dual basis of a morally inseparable union, unless it be for a cause like death or adultery, which strikes at the outward and formal expression of the inner affection—and the unity of the two until flesh fails. In other words, the true reading of the passage properly finds in it the constitution and principles of the Family. Marriage, divorce, unchastity, the duty and rights of the individual, are to be explained largely from the point of view the Family gives us. None of the evils we deplore are simply individual: they are domestic, organic, social. Intemperance may be an individual vice; licentiousness is far more dual. It is organic as concerns the Family and society. Its categories of estimation are very unlike those of theft, drunkenness and the like. So, too, the problems of marriage and divorce rise far above the low individualistic plane of *contract*. They deal with more than two persons in a relation. They are the parts of a whole, and are only the elements of an institution which is vital in itself and vital to society and to the kingdom of God.

And then, there is the wide field of the place and use of the home in the great work of training children (and parents, too) to intelligence, industry, obedience, courage, self-denial for others, and in the great doctrines and duties of religion and of political life. In spite of all that may be said of our home life, the Family is probably *relatively* the least used of all American institutions for improving society. But want of space compels me to stop.

V.—EVANGELIZATION OF OUR CITIES.

NO. II.

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OBSTACLES IN THE WAY.

IN a former paper I called attention to some of the inherent difficulties to be met with in the work of evangelizing cities. I wish now to call attention to some of the obstacles in the way of this work, found in the condition of the Church itself. It is never a pleasant task, and seldom a profitable one, to indulge in criticism, especially if there is not a remedy at hand for the faults mentioned. Nevertheless, this matter is of such vital and pressing importance, that it would be less than honest if we were not willing to canvass the whole subject *with candor* and some thoroughness. We must not ignore the fact,

that while there are those who are daily assailing Christianity itself as a system without divine origin, and so one either of imposture or delusion, there are others who, while they do not go the length of the infidel, do sharply arraign the Church for its inefficiency and neglect of the masses: in a word, for its disloyalty either to the commission under which it works, or its impotence to do the work attempted.

While the Word of God does not warrant us in believing that the gospel will bring about the salvation of all to whom the good news is preached, it does insist that the gospel must be preached to every creature; and the inspired history of the first decades of evangelistic work leaves no room for us to doubt that the first disciples and the apostles understood that the Lord Jesus expected that persistent effort would be made by every and all means to bring all men under its power. The fact that Christianity has become, so to speak, the accepted and established religion of the land does not lessen this obligation, or warrant us in remitting any effort to carry it by public address and personal visitation to every man and into every house. In the synagogues on the Sabbath days, in the market-places between the Sabbaths, and night and day from house to house, with tears, testifying to every one, both Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ (Acts xvii: 17; xx: 17-31).

It is impossible to read the accounts of the early work of the Church through apostles and disciples, without being stirred by the heavenly enthusiasm which inspired them, and smitten with a conviction that we have fallen from the grace of their apprehension of the peril of a lost world and their longing desire that all men should be saved. We do not mean to aver that there is no such enthusiasm anywhere manifested for the salvation of men, nor that much good work is not being done—though, we are bound to say, in a heavy, cumbersome and formal way—but we do say that the Church, as such, has lost her apprehension of the importance of and enthusiasm in the prosecution of evangelistic work, having the vast masses of our city non-church-going populations for the field of such work.

Among some of the more manifest obstacles in the way of a revival of this lost spirit and these early apostolic measures, we enumerate the following:

I. DENOMINATIONAL AMBITION, RIVALRY, AND COURTESY. This statement may seem to contain a contradiction, but a glance at the facts will clear it of that appearance.

1. *Denominational Ambition.* We do not stop to discuss the evils of sectarianism; but assuming the entire sincerity of the convictions which lie at the bottom of the various denominational and sect (we use the term here in no offensive sense) organizations into which the Church of Christ is divided, and granting that the purpose of each is to prosecute the work of the Master in the conversion of men to God,

it is nevertheless true, that, unintentionally and imperceptibly, it may be, interest in the propagation of denominational tenets and in the upbuilding of denominational organization is allowed to take precedence in the counsels of all the churches over the direct and undenominational work of evangelizing the people. It is a fact as true as it is humiliating, that in many cases ministers and churches cannot be interested in evangelistic work unless it shall be carried on within denominational lines. I speak what I know and testify that which I have seen, when I say that the question more often recurs in this manner, when a new site for building a church or starting a religious work is sought out: "Would not this be a good spot on which to establish another *Congregational (sic) church?*" than in this form: "Would not this be a good spot from which to begin a new work for the evangelization of the people?" "If Congregationalists do not bestir themselves, and act with more promptness and vigor, we shall lose our opportunity in New York to establish our polity here," was the keynote of a vigorous argument I listened to not long ago, in favor of planting new churches in New York. Ambition to establish Congregationalism seemed to take precedence over the greater matter of evangelizing the people. I do not say that underneath this there is not a real and genuine desire for the salvation of men, but that denominational progress is the more proximate end in view. Now, if I may be allowed the use of a Scriptural simile, I would say, "If they do these things in a green tree (Congregationalism, perhaps the least sectarian and ambitious of the sects), what shall they do in the dry?"

2. *Denominational Rivalry.* This is close akin to the matter just spoken of, but it is a spirit that intensifies the denominational fire and leads the churches still farther away from their true inspiration and work. It is a common thing to hear such remarks as these: "The Episcopalians are rapidly taking the lead in New York"; "The Methodists are outstripping us"; "Our Presbyterian churches are falling behind"; "We Baptists are not as strong as we were ten years ago"; "How shall we regain our ascendancy?" These are the remarks made one to another in conversation on the state of the Church; and these are largely the topics discussed in ecclesiastical gatherings, showing that there is an undue anxiety about denominational ascendancy, when the question of the evangelization of the unchurched and unsaved population ought to be our first care. The things now most commonly complained of in connection with the Home Missionary work of the great denominations, is an outgrowth of this spirit of rivalry. Let one society plant a mission church in some new frontier town, where one church well manned and vigorously at work would meet all its need—what follows? Instead of leaving that church to do the Master's work, and putting responsibility upon it for the evangelization and spiritual culture of the people

in the midst of which it is planted, and seeking other unoccupied fields, half a dozen other societies immediately bestir themselves to plant a church of their own order, lest the first denomination on the field get an advantage. It can scarcely be said that a desire to save souls is the motive prompting to this unholy haste in setting up and unfurling a rival denominational banner. This spirit is bred and nurtured in the cities, or, at least, in the great centres of denominational activity. We need only to taste the fruit that hangs on the outermost branches, to be convinced of the quality of the entire fruit on the tree. And if, as we sometimes say, "the nearer the bone the sweeter the meat," we might in this case say, the nearer the trunk of the tree the more pronounced is the flavor of the fruit. This rivalry and jealousy crops out most frequently in any projected union movements for evangelistic work. The question of who shall get the converts is one of the first things that comes in to disturb the harmony and efficiency of such work. I have known a work of grace of most abundant promise checked, hindered, and finally overthrown by this spirit. The pastor of a great Methodist church in one of the large western cities refused to come into a union movement, on the ground that converts in union meetings *never made good Methodists!* saying that it was the policy of their church to secure conversion within the bounds of their own denomination. In another city were two pastors, both having large and important churches—one a Congregationalist and one a Presbyterian—who were the best of friends, and who both united in bringing about the meeting, quarreled bitterly because each suspected the other of an undue zeal in housing the converts, of which there were hundreds. Sometimes this rivalry is manifested between churches of the same denomination. In this case it is local church ambition and rivalry that prevails, to prevent the best work from being done. It may be denied by some that this spirit exists in any such way and to any such degree as I have stated it: but let the occasion come, and its development will soon be apparent. I say these things, knowing that there are notable and honorable exceptions among churches and pastors, who magnify the commission of Christ, to make disciples above any and all questions of church and denominational advantage or gain. All honor to such men and such churches. May the number of them be multiplied, and then shall one chief obstacle in the way of evangelizing our cities be removed.

3. *Ecclesiastical Courtesy.* This seems almost a paradox. Nevertheless it is true that the denominational pendulum, swinging away from the side of rivalry and jealousy, often swings so far away that out of very courtesy to others no aggressive work can be done. The Episcopal Bishop of Illinois once spoke of that great State as being his diocese, and gave the sum of its entire population as the number of souls under his spiritual care. The inference was easily reached,

that he regarded all churches and preachers other than his own as being intruders upon his field. This is an extreme illustration of my point. We will say that in a certain city there is a point about which hundreds and thousands of non-churchgoing people live and congregate. In that neighborhood there are a half-dozen or more churches, who have and hold a regular churchgoing congregation. Some of the churches are full, but more are half, or less than half, full. None of them are reaching the vast population of non-churchgoers that swarm about the outside of their "meeting-houses." This, of course, offers a field for aggressive evangelistic work done in a way not after the manner of the regular stereotyped Church services. But to begin and carry forward such a work, is by many regarded as discourteous to those churches which occupy the field.

To underrate evangelic work on such ground is not a parallel to the case referred to in the matter of planting a half-dozen rival churches in a small frontier village scarcely large enough to afford a congregation for one; for it would be an absurd thing if there was but one church in a city of twenty thousand inhabitants which succeeded in preaching to, say, one or two thousand people, and that one church should object to another one being organized, on the ground that they were occupying the field, and to come in would be a discourtesy. Now there are those pastors and churches which object to any aggressive evangelistic work being done anywhere in their neighborhood, apart from that which is being done by themselves; to ignore their objection and do what seems to be needful in the case, is considered discourteous. And as a rule, while some pastors and churches would be glad to co-operate, yet out of respect and courtesy to the objecting pastors the work is vetoed or must go on under protest. We have known evangelistic work hindered in not a few small cities and large towns because of the supposed obligations of courtesy to some objecting pastor or church. These and similar conditions or facts may seem trivial, and possibly by me exaggerated; but as a very small mote of dust will stop the works of a watch, so will just such things as I here mention quench and hinder the work of city evangelization. The wedge of gold and the goodly Babylonish garments were but small affairs, after all, when compared with the vast spoil of Jericho, but their unlawful appropriation by Achan brought disaster and defeat upon the armies of the Lord; nor was their strength recovered until the sin of Achan was put away. So also these denominational jealousies, rivalries and ambitions, not to speak of these false and carnal courtesies, must be put away from among the churches, and the field looked over from the standpoint of the Savior's commission, "GO PREACH."

The fault in all this matter undoubtedly lies with the leaders in our various denominations, and not with the people. As a rule, the

hearts of the people, where there is spiritual life, beat true to the wide purpose of the Gospel to reach and save the unsaved. Nor do I mean to say that there is intention on the part of the leaders of the churches and denominations to hinder the larger work of Christianity. Rather do I suppose that this state of affairs has grown upon us by insensible degrees, and has come to us by inheritance from those who have preceded us. But, however this state or condition of affairs may be accounted for, the fact remains; and, as servants of God who have the cause of the Gospel and the salvation of men at heart, we should confront and correct it. No one really doubted the loyalty and patriotism of our generals and commanders during the war. They all wanted to see the Union preserved and the war brought to a successful termination; nevertheless, it was true that personal ambitions and rivalries, as between the different departments and divisions, for years hindered the work of the army, and prevented well-concerted plans and harmonious action on the part of all branches of the service, and so retarded the true progress of the war, and not once or twice threatened fatal results to the Union. A recent writer has told us that it was a part of the genius of Gen. Grant to abolish rivalries and bring every part, branch, and officer of the service into harmonious action, and concentrate all their ambition and power upon the achievement of the grand end. Before the great general assumed command, says the writer referred to, the army was simply "out gunning." I may be pardoned for saying that I think something akin to that is the truth about our church work in the cities. We are all "out gunning" on our own account, and are not massing our forces according to a single purpose and plan, having for its end the evangelization of the whole city.

II. CHURCH AND PASTORAL ISOLATION. By this I mean the segregation of the churches in the cities. It is said that there is no place in the world where a man may be so entirely alone as in a great city. I am sure that this is true to a great extent of pastors and churches in the midst of these vast populations. We often know less of what is going on in other parts of our own city, and of the work of our fellow-pastors, than we do of what is being done in the distant territories and of pastors in other cities. A city pastor's work is something the immensity of which few laymen can understand. He has his pulpit and public ministerial work to do; he has from one to six and eight hundred families to visit, or at least keep track of; he must, meantime, be open and accessible to all who may wish to see him; he must visit the sick and bury the dead; moreover, he has a nameless number of things to do and think about which would surprise nine-tenths of his own people. Beside, according to the present organization of churches and the method of their conduct, every pastor is made responsible for "the success of the church" over which he is placed. Just because

the proper evangelization of cities has been neglected, it becomes more and more difficult to "maintain the churches" and prevent them from "running behind," both in revenue and attendance. The exceptions to this rule are fewer than we wish they were. Naturally in this state of things pastors are apt to say, "I have all and more than I can do to take care of my own parish without looking abroad for more work, or different work." This is the same argument that would paralyze the work of foreign missions. If we did nothing for the heathen until we had done all there is to be done for the people at home, we would send no missionaries abroad. Just so, if we are to do nothing toward evangelizing the people of our cities who live by the tens of thousands, as it were, between the boundaries of our several parishes, and attend only to those individuals and families whose names are on our church-books or on the pew-list in the hands of the society's treasurer, and that occasional stranger who pushes himself into our congregation persistently from his own impulse, then will the unchurched thousands be left, as they are being left, to escape us and perish in their sins, and largely because no man or church or combination of churches cared for their souls. I have often watched the fishermen in the Scotch lakes dragging for salmon. A dozen men with an immense drag-net will inclose the entire mouth of the inlet, or some cove in the lake, and gradually draw it to shore by a steady movement, which prevented the fish from escaping. The process is one almost certain to take every fish within the compass of the net. Now suppose that each one of those twenty fishermen should insist on having the net divided into twenty parts, and a part given to each man, that each might make his own little drag. Would not the result inevitably be that the majority of all the fish would make their escape between the nets? It goes without saying that each church has its own parish work to do; but are we not forgetting that in a sense every church owes something to the entire population; just as while we are attending to our parish work we recognize our obligations to the Home and Foreign Mission work. Why should we not arise and by combination say the city must be encompassed and the Gospel and all the privileges of it be given and taken to the door, if necessary, of every man, woman and child in it? As I pass through a crowded thoroughfare of my own city, remote from my own parish, or the immediate field of my own church work, and see great throngs of people, among whom it is morally certain that there are thousands who are unsaved and unattached to any church, even by the slender tie of Sunday attendance, am I to say to myself, I have no responsibility in connection with these unsaved thousands, because they are not in my parish, and there drop all thought of them? If it is not my business, whose business is it? If it is not mine, in part at least, then it is not anybody's, and so there is no responsibility anywhere.

And this is what our too constant habit of localizing our work and segregating ourselves leads to. The city is left unevangelized. I believe the genius of the Gospel tends to make every man, especially every man called to the ministry, look upon the whole world and every human being in it as constituting a part of his parish. At least taking my commission from Christ in His own words, I cannot make it narrower than that. If I am told that it is not possible for any man to compass the whole world, I reply let us take the whole world into our hearts and "have a try" at reaching it. William Carey was thought to be a mad and impractical enthusiast when he rose from the study of the map of the world while at work on his cobbler's bench, and proposed to go forth and preach the Gospel to the heathen world. Nevertheless, he began a work that has led to the upbuilding of the vast modern missionary movement.

III. MAKING THE CHURCH AN END RATHER THAN A MEANS. It is not perhaps unnatural that Christians should get attached to their churches and take pride in their prosperity *as organizations*. But when the upbuilding of a *church* becomes a matter of more importance than the saving of souls, then the Church has become a rival of the Gospel, and not the agent of it. If one-half of the care and thought bestowed upon the question, "How shall we contribute to the prosperity of our church?" were expended on the proposition, "How shall we make our church more efficient in the work of evangelization?" no doubt the church would be taken care of and built up much faster than it is now. We have known churches and pastors refuse to co-operate in evangelistic work in a part of the city distant from their location, on the grounds that even if the work were successful it was "too far away" from them "to benefit our church"; as though the whole end of the gospel was to build up churches. On the same ground we might refuse all aid to Foreign Missions. The Jews made men slaves and bondmen to the Sabbath; but our Lord taught them that the Sabbath was made for man, and not man for the Sabbath. We need to learn that churches are means and not ends. They are means to the end of the world's evangelization. "How many were gathered into the churches?" is a question often asked after some evangelistic meeting has been held. Not how many were converted to Christ and gathered into the Kingdom. This question shows the drift of feeling. It is the church and not the soul that is the object of anxiety. "If we do not have a revival soon our church will have to go down," wrote an anxious pastor some time ago, desiring my assistance as an evangelist. He had absolutely no conscience on the question of evangelistic work. His desire was for revival in order that *his church* might be built up—that is, this was the primary motive; no doubt he would have been glad also that the souls of those who might have been brought into his church, would be

saved. For one, though it may seem to some out of place for me to say it, my own conviction is clear, *that when any church ceases to be worked as a base for the evangelization of the city or community where it is located and becomes a mere centre of local religious and church pride it ought to go down, for it has ceased to represent the Spirit of Christ.* Let us make the case concrete. Suppose the Master Himself should come in the flesh to dwell for a season in the Tompkins Avenue Church, and should say to us: "I have come to abide with you and to personally direct your work;" does any one for a moment doubt that He would lead us out into the largest work and activity among the multitudes that swarm around us? Does any for a moment think that He would be content to abide with us and spend His life in discussing the question and devising the means whereby we might build up *our* church. No doubt by twos He would be sending us abroad through the city, Himself frequenting the resorts of men and preaching the gospel of the Kingdom to them. Well if we are true churches is He not abiding with us, and does He do by His Spirit other than He would in person? Nay, did He not say that when the Spirit came we should do even greater works than He did when on earth?

The eyes of the Church should be outward upon the multitudes who, "as sheep without a shepherd," are going down to death, and not upon herself. It is enough that the eye of the Chief Shepherd is upon us and ordering all things for our need. When Napoleon said upon entering upon one of his great battles, "Soldiers of France, remember that the eye of the Emperor is upon you this day," it was to cheer and nerve them to heroic deeds for France. When the Master said "Go preach, and lo, I am with you always, even unto the end of the world," it was not to stimulate us to the upbuilding of prosperous churches in which we might take pride, but to nerve us to "do exploits" (Dan. xi: 28-32) in the work of the world's evangelization. Once we take our eyes off that supreme object and fasten them upon anything short of or less than that, even though it be the Church itself, we are in the hands of Delilah, and our locks are in danger of being sheared. We need not fear for the Church so long as we are doing the work of evangelizing. "He that watereth others shall himself be watered," and no less truly will it be that the Church that seeks to save the lost shall herself be saved.

IV. THE LOSS OR SUBORDINATION OF THE EVANGELISTIC SPIRIT. The tendency for some years past has been to underestimate the importance and even repress the evangelistic spirit and mission of the Church. More attention has been given to the charge of the Master to Peter, "Feed my sheep," than to his commission, "Go ye into all the world and preach the Gospel to every creature." The Church and the ministry has a double call to be fishers of men and feeders of

the sheep. We are both fishermen and shepherds, but we are called to be fishermen before we are charged with the work of feeding sheep. No doubt it is the business of the pastor to culture his people and edify the body of Christ; but he is also to train them to be fellow-helpers in the Gospel. Moreover he is not to give an over proportion of his time to this work of culture. Where would be the use of the drill sergeant if it were not that he prepares his recruits for the field and the fight. It is of no use feeding and training an army unless you lead them to the battle. The difference between McClelland and Grant was, that McClelland fed and drilled his army, while Grant fought his. The bulletins from McClelland's snug headquarters in the Wilderness, read day after day, "All quiet on the Potomac," while Grant's were written from headquarters in the saddle, and read after this fashion: "A great battle in progress, we have the enemy on the run, and propose to fight it out on this line if it takes all summer." It was Grant, and not McClelland, who put down the rebellion and saved the Union. I do not say that Gen. McClelland was not a patriotic man and a good soldier, for he was both, and we honor him as such, nor do we say that he erred in drilling and feeding his army. But he erred in not fighting them. I do not say that those of our brethren who are evermore feeding and culturing their flocks are not loyal men to their Master and faithful to their flock (so far forth), but I do venture to say that feeding the flock will not evangelize the city, and that they err in not "moving directly on the enemy's works." Moreover, the pastor who is not aggressively evangelistic in his spirit and methods will not have a church worth much in the work of evangelizing the city. He will build up a comfortable, easy-going, self-satisfied congregation, which will look with disfavor upon all aggressive work, and will settle the question of the city's evangelization by saying: "If the people want to be saved let them go to church, and if they are too poor or too proud to go to church let them go to the chapels and mission houses, and if they will not go there let them go to —." To the support of the chapels they will contribute, provided the minister in charge "is not too high-priced and will adopt no Salvation Army methods." The best proof of the truth of this statement is an examination of the yearly reports of our largest and most wealthy churches, those presided over and administered by brethren who believe in "the culture of the Christian life and the natural increase of the Church," whatever that latter expression may mean.

This decline of the evangelistic spirit leads up, or down, to what has been not inaptly denominated "the religious and social club life of the Church." No individual Christian can forever dwell upon his own spiritual improvement: he either gets tired and discouraged, or else disgusted with himself. . But since he has not been taught and trained to regard himself as a "worker together with God" and

his pastor for the salvation of men, and having nothing definite to do for God or man, he will either lapse into worldliness on business lines, social lines, or mere frivolity. Absorbed in business, society, or pleasure during the week, he is called to a halt on the Sunday, and licked into spiritual form by the pastor's sermon, only to fall back out of form again during the following week. The Church becomes a place of religious resort, and the social life of it is largely arranged on the basis of natural affinities. New people coming in are measured by their social position, their wealth, their general availability to outside church matters, and not by the spiritual force which they may bring with them. The visitor or stranger is not spoken to or greeted; his spiritual condition is not inquired into, and, as a rule, he is left to come and go until he is discouraged, unless he has the "stuff" in him to stick, "knowing that it is God, and not man, who worketh in him." A world's courtesy, rather than a Christian impulse, prevails in the Church's intercourse. A stranger is not spoken to, because "no one has introduced me!" As it has been pithily said, "Whatever may be the truth of the recognition of Christians in heaven, there is precious little of it down here!" These may seem hard things to say, but they are too sadly true; and the reason is, that the spirit of the Gospel which says "Go, preach;" "Go, tell how great things the Lord hath done for you," does not dominate in the churches.

V. THE ASCENDENCY OF SECULAR AND PERSONAL INTERESTS. As a rule our laymen are so absorbed in the pursuit of personal interests, so intent upon "laying up treasures on the earth," that only a few of them can find time to "work for the Master," and as they are not trained to "seek first the kingdom of God and his righteousness," they have little valuable counsel to give. Of their money they will give a moiety in diminishing amounts as the object is away from the direct interests of the particular church to which they belong. There is not one layman out of twenty that could be used in an inquiry room, or whom you could get to make a visit to an unconverted soul with a view of pointing him clearly to Christ. The whole burden of spiritual work is thrown upon the pastor and the very few brethren who may be found to help him in these things. The great mass of the church membership shirk all responsibility in the work of evangelizing, and if the church goes into aggressive work at all, this dead mass has to be carried, and instead of being a help it is a hindrance. How are we to evangelize the cities when the preachers are thus handicapped for the want of help from their lay brethren, and overloaded with church work which their brethren will not divide with them? This secularizing tendency has robbed Christ of seven-tenths of His army. Men cannot serve God and mammon. The greed for wealth and the race for riches by the Christian world has paralyzed her spiritual energies. Riches, as a rule, are a hurt to the individual

rather than a help, and the same is true of a church. I would rather have ten good men of downright spiritual force and out and out evangelistic spirit in my church than twenty millionaires without that spirit. It is not money that the church needs—granting its use when sanctified—but an evangelical aim and spiritual power. But as the case now stands, taking the whole census of the church, the secular aim and pursuit, rather than the spiritual, is the dominant one.

VI. DIRECT OPPOSITION TO EVANGELISTIC WORK. It is safe to say that all independent evangelistic work in our cities is looked upon with disfavor by the majority of pastors and churches. The utter neglect of the vast unchurched populations of our cities has resulted in the thickening of the dark sediments of society and humanity toward the lower wards and tenement districts and slums of the city. The Church, neglectful and careless of these ever-increasing lapsed masses, has made it imperative upon the Spirit of God to raise up other agencies for their deliverances and salvation. Sleeping securely in her repose, the Church has been roused again and again by the appearance of some "self-appointed (?) evangelist who has dared to begin to preach to the people outside the regular lines of church organization." Until such have won a "reputation for success," they have been frowned upon. If their services can be utilized in building up "the church," they are occasionally called for, but as for supporting them in work distinctly among the outside masses, the Church has never, in my recollection, done it. The utter indifference of the Church to the awful condition of "Heathen London," was the occasion which made the movement of General Booth possible. Had the Church responded to the call he first made, and to the startling facts which he presented, the most marvelous results, both as to quality and quantity, might have followed. But his work in its early simplicity was frowned upon, and as it began to grow was antagonized, until in the very spirit of despair and retaliation, his forces were turned, if not upon the Church itself, they were organized in defiance of it. The excesses and extravagances of the Salvation Army have grown out of the opposition of the church to "outside evangelization." The crudities of "callow evangelists, traveling about with limped-backed bibles under their arms, with a limp theology in their lips," would never have been possible if the Church had not opposed the revival of the evangelizing spirit. God stirs the hearts of some men, but their zeal is checked and their ardor repressed in the Church, and so they go out (for speak they must) only to be more bitterly opposed. Had the Church heeded the call of God to rouse herself out of sleep and go forth to the work out of the narrow fields on which for half a century she had been practicing "high farming," this vast new evangelizing force might have been directed and trained into wonderful usefulness and efficiency. As it is, the evangelist is found denouncing the

church as dead and formal, and the church is found denouncing the evangelist as crude, unsound and dangerous. And we are not even now learning much wisdom. There are, for instance, in New York, Philadelphia and Brooklyn*—the three largest cities in the Union—in the buildings of the Y. M. C. A., three magnificent auditoriums, capable of seating, respectively, twelve, fifteen and eighteen hundred people, and yet, with the streets swarming with people who never enter the doors of a church, these magnificent halls are closed tight and fast on Sundays. The same is true of the Boston Y. M. C. A. Hall, a magnificent room. We naturally ask why are they not opened and the gospel preached in them, and organized efforts made to gather in the wanderers to hear the blessed Word? The answer in every case is, "We are dependent on the churches for our revenues, and the ministers are opposed to our holding such services in our halls on the Sabbath. We dare not do it." I believe this is the rule throughout the country wherever the Y. M. C. A. have halls: Chicago and San Francisco may be exceptions. Of course, in *this* respect, too, there are honorable and conspicuous exceptions, where churches and pastors are heartily in sympathy with all work which is calculated to carry the gospel to the unchurched masses or bring the unchurched masses to hear the gospel.

In another paper I shall venture to suggest some remedies and methods for correcting our faults and carrying forward the work of evangelizing the cities.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. X.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

XCIV. *Thanksgiving.* The duty and privilege of praise are not appreciated. *Worship*—ascribing worth to God and describing His worth—is in His Word the leading feature, as in modern days it is the least feature of the assemblies of saints. Worship implies a thankful frame. "In everything give thanks."—1 Thess. v: 18. Nothing left outside of the range of the injunction, because to a true believer all things work together for good. Comp. Ephes. v: 20; Col. iii. 17.

CCV. *The value of a thankful heart.* 1. It is the *fruit of faith*. Natural gratitude is the natural pleasure felt in prosperity: gracious gratitude blesses God, like Job, in adversity, because of faith in His wisdom and goodness. 2. It is itself *one of the foremost of blessings*, and parent of all other graces. So says Cicero. It disposes to contentment in all conditions, and puts a bridle on desire. 3. It *finds blessings*. Says Dr. O. W. Holmes: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the

* Since the above was in type we have learned with interest that the Brooklyn Y. M. C. A. is contemplating the opening of their hall on Sunday evenings for Gospel service for men only.

magnet finds the iron, so it will find in every hour some heavenly blessings: only the iron in God's sand is gold." 4. *It fits for greater blessings.* God gives more abundantly where previous gifts are properly valued.—Ps. 1: 23. Chrysostom said "there is but one calamity, sin"; and after many sorrows died, exclaiming: "ὁ ὅλα τὰ θεῶν παντῶν ἐνέχεω." "God be praised for everything!"

CXVI. *Golden Rule.* Confucius, being asked if any one word formulates the duty of man to man, replied: "*Reciprocity.* Our Lord rises far above that: 'Do not even the publicans so?'" He bids us adjust our conduct, not by what men actually do, but what they should do, to us.

CXVII. *Guisot calls the Reformation a great insurrection of human intelligence.* Was it not also a resurrection of primitive faith and evangelical doctrine?

CXVIII. *A mother's rule for self-indulgence.* The mother of John Wesley said to her son: "Whatever weakens your reason impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

CXIX. *A Christian's Epitaph.* "And they laid the pilgrim in an upper chamber whose window looked toward the East; and the name of the chamber was Peace. There he slept till break of day; then he awoke, and sang." (On tomb of Judge Samuel Hoar, Concord, Mass.)

CXX. *License vs. Prohibition.* "Natural law," says Blackstone, "requires that we should live honestly, hurt nobody, and render to every man his due." "Common law," says the same learned authority, "declares that no man has a right to use his property to the injury of another." Moral law requires that we love our neighbor as ourselves. All these are in harmony with Divine law. But no law can establish or sanction such a vicious system as the drink system without contravening all other laws, natural, common, moral, or divine. Lord Chesterfield said in the British Parliament, "Luxury, my Lords, is to be taxed, but vice is to be prohibited, let the difficulty in the law be what it will. *Would you lay a tax upon a breach of the Ten Commandments?* Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could afford to pay the tax?"

CXXI. *The true artist studies the combination, concentration and constellation of colors.* As an illustration of the limitless number of combinations which the three primary colors are capable of, it may be interesting to know that in the Gobelin tapestry manufactory 28,000 distinct shadings of yarn are employed, each one distinguishable by the practiced eye.

CXXII. *When, in 1757, Smeaton was building the great Eddystone Lighthouse, "to give light and to save life," Louis XV., King of France, heard a suggestion from an unprincipled courtier that he should give sanction to cruisers to annoy and harass the workmen. He replied: "I am the enemy of England, but not of humanity."*

CXXIII. *Our abiding frame is the index of character,* said Garfield. "I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man. But I remember that it is not the billows but the calm level of the sea from which all heights and depths are measured. When the storm has passed and the hour of calm settles upon the ocean—when the sunlight bathes its smooth surface, then the astronomer and surveyor takes the level from which he measures all terrestrial heights and depths.

CXXIV. *The glory of a stainless life.* An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure; and lo! on the satin linings lay a shroud of rust; the form of something beautiful, but the beauty gone. A slip of parchment contained these

words: "Dear pupil, learn a lesson in your life. This trinket, when inclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."

CXXV. *There are only two religions.* "The Gospel is applicable equally to all religions. Generally considered, there can be but two religions: the one looking for salvation by grace; the other by works. The principle of evil in all unbelieving men is the same. The refuges of lies in Popery, in Judaism, in Mohammedanism, in Brahminism, in Buddhism, and every form of Paganism are wonderfully alike. (See Anderson, "Foreign Missions," p. 119.)

CXXVI. *The Master: Evidence of Christianity.* "Ye are our epistle written in our hearts, known and read of all men."—2 Cor. iii: 2. Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: "This has been plastered."

CXXVII. *Moody's address to the graduates at Northfield* consisted of these two words: "*Consecrate and Concentrate,*" and he added a motto that he saw in England:

"Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

CXXVIII. *Blessings turned to curses.* Retzsch, in his ingenious and marvelous illustrations of *Faust*, has one most remarkable etching. He represents the demons as contending for the possession of the soul of Faust and dragging it down into the abyss. From above the angels watch the struggle with intense interest, and, plucking the celestial roses from the bowers of Paradise, fling them down upon the heads of the demons. They leave the blessed heights of heaven roses, but as they pass into the sulphurous atmosphere of the abyss turn to *burning coals* and fall on the demons to burn and blister wherever they touch.

So it is with the mercies of God: they leave his hand as fair and fragrant flowers, full of heaven's own beauty and sweetness, but when they touch the hard heart and stubborn will of the resolute rebel against both law and grace, they *turn to coals of fire*. What was meant to bless, burns. The blood, which was shed to justify, actually condemns. In proportion to the height from which we fall is the depth to which we sink; and so it were better not to have known the way of righteousness than, after we have known it, to turn from the holy commandment delivered unto us.

CXXIX. *The snares of the devil.* One of the wonders of nature is called the *opelet*, about as large as the German aster, with many long petals of a light color, glossy as satin, each tipped with rose-color. The lovely petals wave about in the water, while the opelet clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew or sunlight? But those beautiful waving arms have to provide for a large open mouth, hidden down deep among them. The instant a foolish little fish touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms enfold him.

SERMONIC SECTION.

THE GENESIS OF HUMAN SIN.

[Baccalaureate Sermon, W. Va. State University.]

BY REV. W. S. PLUMER BRYAN [PRESBYTERIAN], HUTTONSVILLE, W. VA.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.—Gen. iii: 1-6.

THESE words describe a mighty change in the state of man. Until now man, male and female, dwelt in Paradise, created in the image of God, in knowledge, righteousness and holiness, with dominion over the creatures; but hereafter man is an exile from Paradise, shorn of his righteousness, doomed to hard labor, and branded with the blighting curse of God. This change is commonly called the Fall, and its cause is not far away. It was sin that laid prone the erect spirit of man and dragged him down from the high plane on which he had begun life, to one of shame and fear and misery.

To us this is more than an historical event, and our interest is not merely sympathetic or confined to those remote effects which the deeds of our ancestors have upon us. It is rather a distinctly

personal interest; for Adam was more than fellow-man or ancestor, or even father of the race. Upon his relation as father was built another—that of federal head and representative; that is, we are not only heirs to the effects of his act, but parties directly concerned in it. It is indeed, putatively, our act, in that we acted through him who was appointed to act for us. His state then is our state, and the history of the one is the explanation of the other. Thus the original plan of human life was brought to a rude stop at the very threshold of history. There was a sudden and violent breach of continuity. The moral nature received a frightful wrench, which diverted its energies downward, and man became the Great Exception in a world where the law of progress upward reigned supreme. His actual state was as far from his normal state as sin is from holiness. Intellect became darkened that it could not see the truth, the affections were tainted so that indulgence was no longer innocent, and the will was depraved so that its actings became odious in the sight of God. Nor could the moral contain within itself the full effects of the Fall, but, like some poisonous fluid, these oozed out from the sides of the containing vessel and trickled far away from the first seat of sin. The body felt the sin of the soul, and the result was pain, sickness and death; life below man felt man's sin, for "the whole creation groaneth and travaileth in pain together until now." So, from that primal note of discord with the Divine will, struck in Adam's sin, there arises a mighty chorus sung by every creature upon earth—a chorus in the minor key; a chorus that is a dirge of woe, the wail of sin-stricken humanity and of a sorrow-stricken world.

Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

This fact of human history is an ugly obstacle to a certain phase of the philosophy of evolution. The words are guarded—a "certain" phase, because evolution is not necessarily antagonistic to the facts of Scripture, and in other phases it is intelligently adopted by devout believers in God's Word—and a "philosophy," because evolution is not a science, as is often popularly supposed, but a philosophy of the many different sciences dealing not with facts but with the relations of facts. The evolutionists referred to deny the Fall, as conflicting with their theory. The presumption, say these, is that man, himself a part of Nature, followed the law of Nature's progress; and the presumption is sustained by scientific research. Thus, it is urged, archæology shows that the implements of early man were rough stones; that these were followed by split stones, polished stones, brass, and iron successively. Ethnology first discovers man in a state corresponding to the savage tribes of to-day, and traces him in an upward progress to the highest form of civilization; and philology marks the development of language from the radical monosyllabic form to the inflectional, which is the highest rank of language. Here is progress without regress, and no place is to be found for the Scriptural doctrine of the Fall.

Let us cordially admit the presumption, for in the face of that presumption the meaning of the Fall is vastly intensified. Let us as cordially admit that these sciences convincingly prove the development of the race: but let us expose and very positively deny the assumption that this development dates from primordial man. The Early Man of science has not yet been identified with the First Man, nor has proof of development been accepted as involving proof of origin; and till these things are accomplished the intended inferences are invalid. On the contrary, it may with as much reason be assumed that the early man of science is not original, but degenerate, and that if he is degraded and savage it is because he

fell from a state analogous to that of vegetable and animal life, while vastly higher, into one where his vices and crimes were not only abominable in God's sight, but positively against the order and instincts of nature. The claim is, at least, not proven by these sciences, and we may readily credit positive evidence to the contrary, such as this passage affords. We have here no myth or legend, but sober fact, substantiated by the traditions of nations that have never known the Bible.

To a right understanding of the Fall, let us remember that Adam and Eve were created innocent and perfect. Their food was the word of God, their atmosphere the presence of God. Yet they were not close-guarded, else it would not have been a real temptation. There was an aperture by which evil might enter their souls: in other words, they were able to stand, yet free to fall. Further, their ruin was plotted and brought about by Satan; whether "the serpent was led by an evil spirit, or whether an evil spirit assumed the form of a serpent" (Martensen), we need not determine. The anti-theist will reject the account as involving miracle; but there is no more difficulty here than in the voice with which Balaam's ass spoke, the voice which came from Sinai, the voice at our Lord's baptism, and the voice which Saul heard on his way to Damascus. The narrative clearly implies that Satan is a person as real as God above or man on earth, of power and knowledge greater than man's and less only than God's. Further still, Adam was the real objective of the tempter, whose plan was the more deadly by reason of the indirection employed. The attack came from an unsuspected quarter—through Eve; showing us that there is no earthly relation in which we can repose with absolute confidence, for the closer the relation the better may it subserve the purpose of the Evil One.

The question before us is not the origin of evil, or the nature and extent of the Fall, but the genesis of human sin: how sin effected an entrance into a soul

holy in its impulses and righteous in its will, and, once entered, transformed that soul and made it unfit to dwell longer in the gracious presence of God. This requires a study of Eve's sin, as her's was the first sin.

The temptation presented a square issue. God had forbidden the tree of the knowledge of good and evil as food, upon pain of death; Satan would that they eat thereof. To heed the one was obedience and life; to heed the other was disobedience and death.

The steps in the temptation are clearly marked:

I. "Yea, hath God said?" To Eve in innocence there was no more question as to the meaning than as to the authority of God's command. What she had to do was as clear as why she had to do it. The word was given, not to be argued about, but to be obeyed; and its requirements were free from any obscurity or uncertainty. Besides, the law written upon her heart lent its sanctions to the voice of God, and made the path of duty very plain.

Satan's first effort was to fracture the certainty of Eve's mind as to this specific command. If he could obscure her sense of its obligation, he might afford to give apparent recognition to the authority of God in general, for he well knew that character is determined not by man's abstract belief but by his concrete thoughts, words and deeds. And so, with apparently full reverence for God, he injects into the mind of Eve a doubt as to this command. If God has certainly spoken, he urges, obey; but has He certainly spoken? It is only a doubt; Satan does not deny that God has spoken. He denies nothing, he affirms nothing; he simply questions. He would treat as undecided what to Eve had hitherto been a certainty clear as day and fixed as the throne of God. He is content if she punctuates with an interrogation mark rather than a full period, if to any degree the clear line between what I may and what I may not do be dimmed and blurred.

The effort was successful. The doubt lodged in the mind of Eve. She at-

tempted reply, but the reply was itself tainted with the doubt. The threat, "Ye shall surely die," she rendered by the words, "lest ye die." God's verily was to her only a perhaps, and the death penalty was a risk and not a certainty. Here was the first sin—not the overt act, not the defiance of God's authority, but the doubt as to a clearly-revealed command of God—questioning hesitancy in the place of prompt obedience. Our eyes are hardened to the sight of sin within and without, yet even these may see that this was the thin end of the wedge that, driven in, would part God and man far asunder—the almost invisible fissure in the ground where God and man stood together, that would rapidly widen and deepen into that black abyss, fathomable only by the Son of God himself.

To us God speaks as to Eve; He speaks to be obeyed. He sets good and evil before us in terms of very positive meaning, and with marks of His authority too plain to be misunderstood. He speaks in other tones than to Adam and Eve, under a covenant, not of works, but of grace; but still He speaks to be obeyed. We may critically examine His Word to determine its meaning, we may frame its teachings into a connected body of doctrine; but, rightly engaged in, these are only that we may the better obey. To hear and not obey is a perversion of that word; to doubt when God has spoken is to sin in that it doubts God himself, and loosens that rule of duty which God has firmly fixed upon us.

The question put to Eve is, under different forms, repeated to-day. Hath God said, we are asked, that punishment is eternal, and does eternal really mean eternal? It seems at first a purely critical question; but if the doubt enter the mind, how it affects the whole fibre of the moral being, and changes God's "surely" into man's "possibly." Likewise of the atonement: Is it, we are innocently asked, a vicarious sacrifice, or merely an illustration of God's wrath against sin in general, or else a beautiful example of self sacrifice? And the

moment the soul questions whether Jesus Christ by His death saves sinners, it dulls its sense of the need of atonement, and hardens itself in its own righteousness. Yet how harmless, apparently, the question, "Hath God said?"

Here is the vice of agnosticism. It carefully avoids the blatant denials of a vulgar atheism, and speaks reverently of a great First Cause, or Inscrutable Power, that bears some mysterious relation to the world; but it exposes itself when it disclaims all definite knowledge of God and of His will, on the ground that He is too high for mortals to know, too great for the mind to conceive of. It makes ignorance a virtue, and doubt the highest expression of reverence: and so it appeals with exquisite force to the natural heart that seeks to justify to itself its alienation from God. Yet, surely it is no irreverence to know what God would have us know; and while by our own efforts we could not arrive at an adequate knowledge of God, it is quite within His power to reveal Himself to us in terms suited to our understandings, and with sanctions binding upon our consciences. To shut our eyes to such a revelation is not reverence, but willful blindness. Ignorance of what one might know, and ought to know, is not a virtue but a vice. To be in darkness while the light of God shines steadily about us argues not a natural defect, but a wanton abuse of faculties; for the light shineth for the eye, the word is given to the heart. Not to see the one and to doubt the other are, alike, sin.

Two distinctions must qualify the general statement; to doubt is sin. We must not confound moral doubt with speculative doubt, which includes that range of questions without practical bearing on our duty to man or to God. In this is no sin. Any purely human explanation of the divine procedure, or any of that philosophy which man has built up around the Scriptures may be doubted, even while faith in God and His Word remains unabated. *Doubt like this is not such as Eve's.*

This may through life coexist with living faith; it may attend us, unsolved, to the throne of God. But doubt on those questions which concern duty is sin, for this reason, if for no other, that it relaxes the sense of duty. To doubt the holiness, the power, the wisdom of God; His sovereignty over us and His propriety in us; His right to command us, to control us, to determine our final destiny; to question the designs of life and obedience, of sin and death—this is doubt acutely affecting duty. It, therefore, is sin.

The other distinction lies between the suggestion of doubt and our harboring of doubt. Had Eve resisted the suggestions of Satan, she would have been guiltless; had Christ heeded those suggestions He would have been guilty. Responsibility does not attach to the free acts of one without our influence; it begins when we entertain what Satan suggests. We are not fully conscious of doubts until we struggle against them; and the soul thus struggling, in simple faith on God, is, though unknown to itself, of stronger, more virile faith than he whose sky knows no cloud, whose day is never succeeded by night. Conversely, to succumb to doubt is to become responsible for doubt. Some are prone to believe that doubt is a master from which there is no escape: that its difficulties are insoluble, and that they deserve pity, not censure. Possibly, too, they indulge in the cant concerning "a lost faith," and in a mild laudation of those who can still believe. These regrets are usually superficial. At bottom they are proud of their doubts and look upon them as marks of progress beyond the mass of too-confiding humanity. Thus to doubt is sin; for doubt is not invincible: effort, aided by grace, will resolve it. It is not a misfortune, like disease or mental aberration: it is a sin, as drunkenness or dishonesty. We do not condole with the thief; we say, conquer your evil propensity. We should not condole with the doubter, but say, conquer your doubts.

II. "Ye shall not surely die." The

suggestion of doubt had done its work, and the mind of Eve was prepared for the bold denial, *Ye shall not surely die.* "*Ye shall,*" says God; "*Ye shall not,*" says Satan, and Satan's word is pitted against God's word. The purpose of the tempter is gradually unfolding, and the mask of reverence having served its purpose may now safely be thrown aside. Doubt, having done its work, the shelter of a pretended regard for God's word may be abandoned, and Satanic rage may openly contradict Him and vent itself unhindered, by charging Him with petty jealousy and ignoble fear lest man attain equality with Him. The development is legitimate. The doubt, apparently so innocent, contained the unbelief and the defiance and the blasphemy, as the seed of the noxious plant contains the poison afterwards exhaled; and they who in amiable weakness would palliate the doubt as a little thing, may in the unbelief and blasphemy see the doubt, not fully grown, indeed, but come to such state as to shock the soul in which dwells any reverence for God.

To Satan's bold denial Eve attempts no reply, and an ominous silence ensues. We may wonder that she, but recently so holy, could listen without protest to such mad defiance of God; and, indeed, if Satan had begun his work at this stage, the blasphemy would doubtless have filled her holy soul with terror. But our wonder is needless, for conscience lay motionless—drugged by doubt; it felt not Satan's defiance of God's word, his denial of the divine threatenings, or his perversion of God's orderings. Unbelief stepped quietly into the place which doubt had prepared for it, without a protest even from the conscience once so quick to reflect the will of God. Think you it required the overt act to make of Eve a sinner?

Through all the ages that have rolled away since the Fall, the nature of unbelief has remained unchanged. We are not in such case as Adam and Eve, for they were by nature innocent, while we are sinful already. Yet the same

tempter assails us—Satan, the arch-enemy of souls—with the same purpose, to provoke us to rebellion against God, and by the same means oftentimes—the fracture of our faith in one or a few specific commands. The form may vary with the individual, from a scientific materialism to a vulgar sensualism, or a refined selfishness, or, later still, a high-sounding altruism. Yet each form may be recognized by the marks of Eve's unbelief.

Thus it is man's word against God's word. God lays down His law as our rule; unbelief recognizes no law but Nature, or man's will. God warns us of death; unbelief says there is no death, but annihilation. God teaches the value of the unseen; unbelief looks only to the sensible. So, too, false promises are made: "*Ye shall not surely die;*" "*Ye shall be as gods*"—promises made only to be broken after they had lured their victim to her destruction. For Eve did die—as to her soul, at once; as to her body, after she was driven forth from Eden; and her knowledge of good and evil made her not a god, but a sinner. The promises held out to the hungry eyes of men to-day are no better. They are easily trapped by the hope of liberty, happiness, final truth, and, like Eve, they discover that the promise is but a trap when it is too late.

Further still, God's name is blasphemed. If He is recognized at all, it is as some cruel, malignant monster, or an impotent deity, or a disinterested spectator; and if He is ignored, His Word is cunningly explained as a natural growth of the religious consciousness or the invention of His ministry, or the form of thought, good enough for the past, perhaps, but unfit for the wisdom of the present. Yet this is the Word of Life and grace, given by a loving Father, fulfilled by a tender Savior, and applied by the Holy Spirit. Torpid indeed is the conscience that listens unmoved to such blasphemies; strange, too, if that torpor be not the torpor of death.

III. "She took of the fruit thereof,

and did eat." God had made ample provision for the needs of the body in Eden, and the natural impulses were innocent when toned and regulated by the divine will. Gratification warred not on obedience, for where God's word forbade the impulse was restrained. The soul's meat and drink—to do God's will—was first provided, and the body was cared for afterwards, and abundantly. But now, unbelief had loosed the last restraint upon the natural impulses, and left these to carry Eve whither they would. The original relations of soul and body were reversed, and appetite became uppermost. Self was exalted to the place which God had occupied, and what pleased and profited self became the rule of life. Of the three reasons assigned for eating, each one centres on self, and not one refers, even remotely, to the divine command, and in each of them is there a striking resemblance to the reasons by which men to-day seek to legitimate sin. Thus, the tree was

"Good for food." Practical unbelief makes food an ultimate necessity, and connects life with the natural appetite instead of with God through the natural appetite. We must have bread, say these; and what brings us bread is thereby justified. Obedience to God's commands is right enough in its place, but it must not interfere with our daily bread. If we can eat and obey, we will obey; if we must eat or obey, we will eat and disobey. This is the wind that men sow, and in this day we are reaping the whirlwind in the mutterings of a hoarse-voiced communism, whose motto is "Bread or Blood!" The one is the logical outcome of the other, and the sole correction for either is the truth, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Let us do God's will; if, so doing, we live, well; if we die, let us die. It is no harm to die, and starvation is better than sin.

"Pleasant to the eyes." "Beauty for beauty's sake," cry the aesthetes, and very impatiently do they resent all moral tests, owning allegiance to an ar-

tistic standard alone. Yet beauty cannot rival duty. The word of God must regulate art as it regulates our bread. Immoral beauty is sin, however beautiful it be; and the beauty cannot hide the sin or shield the sinner.

"To be desired to make one wise." "Knowledge is power," is dinned into the ears of our youth. The children have it in their copy-books, the young men and women write their compositions on it, and the youthful mind is surcharged with the idea that any knowledge of anything, gained in any way, is power. Yet, as in Eve's case, knowledge is often the loss of power; for, while Eve knew good and evil, it was at the cost of her life. She knew evil by becoming evil. So knowledge is not always a blessing. Its value depends on its source. If it is from God, it is power; if from Satan, it is moral impotence and ruin. He is not best that knows most, but he that knows most from God.

Here is the genesis of human sin: Doubt, Unbelief, Gratification—each the step to the next. There could have been no gratification without unbelief, and no unbelief without doubt.

This is a day when authority has but little authority; when self flaunts itself boldly in the highest places, and obedience is an unpalatable doctrine. But all the more loudly must it be proclaimed to men: Ye are not your own masters; but One is your Master, even Christ. Life consists first in obedience and then in gratification. Highest success comes when we do not our own wills, but the will of Him that made us; when the proud independence of self is broken and the spirit of an all-sufficient age is expelled; when plans and hopes and desires are crowded to the second place, and the heart wistfully asks, "Lord, what wilt thou have me to do?"

THERE appears to exist a greater desire to live long than to live well. Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long.—ZIMMERMAN.

SUPREME HUMILITY.

MRS M. KING, D.D., IN THE PARK
SQUARE [METHODIST] CHURCH, NEW
Y.

*can to wash the disciples' feet, and to
: them with the towel wherewith he was
ed.*—John xiii : 5.

are told that the twelve were now
bled in the guest chamber. They
robably taken their places, as I
may be legitimately inferred from
record that I have read in your
ig, around the paschal board, or
about to do so, when a dispute
as to which should be the great-
It may have arisen from the desire
ne to occupy the place of honor.
now, because the record tells us,
he beloved John sat nearest to the
r on one side, and we also know
a short time before, His mother
prayed the Lord that her sons
sit one on His right hand and the
on his left when He came into his
om. As John took the place of
; it may be that jealousy was
ed by this ambitious request.

Master first of all rebuked them
a word, and then, in order to fast-
their minds what He had said,
ndescends to this act of washing
feet. It was a menial act. It was
ork of a servant, or the work of a

Yet, menial as it was, it did not
de the Lord Jesus. He dignified
this menial service by the spirit
rich he performed it, and by the
t which He made it serve. Just
us lifted, you remember, the frail
om its obscure station to serve a
purpose in His discourse, making
emblem and an illustration for all
so He adopted, in this instance,
only action, making it instructive
aking it forever memorable.

less degree, we who claim to be
servants of this Master, who him-
me to be the Master because He
ed upon being servant, may ren-
he commonest pursuits and en-
ements of life dignified and beautiful
spirit in which they are done. A
action, however menial, can only

be humiliating to a spirit that is dulled
and a spirit that is impure. There are
servants who are clothed with more
moral grandeur, and whose duties are
performed with a holier air, and whose
whole life is brighter and purer with
goodness, than that of many a magnate.
I know to-day, living in a home where
luxury is the result of great wealth, oc-
cupying the menial position of a body-
servant to a proud and haughty woman,
a young lady, whose personal character
is the only possible reason why Almighty
God can respect that home—a Godless
and God-defying and sinful circle,
where wealth is used simply to pander
to appetite and passion which passes
over into lust. The only beautiful and
prayerful spirit in it is this servant girl.
True dignity has more to do with what
we are than where we are. A pigmy
will be a pigmy still, though perched on
Alps, and God's giants in character will
be giants still, though their throne be
merely a foot-stool.

The act of Christ was a startling one,
because it was extraordinary and unex-
pected; and it surprised, as always do
the devices of God in calling men to a
better life, in teaching great lessons.
Mental lethargy is perhaps the greatest
peril that hangs over most souls. If
the world could be brought to stop and
think alone for five minutes upon the
actual condition of the soul, its duty
and its destiny, it would be found at
the feet of the Master. Mental lethargy
is the great peril of men. We go to
sleep in this probationary school-room.
Our good Teacher arouses us to atten-
tion sometimes by sudden and sur-
prising means, sometimes by a most
strange and providential stroke. I sup-
pose that there are many here this
morning who were awakened from the
lethargy that, if they had continued in
it, would have proved death to their
souls, by some great affliction that has
come upon them. I suppose that when
we come to stand in the light of judg-
ment and look upon the real powers
that have molded our character in
just so far as our character is beautiful
and after the image of Christ, we shall

find that the molding was done under the pressure of some great sorrow or disappointment. There is a man who is continuously prosperous in business. His companions think that so broad is his financial basis that there is no danger of his rearing his structure too high for the foundation. But suddenly a commercial panic destroys the faith of man in man, and the structure falls, the substance that he possesses is swept away; and in such an hour as this he turns his thought to things that pertain to life eternal. Is not this providential? I do not claim that the sorrows and the disasters that come to man are the direct results of the Divine ordering. I do claim that they are the permissive providences of God, or they could not overtake us, and in them God means to work out our highest usefulness, and that is always our highest good. Sometimes what we call a mysterious good fortune visits us, and we cry out, "Who would have expected this?" A sudden turn in the current of business or of social or of educational life comes to us, and the surprise of it quickens every power that we possess, and enables us to use for God's glory and our good what otherwise we would not have used; because surprise awakens reflection, and by the grace of God reflection leads to action and devotion.

To human judgment this act of Jesus was trifling and uncalled for. How simple this washing seems, viewed by itself! Why should the Lord of Glory do what a slave could have done just as well? We know the reason. We know that this seemingly trifling act was pregnant with meaning. We know that in cleansing their feet He was designing to cleanse their hearts of pride. We know that in becoming the servant for a moment He became the Master forever. We know that He sought in this act to render His Church servants to each other in all ages to come. The purposes of God may be accomplished sometimes by very insignificant means. A little child, you know, can carry in its apron, or in its hands, enough

acorns to make a forest when germination takes place. And so out of the common, every-day life we may secure great blessing and great harvests, both for man's good and God's glory. In fact, in our life most of us are comparatively obscure. If you look over the current of a year, or a week, or of a day in its course, nothing very great has visited your life, and yet the humblest and simplest act in your daily toil may be a determining factor in your character. It is the fidelity to these little trusts that constitutes not only the test but the mold of human character.

But another important fact in connection with this incident is found in this, that He impartially washed the feet of all the disciples; the feet of Judas, the feet about to bear Him away to betrayal; of Peter, about to be set to sullen, treacherous tread. He gave no opportunity to declare that there was any partiality on His part. You would have hardly thought, looking upon the two men, that Peter would soon be guilty of a sin, if unpardoned, as fatal to his soul as the sin of Judas. You would hardly have thought that Peter, who protested that the Master must not perform this menial service for him, would be among the very first in sullen treachery to reject his Lord! Christ did all He could to win back the rebel and guilty spirit of Judas, proving to you and to me that the guilt of Judas was all his own. Thus it will be seen that "God tempts no man, for every man is tempted when he is driven away of his own lust and enticed." Had Jesus shown any contempt for Judas and passed him by, then the inference might have been that he was stung to treachery. But with His divine knowledge of the character and purpose of the heart of Judas, He did not recognize it, because He was to give a lesson and a specimen of how it was possible for humanity to behave in face of great provocation, as well as to remove all excuse for treachery. This was a typical act; its great design was instruction and its lesson was humility. It was the basis of an argument: "If I, then, your Lord

and Master, have washed your feet, ye ought also to wash one another's feet." What power an argument possesses when it has an example as its major premise! what power leadership possesses when it says, "Come, and follow me!" instead of "Go at my command!" One illustration in the life of a Christian of an incarnate creed and gospel, is worth all the arguments that start from any other premise.

We learn here that we should be ready to serve each other in trifles as well as in great things, that we should minister to the comfort as well as to the distressing needs of man. We learn that we ought to serve when service may not make us heroes, to serve when others could do the work just as well as we. And how often this excuse robs a soul of its opportunity for usefulness: "Others could do that work just as well as I." That is none of our business; it is our duty to do the work in hand, and God makes the minutest duties as important and as thoroughly a test of character as the mightiest duties. It is just so with His creative energy. He makes the most minute insect as carefully, and displays His matchless skill and power as completely in its organization as in the mightiest specimen of animal life. We are to be as diligent in the minutiae of our duties as in the most important parts of them. In fact, character is formed more thoroughly by the test that is put upon it in the performance of duties unseen by witnesses than in the performance of a duty conspicuous in the presence of the world. You know as well as I that it is much easier to perform a virtuous act or to put forth worthy endeavor or to exhibit self-sacrifice when we have the inspiration of witnesses to do it, than in a secret place with none but God and the conscience present. We should be ready to serve when service involves humiliation. We are ready enough, or we should be, to anoint each other's heads. It is comparatively easy to bind up each other's wounds. But more is demanded as the test of humility. "Ye ought also to wash one an-

other's feet." Is a man mean? Is he despicable? Is he wavering? I confess that it is a wonderful trial to human grace to minister to such a man; but still, minister to him. In his company you may feel contempt for yourself and contempt for him, or, what is more likely, a disposition to leave him in disgust. Ah, but think what must have been the thought and the experience in the mind and heart of Christ when, not only looking upon the character and purpose that was in the heart of Judas, he likewise discovered the vacillating and cowardly purpose in the heart of Peter. But he may be one of Christ's little ones. What is loathsome in him may be superficial; it may be as the dust of the feet. We should strive to benefit by the pure water of truth even such a soul. You may make him nobler and better, and find at last that in ministering to him you have washed the very feet of Christ. For is not the Church His mystical body? And, after all, all this sitting in judgment upon the relative characters of men is born of wickedness of heart. You and I look with contempt upon another that we consider to be much lower in the scale of being than we are, whereas perhaps the difference in opinion puts you and me much lower than the one that we put lower than ourselves. The standard of judgment of the Almighty is a standard that is based upon all the facts in the case; and while you and I condemn because of his brutality one who readily yields to appetite, you and I may be yielding in other directions much more sinful and more excuseless, all the facts being known, than his yielding. I once heard Mr. Gough, in one of his lectures that first by laughter convulsed his hearers, and afterwards by pathos turned their laughter to tears, tell of an experience years ago, when, going into a Church, he had no sooner seated himself than by his side he saw a frightfully repulsive-looking man. His face was all distorted; he was trying to make some music, and Mr. Gough said that he almost cursed him in his mind to think that his own

peace and joy in worship in the sanctuary was to be utterly destroyed by this fellow that was thinking he could sing when he couldn't sing at all. He noticed that there were wondrous grimaces upon his face that made him look as though he were almost idiotic, and finally, in the midst of the man's effort to sing, Mr. Gough noticed that the book was wrong side up; and then he said, "I certainly wish somebody would remove this foolish fellow from this pew, for he is destroying all my religious thoughts and worship." But at the close of the service, men gathered around the deformed man and helped him out of the church. He was known to be a character as pure and beautiful as any in the community, but he had both the palsy and blindness; and here this man, in the possession of all his powers was impatient and wicked in his thought and judgment concerning him. Mr. Gough said, "I never judge anybody by appearances since that." Beneath that exterior, that to him was repulsive, there was a jewel that shall shine in the diadem of Christ by and by.

Is a brother poor in this world? We are called upon to minister not only to his soul and his mind, but also to wash his feet; that is, we are to minister to his inferior and physical necessities as well as to his spiritual needs.

This act was one of the most affecting in the history of Christ. Just look for a moment on that sacred form bent over the feet of the disciples as Mary bent over his own. The sorrow of death had already begun in Him. The weight of a world's woes was pressing upon His soul, gradually looming up before Him. Yet He washed their feet. Why did He do it? Because He saw that there was strife and pride and schism in the little fold. It stirred His soul to its inmost depths. He knew all that they soon should be required to bear when He had left them, and that they were to be not only the disciples but the founders of the new Church bearing His name, under the inspiration of the Holy Ghost. And here they were quarreling and stirred with envy and ambition. It was

needful that He should give them an example of what the Master could do, and what therefore the servant must do. He bowed that head in menial service, which in a few hours would be bent in death, because He loved them. He knew that the path of lowliness was the path that they must tread. He knew that there was no dignity that could come to them in this world, but that they were to found a new kingdom with its corner-stone, humility. He knew to what they were to be exposed, and that the one thing above all others which they needed was a humble spirit. Ah, in this we learn how He loves the Church. How ought we to love each other! How ready should we be to console personal sorrows and to minister to the necessities of those that constitute the Church that He loved!

But there was great kindness in this act of Christ. He might have uttered a parable and taught them, perhaps, the same lesson. He might have performed an act of a divine character. But He chose the tenderest method. And this condescending act was done to the disciples personally. It was done to them individually. O that we could combine holy fervor with kindness! How difficult it is for these two graces to meet and to be wedded in a human heart. How often, when even the holiest and most virtuous zeal animates the human heart, because of the warmth of its zeal it is indignant with the foes of righteousness, and tenderness goes out. Few of the great reformers that have been known to this earth, the great agents that God has used for the advancement of his kingdom, few of those that have been heroic unto death, have likewise been gentle. And here it seems that the most perfected form our humanity can attain to it can only possess one virtue supremely. Therefore, Jesus gave this menial illustration of what was the chiefest virtue that should be the bond and check and restraining power of other virtues that were heated with zeal. One touch of kindness is more than a thousand looks of assumed complacency or a myriad gestures and acts of urban-

st the Church cherish this memor-
st. Let us sing of it as one of
ries of Jesus. Let us look with
love upon His hands, nailed in
xion, as we remember that they
l the disciples' feet. Let us re-
er that the hands that performed
enial service for the disciples hold
all the crowns for the redeemed.
ord is the same now as He was

The most blessed thought that
to my heart in the hours of de-
cency and discouragement, when I
that I might about as well stop
to do good and be good, the one
ng thought that comes to me is
esus Christ is the same now as He
pon earth, the God-man. That
is a man upon the throne, whose
, which were not ashamed to wash
sciples' feet, hold the crowns that
ed humanity is to receive. Yearn-
His love, He is there to-day, ready
is, longing to behold in us purity
umility and brotherly kindness.

t is very doubtful whether a heart
right to claim that it possesses
until it has been washed into
ity. I think you will bear me
s that in your experience with the
saints with whom you are ac-
ted, just in proportion as they
to possess perfected virtues they
nore and more humble. There is
ug like religious bluster about
that are really changed into the
of the Divine. The more thor-
y freighted a human character is
he divine blessings and the divine
ter, the more it becomes like the
rain which bends in humility un-
own weight. In the year of our
19, soon after Paul was converted,
clared himself unworthy to be
an Apostle. As time rolled on
grew in grace, in the year of our
14, he cried out, "I am less than
st of all saints!" That is the way
rith people who are growing in

While they uncompromisingly
what God hath wrought in them,
o it with humility. Then Paul
mother step, and just before his
dom, when he has reached the

stature of a perfect man in Jesus Christ,
in the year of our Lord 65, he exclaims:
"I am the chief of sinners!"

God grant that we may have in our
lives this evidence of genuine growth in
grace, humility; a humility that is not
ashamed to perform the simplest and
most menial service that shall be help-
ful to man or add to God's glory! Do
not let us be waiting in idleness and
listlessness for some great opportunity
to render some service. There are op-
portunities right at our hand, if our eyes
are only open to see them—opportuni-
ties to do the small but divinely ordered
duties that are represented by washing
the disciples' feet.

"So to suffering and to sorrow I shall always
give my heart,
And pray to God that every day I may some
good impart,
Some little act of kindness, some simple word
of cheer,
To make some drooping heart rejoice and stay
some falling tear.

HEAVEN.

BY REV. JOSEPH M. WAITE, IN ST. ANN'S
[EPISCOPAL] CHURCH, BROOKLYN.

And I saw Heaven opened.—REV. XIX: 11.

WHEN we speak of Heaven we speak
of a place as well as of a condition of
being. I make this remark in the out-
set, because there are those who think
Heaven is simply a state of the soul
without reference to locality: that in
virtue of the union of man's spiritual
nature with the Divine principle of the
universe, the creature is lifted out of
the perishable, made happy in time,
and fitted to enjoy in eternity greater
good. This, in their opinion, intrins-
ically constitutes Heaven; and that out-
side the soul thus conditioned there is
no other blessedness. To hold such a
view is to regard Heaven as a dreamy
amplitude—a spectral vacuum, a land
of spirits only, of souls without bodies,
and scenes without sensible objects.
The theory, I need scarcely observe, is
not based on Scripture; neither is it in
accordance with common sense. The
idea of Heaven as a *place* is everywhere
incorporated in the structure and lan-
guage of the Bible. It would be sa

rational to speak of the Gospel apart from its Founder, as to imagine the deathless happiness of man independent of associations calculated to beget happiness. If there be no visible condition characterized by occupancy and association in the future, the mission of the Son of God to this world were worse than useless—it was deceptive and cruel. Jesus, it is true, declares in one place in His teaching, "The Kingdom of God," or the kingdom of heaven (the terms are convertible), "cometh not with observation; neither shall they say 'Lo here, or lo there!' for behold the kingdom of God is *within* you." But this was in reply to the Pharisees, and had no distinct reference to a future existence. He was speaking of the Gospel dispensation then being inaugurated, and which in His person and ministry was in their midst. To know Him with full obedience to His requirements was to have eternal life; or, as St. Paul expresses it, "Christ in you the hope of glory." The idiomatic expressions of Scripture indicate that Heaven is a locality. The expressions are—"in heaven," "to heaven," "from heaven," "out of heaven." Did not Jesus say, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you?" Did He not assure His apostles that they should hold positions of honor in the heavenly kingdom?

To say the soul when pervaded by a religious element is in Heaven is counter to the whole drift and teaching of the Word of God. Now, all we know concerning the existence of the soul and the state it enters upon after "life's fitful fever is over," comes through revelation, and the person and ministry of Jesus. Hence he talks most idly, who, on a subject like that of a future state, theorizes: he is endeavoring to work out a problem without figure or symbol. In all languages the term Heaven implies place—a real abode where the deserving are rewarded by the possession of enduring good, intuitively and objectively. The

Scriptures affirm Heaven to be the great and permanent apartment of Deity, the place where He, in the fullness and glory of His nature, manifests Himself, and as the abode of the blessed is presented as a substantial, material framework, an essentially physical structure, and not an immaterial expanse of diffused, unconfined spirituality. And this presentation, let me say, accords with the latest researches of science in reference to matter—its etherealization and radiation, as proved by the investigations of Professor Crooks and other scientists of England. But we rest not on this; we have the Bible as "a light unto our feet, and a lamp unto our path." Upon its statements we rely. Consider what has occurred in human experience. When Elijah was borne bodily from the earth to enter into rest, the place to which he was carried must have been such as was suited to his generic nature. Doubtless his body in translation underwent a great change; "for flesh and blood," the apostle declares, "cannot inherit the kingdom of God." In fact, he tells us in his epistle to the Philippian, that when in the great consummation the Lord Jesus shall come, He will "change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." And we know from the narratives of the Evangelists that Christ, after the resurrection, possessed a body apparently independent of the limitations of matter: He came and went in a manner unknown to His disciples. There is thus proof that our knowledge of the laws governing matter cannot be regarded as applying to the eternal world. From its near affinity in use with the word sky, or firmament, expressive of visible phenomena addressed to the eye and existing in space, we naturally look up when we speak or think of the abode of the blessed; but the instinctive act of turning our eyes is not a declaration that we regard that portion of the sky which chances to be over us as the direction in which heaven lies, for what is

at noon is below us at night. We are incapacitated to sound the depths, nor instructed to say *where* the locality is situated; but it exists. The astronomer lifts his optic tube to the starry worlds, and pierces the reaches of the sky. He tells us of stars and systems, and stretches of space, and the glimmer of burning light of which requires tens of thousands of years to reach our globe. He assures us that if our immense system, sun, planets and satellites in their majestic sweep of millions of miles, were at this moment annihilated, the whole world would be missed by an eye that could see the objects, than a single grain of sand blown away by the wind from a beach. The astronomer has not been in his journeyings through the City of God, the dwelling prepared for the redeemed. His longings and searchings are the longings and searchings of man with his capacity and limited power. Science cannot determine the where extend in amplitude and glory the beauty the domain and appointments of the promised reward for those who are faithful unto death, it *exists*, and in due time the righteous enter upon the possession of it. We are led to feel that He who has filled endless space with unnumbered worlds retains some spot in which more especially reveal Himself. It is to be supposed that after planting His intelligent creatures a sense of right and law—after endowing man with aspiration for enduring blessed intercourse, the righteous would have made no provision for annihilation, and pure and lofty communion? Why, if man, endowed with far-reaching faculties, with reason and love, had been left without revelation of the Fatherhood of God, His good will towards us in the longing of his soul for a place of rest, after the struggle of life would have induced him to fix some spot—vague and dreamy, yet to the soul a reality—a

spot where no wave of agitation should ever break from time's surging ocean. But, thanks be to God, we are not left in doubt and to the play and sport of the imagination. "I saw heaven opened," writes St. John. The statement is a crude form of expression. We do not imagine that this occurred visibly. No folding back of cloud curtains, no drawing aside of doors, no opening of space through which flashed the glory, supernal was the agency employed in revelation. The language is metaphorical. The wrapt soul of the seer became conversant by Divine influence with the purposes of God. The language employed by St. John is, "I was in the spirit." He was privileged to realize for a season the intentions of the Almighty, and the blessedness of Heaven: he was permitted to know what is meant by the beatific vision. But the descriptions and statements of the revelation are not effective in themselves. We are not to suppose that the pictured representations are exact pictures of what exists in a world where there is no night, neither light of the sun, but where the illumination is the light of Deity. Our words which we employ in writing and speech have been formed with reference to things, under the observation of the senses, and thus can never adequately, you perceive, represent supernal truths. The testimony of St. Paul is in point. He declares that while he was wrapt into the third heaven, or Paradise, he heard unspeakable things, which no human terminology can portray.

Now, this book of Revelation is a progressive book; that is to say it traces by mystic figures and symbols the history of the Church up to the general judgment. Step by step it proceeds to unfold the purposes of God. With the declaration of these purposes is blended spiritual instruction. The teaching is not obscure, but positive, direct and full—the will of God as it respects our resistance to evil, our overcoming temptation, our usefulness as divine agents, our acceptance of redemption through Christ, our

everlasting happiness in his immediate presence—this is clearly stated and divinely impressed. In treating with man in his ignorance and sin God takes him at the point he can be most easily reached, and employs such mode of expression as is best suited to his condition—such as will arouse attention and awaken anticipation. Hence in this book, which depicts his future condition, we have symbolic instruction—figures, glowing, mysterious, wonderful! The information imparted is not confined to a single age or period, but is for all men through all time. It is ever in advance of the inquiring mind. Its teaching is for all; for the ignorant and the educated, for the man struggling up from conviction and for the advanced saint with foot lifted to be set on the promised inheritance. For all are exhortations, promises, encouragement and hope. God moves in mystery, and man is a mystery to himself. Some things are given us to know, and some are withheld.

In the chapter from which the text is taken are splendid figures and images. We cannot solve the meaning of all; the time has not arrived for a complete explanation. But from the general teaching of other portions of Scripture we gather what is the meaning of some of the symbols. In immediate connection with the text we have the Rider on the white horse going forth in righteousness to judge and make war. From the verses which follow we learn what that symbol is designed to represent. It is a representation of Christ and the victorious spread of His Gospel. In a former chapter He is depicted as a lamb that had been slain; in this as the word of God bearing on his head many crowns, and clothed in a vesture dipped in blood, on which is written "King of kings and Lord of lords." We thus not only learn that Christianity will eventually overcome all opposition, but that Christ is the glory of His Father's kingdom. That heaven would be no heaven for us had it not been for the sacrifice of the Lord Jesus. "Christ is all and in all." He

prepares us for its blessedness now; He constitutes the glory of the inheritance hereafter. Through Him come freedom from the dominion of sin, the joy of reconciliation, and the sanctifying influence of the Holy Ghost. Through Him come the revelations which gladden us in life and become our possession at death.

I hear one say, oppressed and kept down by hostile forces, "I long to be in heaven." And I ask the tired, troubled man, "What is it you look for in heaven?" Does he say rest—release from rasping care and the endurance of pain and worryment? These are afforded, for we read, "There shall be no more curse, but the throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." There will be release from all that oppresses and burdens; but the chief blessedness will be from association with Christ. If the soul knows not Christ in His humiliation and shame, it will be impossible to know Him in His triumph, or realize the bliss of the other world. I have no idea of any happiness apart from perfection of moral and spiritual being. In the contemplation of perfection in Christ I look for much of the realization of celestial bliss. To conceive this is, as it were, to see heaven opened. We are to hold, mark you, no sluggish notions of the other world. We are not to look for mere enjoyment—delight in beholding visible glory, and the drinking in through the senses, clarified and enlarged, perfect felicity. That going forth of power from the embosoming bliss, which St. John depicts in connection with the text, tells us that heaven is not a place for the luxurious and idle. We are not struggling here to lie down on beds of ease, and allow the lower elements of our nature to have play there. Christ is presented as going forth to conquest; and may not this indicate that the saved by his merits will through eternity be ever active in carrying forward the purposes of God? It is given as one of the

characteristics of the Almighty, that He never slumbers nor sleeps; and in His ministry Jesus said, "My Father worketh hitherto, and I also work." It is affirmed of the four living creatures which are round about the throne that they rest not in praising the Almighty; so it seems a *perfection* to be constantly employed. Whatever may be the occasion of our activity in the other world, endeavor will beget no fatigue, nor necessitate repose. They who attain unto that life will be like the angels who weary not in doing the behests of God. And therefore, with the assurance of a splendid exaltation, of an inconceivable enlargement of every faculty and capacity, there will be a sphere in which the soul will rejoice to put forth effort—do I say effort? I am wrong: for effort implies weakness and fatigue; I should say where the soul will avail itself gladly of its advantages, be they what they may, to exert power to be useful. This view of existence in the heavenly world silences the cavil of the infidel and the unbeliever, who represent Christians as exercising patience and engaged in the performance of good works here, that they may hereafter rest and enjoy an eternity of idleness.

The departed in the Lord enter into rest, but it is rest from the solicitations and the rasping and the exhausting evils of a probationary existence. "Looking unto Jesus, the author and finisher of our faith, we press toward the mark for the prize of our high calling;" but the faith which avails itself of the sacrifice beholds through the opening heavens Christ going forth to subdue the powers of evil and rescue the perishing; and we feel that blessedness in Heaven will be connected with usefulness in ways and methods which will bring in a revenue of glory to the Almighty.

The happiness of the saved, and the bliss of Heaven as a place, are given in the two closing chapters of this wonderful book. The new Jerusalem, coming down from out the great expanse, with flooring of gold, and walls

of jasper, and the foundation garnished with precious stone, and gates of pearl, and the clear pureness of the streets like unto transparent glass—how the portraiture seizes the imagination and fires the mind! and yet the instructed soul asks for more. Realizing the nature of its powers it is not satisfied with a description borrowed from the things of earth, however precious be the commodity employed in illustration. And higher revelation is granted, for we read: "The City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." No form of expression could so vividly, so fully and effectively, set forth the character of the place towards which, in reliance upon saving grace, we are journeying, as this.

Heaven as a *simple term*, the intelligible expression of an idea, is the embodiment of all that is precious and hallowed in hope, all that is elevating in motive, all that is attractive in desire, all that is cheering and sustaining in the struggles and adversities of life, all that calls for energy and determined resolution, all that affords reliance when the shadows of death are resting upon our eyelids. Heaven as a *conscious possession* to the soul, flooded with the light of the Holy Ghost, is far more. And so St. Paul, quoting the evangelical prophet and speaking from the witness in himself, declares, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those who love him." Now we walk by faith and not by sight; we know only in part. Now we struggle and pray; but in heaven we shall struggle and pray no more. Here we meet to part; and it is a necessity of human life; but in the kingdom of our Father, there is no severance. Here at times we are conscious of impressions, which on account of the feebleness of our faculties, we are unable to carry out, either satisfactorily to ourselves or beneficially to others; but in that world where the law of development is the

law of perfection, there will be neither dimness of apprehension nor imperfection in execution.

"O happy, holy portion,
Reflection for the blest,
Sure vision of true beauty,
True cure of the distress;

Strive, man, to win that glory;
Toil, men, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight."

THE HOPE OF GLORY.

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Christ in you the hope of glory.—Col. i: 27.

No one will deny or doubt that there has been in the world a hope of glory, of supernatural blessedness, of peace and life, entertained by men ever since the Lord Jesus Christ was in the flesh. Men may sneer at the believer as a fool or fanatic, and yet they cannot but admit that this hope has been a spiritual incentive of immense and continual efficiency. It has given a song to the martyr in the dungeon and at the stake. It has inspired endeavors to do what has been pronounced impossible; to face not only insuperable difficulties, but dangers and death. It has in ordinary life given tranquillity in trouble, superlative peace and joy in the hour of grief, and triumph over the grave. The preciousness of the Bible lies in its promise to fulfill this hope of glory. The world has been made happier by this expectation, and it will continue to influence human hearts till the end of history is written. It is a fair question to ask, What is the foundation of such a hope? We do not wish to live on nonsense and fancy, or build our churches on broken sticks and yielding straws. Are we right or not?

The earth has no answer for us. It holds many secrets. Science has solved some of them. It has shown, for example, the uses of coal, which now turns winter to summer; which drives our engines across the continent and over the sea; which illuminates the darkness and furnishes us with dyes, balsams and

salves. So, to man's discerning eye and masterful will, the earth has yielded other secrets, but it gives no knowledge of a future life.

Nor does human nature give us assurance of immortality. Its undeveloped forces do, indeed, vaguely hint at a future, but as to the superlative vision of God it has no suggestion. It may interpret facts after we have been taught the truths of revelation, but no more. Human testimony cannot answer our query, for no man has ever returned to talk with us. We hear no echoes in the sky; we do not walk again with those whose feet have passed within the gates. Conjectures are fruitless. Nothing multiplied by nothing is but emptiness. Even if we had the testimony of some one who came back to us again, we should be apt to say that it could not be credited. It would be too extravagant to make the foundation of a belief so colossal and glorious. Is there any proof? Is our hope a palace of cloud, beautiful with amethyst and opal, only to fade like the mirage in the sky; or is it an immortal experience from which we may daily draw life and power? Two facts, if they be facts, justify belief in this marvelous hope.

1. A Supernatural Savior has been in the world, doing for man a supernatural work. This gives a ground of confidence which the world itself, which nature or human testimony alone does not afford. If a Divine person has been here and has tarried in the world; if, uniting the human and divine in himself, He has shown the amazing possibilities of man and the reality of the life supernatural; if He has been found bending to the burden of the flesh, the garden, the cross and grave; if He opened the gates of life and ascended to heaven, sending down the Holy Ghost to prepare the heart of man for this supernal glory, *then* our hope is not a palace of cloud, but of adamant and gold! Then all this is not merely a record, but a predictive picture of what is to be. The vast, stupendous work of Christ would be disproportionate, severed from its celestial and immortal

ships. Looking at the magnificent steamer at yonder pier—consider its materials, dimensions and cost—I say that that steamer was not built for a toy-shop or a baby's nursery to face the riot and wrath of a mob. Looking at an army in battle we know that these men are not sent out to mow a meadow, or sweep a city to conquer rebellion, or expire. The argument is instant and incalculable. God wastes no power. His economy is seen in nature and in history. The ocean is not a pint too big, for Christ has done the work that men cannot do. He has, it is an eternal design. Were He but man, He would not tell us what He did; but His miracle and every act confirmed His plan, and the effects of Christianity in the world illustrate the same. The Gospel is precious. Wherever he who assails it stabs the life of the race. He promises to "free" men, but he builds a wall of iron and shuts man up in a prison of force. He quenches hope in this life. On the other hand, where he exalts Christ crowns life to His servant or sovereign, slave. Beyond that little grassy field which lies before you and me, there is another life. Nor tongue can sing, nor hymn can sing, the blessed—
"Christ in us the hope of

There is another fact justifying eternal hope—the present work in the soul. It is a present fact, a past record. It is the operation of the Holy Spirit, the first pencil-stroke in the picture yet to be. Inferior to the ideal, but the great masters do not neglect the outline which gives the form; so they are to embody on the canvas the vision of the ideal. We see at Vienna and elsewhere the sketches of what Raphael, Titian, and Michelangelo wrought into such works as the Last Judgment." Dim in line and color, but lovely, after all, are the rays of God's grace in converted souls. This work is realized in us. It is the doctrine and appeal that lead to conversion. We had heard

them a thousand times, and a thousand times refused. It was the Holy Spirit that softened our hearts and illumined the familiar message with vivid light. Then we took the hand that was nailed for us as the hand of a brother and a friend. So in sanctification we enjoy an influx of light and power through prayer and meditation. The Bible seems new; mysteries clear up; glimpses of eternal day cheer us, as a single shaft of golden lustre often precedes the dawn. These are prophetic of the glory we shall wear when we see God face to face. So in teaching or comforting another, we are conscious, at times, of a power that goes out of us we knew not of before. A mightier heart than ours beats within. Our words are better than our own. When fainting under burdens too heavy for our strength; when to depend upon our resources seems as vain as to pull ourselves into air by swinging the arms; then there comes a reinforcement of power as we pray—or even before the beginning of our petition—which lifts us as the tide lifts the wave when it rushes in to the shore, so that we are ready to try again, counting duty and sacrifice but a grand opportunity for the Master.

Once more the common consciousness of this life derived from Christ in us gives warmth and vitality to the communion of saints. It is a precursor and promise of life in heaven, of the consummation and culmination of Christian experience there to be realized in its fulness, where our fellowship shall be eternal.

As a royal messenger prepares the way for the king; as the fragments of floating green assured Columbus of land before his eyes saw San Salvador; as the seed precedes the flower, the bulb the tulip, or the acorn the oak, so this work of Christ in the soul of the believer, as well as the historic record, justifies and stimulates our hope of glory. If these things are so, we see

1. Nothing is more reasonable than the Christian's hope. Did it rest on the voice of nature, on human testimony, or on any other inadequate foundation, this hope might be regarded delusive;

but if built on Christ's enduring character and work, it has a stately, an infinite compass; it is solid as the stars!

2. We see the function of the Church.

It is to develop the grace of Christ in the soul, to be the nursery and home of this hope, planted, as it were, just outside the shining gates. It is not to deal in mere ethical discussions and sentiment, but to engage in the service and worship of Christ until the spirit of heaven fill the whole Church below.

This seeming paradox is here explained, that, while in prosperity one's hope may grow dim, in trial and sorrow, religion is a reality; that when we are rich we are poor, and when poor in ourselves our hope reposes on the riches of Christ. It is also plain why our grief at the departure of Christian friends is comparatively light and transient, as we see the glory of Christ made vivid and the felicities of the other life brought near. Though our feet are on the earth, our face is in the upper realm, enraptured by the vision of God. This is an experience unknown to the man of the world. Two persons may sit side by side in the sanctuary, parent and child, wife and husband, friends, partners or neighbors. The one enjoys this indwelling Christ, but to the other it is but a dream. Why is it? This is not an experience taught by philosophy. You might as well try to put the Infinite into a diagram! Culture, art and science cannot solve the mysteries of spiritual life; but to him who has seen the Lord, all is plain. He sees Him in song and sacrament, in labor and sacrifice, in pain and pleasure; indeed, you must extract his very consciousness from him before you can rob him of this experience. These two persons are different, and they will be different eternally, unless the grace that has transformed the one shall renew the other. Beloved, may God grant that we, who now are here together gathered, unitedly may share the blessedness of this life below, and so pass together into the full fruition of everlasting joy and glory in the heavens!

AN ANXIOUS QUERY ANSWERED.

By HUGH S. CARPENTER, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

Where is he?—Job xiv: 10.

AFTER all, this is a question. Reason and Revelation leave it such. The speculations of the ancients, where Catholic sentiments prevailed and the voice of poetry, which is but the plaint of philosophy, leave it a question. It is obscure, spectral, vaporous and ghostly as an apparition, the figure of a restless, undeveloped being, beyond our knowledge, crude, cloudy, vague. "Where is he?" There runs a yearning through our nature, as the autumn breeze steals through the leaves. It is the question. Its intensity is proportioned to its obscurity. "Where is he?" Other data are needed. We may ask, as we do in reference to a stranger of stately form or commanding voice, whom we meet on the sidewalk, "Who is he?" The question may be of eager interest and concern, of sympathy or of opposition. Or we may say of man, "What is he?" and institute a metaphysical analysis into the nature of matter and mind; then push the query, "what is man, and what am I?" All these problems depend on the disclosure of the ultimate destiny of man. "Where is he at last?" Now we may mistake the shadow for the substance, a ship in the distance for a cloud, a meteor for a star. Walking in the edge of a wood, looking out upon the water, I may see a forest of masts, and for an instant take them for dry trees, until I see those tall, quivering masts move and the vessels floated out upon the bosom of the bay. Human life cannot be distinctly defined until we find out all there is of a man. We want facts. Oftentimes we answer one question by asking another. So let us turn to history and seek a famous or infamous man, a Cyrus or a Caligula, a Washington or a Robespierre. Each may now be but a heap of ashes, but what was the real distinction all the way through the careers of these men? What is love, and what is honor? We cannot answer until we get the data. Notice, then, two things, the unsettled

nt, and the point of solution light breaks in.

The unsolved question, "Where is

You have lost a child. Whither gone? You do not say that you lost a treasure until you have gone to a place where you feel sure it is, and do not find it. You are bereaved, and you are bewildered. You were glad to a friend by your side. Unexpectedly he vanished without your knowledge, and you find yourself talking into a vacancy. The mother bends over the empty cradle, takes the little shoe, a toy, a treasure, and says, "He was here, he ought to be here, he must be here! WHERE is he?" "Here," is all the answer that nature gives her. She is bewildered.

The same query touches skepticism. Though there be an intellectual, logical basis to the doctrine of immortality, there is a difficulty in entertaining the

We cannot see the spirit or its going upwards. We enter the chamber of death. We see that still body, and limp; the garments it wore, the medicines administered, and the face as it once beheld. We look out and see that the sky is just as blue as of old, as usual, in the street. We cry, "Ho! have ye seen a spirit?" "Not here," comes back again. "Where is he?" This is the unsettling.

Here is the point where light breaks upon the bewildered soul. It is in the revelation of a flesh form and a spirit form revealed in Christ, the risen One. Science tells us of molecules, unseen by natural vision, globules of ether, and crystals of light to be detected by instruments used by the optician. The microscope reveals atoms that the unaided eye could find. So the New Testament reveals what nature and science cannot make manifest. Dissolution is not annihilation. We read "In Him we live." He came, He descended, He ascended again. When a candle is put out, where goes the light? Christ goes out and back, to and fro, as you

show a child the way by going into and out of a door. He came forth from God, and His first life was a glorious disclosure; but we must not forget His second life after His death, burial and resurrection. He gave up the ghost, and He lay in the tomb; then stood up, walked and talked with the disciples, a human being. He showed the fact that because He lives we shall live also. "I will tell that they whom thou hast given me be with me, where I am. Let not your heart be troubled. I go to prepare a place for you." Now light, refuent and radiant, breaks upon our way. He is not here, but risen, and "this same Jesus" shall return again. I may ask a mother, "where are your children?" She may say that they are at school, or at play, or somewhere on the premises. They are not lost, though she may not exactly locate them. Or "where is your husband?" "He went out awhile ago," or, "the children went out with him; their father took them from home early." So with our dear departed. Out of sight they are not out of mind; not out of your mind, of course, and you are not out of their mind, not out of their sight; I think. They are "somewhere about the premises," the many-mansioned universe of God, expanding, radiant everywhere. It is one abode. "Here" because "there." "No night there," Where? "Light is sown for the righteous." Absent from the body we are present with the Lord. We know whom we have believed. Going from strength to strength, every one of us shall appear in Zion before God; "caught up together in the air;" "So shall we ever be with the Lord," in supernal and eternal joy! Wherefore comfort ye one another with these words.

FUNERAL SERVICE.

Life, a Breath.

By REV. W. H. LUCKENBACH [LUTHERAN].

In whose hand thy breath is.—Dan. v: 23.

THE whole sentence reads, "and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Life, then, is a breath, de-

pending for its continuance, not so much upon the regular, normal action of the physical organs, as upon His will who made them. There are things that simply exist, but do not *live*. There is no breath in them; a stone, for instance, or a clod of earth. Such things therefore cannot die. Only things that live can die. Another thought—wherever there is life there is motion. This holds true of life in all its gradations from the animalculæ in a drop of water, too minute to be visible to the naked eye, upwards through every class or rank of animated creatures, to the highest angels whose pinions glisten in the light of the great white throne. Everything that has life evinces its presence by certain outward signs. One great difference, then, between us and a thousand things around us is, they simply *are*, but we *live*; we live and move; and we live and move, not simply because we breathe, but we breathe, and, hence, live, because God lets us do so.

It is quickly gone—the breath. How easily it can be stopped! A grapestone killed the Greek poet, Anacreon; a hair in a drink of milk killed a Roman senator. Less than a drop of poison is enough to end the process of breathing. It is said that there are poisons so exquisitely subtle, so marvelously powerful, that merely smell of them occasions death. There have been instances of persons who before they had finished reading a letter leaned over and died; they had inhaled the mysterious poison from the sheet which had engaged their eyes, and which had been impregnated with it by some murderous enemy. If, like a candle, it cannot burn or shine without air, yet, like a candle, too, a puff of air can extinguish life.

It is marvelous to note on what small contingencies depend our possession of life. An accidental blow, an unexpected fall, a mistake in drinking out of the wrong cup, a misstep in the dark, a fish-bone—the smallest things, often occasion its termination. Surely this fact is serious enough to cool all our hot ambitions, to make us thoughtful even in our merriest hours, and watchful

against any surprise that death may have in reserve for us.

But more: there is *something mysterious about the breath*—we know not whence it cometh or whither it goeth. Of the thing itself that we call “life,” we know very little. What we see in animated beings, and pre-eminently in man, of action, of motion, is but the effects or results of life—the thing itself is unseen and cannot be explained. Who loves the mysterious, then, need not go very far to find it. There is enough of it in his human organism to keep his inquiries on the stretch for a lifetime. The most learned physiologist will concede that there are many things in living man which are simply unknowable. There are problems suggested by his natural constitution which no one can now solve, their solution must be reserved till we have graduated to a higher department of knowledge. Not the least interesting and inexplicable of these unknowable things is the *breath* of life.

Nor can we more easily understand what *death* is. True, we can tell what it *does*. It ends the natural process of breathing. It touches the heart, and it becomes quiet forever. It touches the brain and so stupefies it that none ever expects a bright thought from it again. And in another sense, it dissolves relationships; it separates friends; it ends all labor, etc. It is easy thus to tell what death *does*, but who can tell what it is? Who, by searching, can find it out? All theories advanced by scientists on the experience of death are only conjectural, since no one who has felt it has ever returned to this life to tell us *what* it is.

“We are yearning for their secret;

Though we call,

No answers ever fall

Upon our dulled ears

To quell our nameless fears.

Yet God is over all, whate’er may be,

And trusting so,

Patience, my heart! a little while, and we shall know.”

But it is only the physical life of man—that which he possesses in common with the irrational beast—which is but

a "breath." *Soul-life* is something more than that. To be consciously alive without a body, without breathing, without the natural senses, on the possession of which depends our present hold of life, but which are entirely extinguished to all appearances at death—this, indeed, is a marvelous thing. No need, then, of a time-piece to measure one's inspiration, such as is now used by the physician to determine how long he may probably live. Where everything is eternal there is no use for any device intended to measure what is temporal. A man who was about to die, handing his watch to a friend, said, "Take it, it may be of service to you; I have no further occasion for it; I am going to the other life." The thought of extinction in the grave is repulsive. "The wish is father to the thought," only in man whose guiltiness makes them too cowardly to face the "King of Terrors."

"How can the soul desire

Such hateful nothingness to crave,
And yield with joy the vital fire
To moulder in the grave."

Not to believe that there is a future life because we do not understand its mysteries, is, in effect, to ignore the present life, since this also involves inexplicable phenomena.

"Deny thou art—then doubt if thou shalt be."

And everything is pressing us towards that future state. We cannot stem the drift which is carrying us thither. From the very birth of time an impetuous current has been bearing all the children of men towards that shoreless deep.

Be ready, then, to depart. Death hurts none who are more anxious to live well than to live long.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Cruelty of Jealousy. "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." (Solomon's Song, viii: 6.) Rev. J. Hyatt Smith, Brooklyn.
2. The Wonders of our Age. "I will show wonders in the heavens and in the earth."—Joel ii: 30. T. De Witt Talmage, D.D., in Synod Hall, Edinburgh, Scotland.
3. Verity and Sanctity. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem

shall be called a city of truth; and the mountain of the Lord of hosts, The holy mountain."—Zech. viii: 3. A. T. Pierson, D.D., Philadelphia.

4. Passion and its Consequences. "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?" etc.—Matt. xxvii: 11-26. Rev. Henry Ward Beecher, Brooklyn.
5. The Mission of Incarnate Deity. "The Son of man is come to seek and to save that which was lost."—Luke xix: 10. T. De Witt Talmage, in St. Enoch's Presbyterian Church, Belfast, Ireland.
6. The Propagation of the Gospel Along the Lines of Kindness and Friendship. "He [Andrew] first findeth his own brother."—John i: 41. Rev. B. W. Bacon, Lyme, Conn.
7. Character in Work. "I must work the work of him that sent me, while it is day: the night cometh, when no man can work."—John ix: 4. R. S. Storrs, D.D., Brooklyn.
8. The Chain and the Hope. "For the hope of Israel I am bound with this chain."—Acts xxviii: 20. W. F. Gill, D.D., Brooklyn.
9. How to Use Wealth Properly. "I know how to abound."—Phil. iv: 12. Phillips Brooks, D.D., Boston.
10. Honoring the Dead. "And ye shall carry up my bones from hence."—Gen. i: 26. "By faith Joseph . . . gave commandment concerning his bones."—Heb. xii: 22. T. T. Eaton, D.D., Louisville, Ky.
11. The Chorus of Graces. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance." etc.—2 Pet. i: 5-7. A. T. Pierson, D.D., Philadelphia.
12. What is the Verdict? "Beloved, if our heart condemn us not, then have we confidence toward God."—1 John iii: 21. Rev. C. H. Spurgeon, London.

SUGGESTIVE THEMES.

1. A World of Evil in a Doubt. ("And he [the tempter] said unto the woman, Yea, hath God said?" etc.—Gen. iii: 1.)
2. Sin a Sleuth Hound. ("And be sure your sin will find you out."—Numb. xxxii: 23.)
3. Hope the Symbol of the Supernatural. ("And David built there an altar unto the Lord, . . . and he answered him from heaven by fire upon the altar of burnt offering."—1 Chron. xxi: 26.)
4. Prosperity to Pride; Presumption to Punishment. ("But when he was strong his heart was lifted up to his destruction," etc.—2 Chron. xxvi: 16.)
5. The Peril of Self-sufficiency. ("Beware lest thou be lead away with thy sufficiency."—R. V. Job xxxiv: 18.)
6. Political Purity should be required. "When the righteous are in authority, the people rejoice."—Prov. xxix: 2.
7. The Agnostic Fool. ("The fool hath said in his heart, There is no God."—Ps. xiv: 1.)
8. The Awful Abandonment. ("So I gave them up unto their own hearts' lust: and they walked in their own counsels."—Ps. lxxxi: 12.)
9. Adulteration of Truth. ("Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups," etc.—Mark vii: 8, 9.)

10. Blue Blood not a Monopoly. ("And hath made of one blood all nations of men," etc. Acts xvii: 26.)
11. The Clamor of Greed. ("And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians."—Acts xix: 28.)
12. Equality of Origin, Condition and Destiny.
13. Through Death to Life. "Thou fool, that which thou sowest is not quickened, except it die."—1 Cor. xv: 36.
14. Three Typical Sins. "The way of Cain . . . the error of Balaam . . . the gainyming of Core."—Jude 11.

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Nov. 4.—PROCRASTINATION.—Acts xxiv: 26; Luke ix: 57-62.

If unbelief has slain its thousands, procrastination has its ten thousands. Where one sinner is frightened into religion, a hundred are deceived to ruin by the Syren's voice crying To-morrow. The Devil cares not how moral a man is, nor how anxious he is about his soul, so long as he is disposed to wait on a future opportunity. Procrastination is both "the thief of time" and the great harvest-gatherer of lost souls. Indeed there is little hope for any sinner who counts on to-morrow! A few statements will make this clear.

1. *To-morrow has no place in the economy of salvation.* From first to last, with God and His offered mercy, it is now, to-day! There is not one promise in the Bible of mercy and forgiveness to the sinner, if he repents next year, to-morrow, or the next opportunity; God's mercy, God's offer of pardon, is limited to the now, to the present instant. He nowhere binds himself to save any sinner to-morrow, at some future time, even if he should repent. I do not say He will not; but I do say that it is sheer presumption on the delaying sinner's part to assume that He will. God's promises are all limited to the present moment and opportunity.

2. *To-day is the most favorable season any sinner will ever have to seek God in the way of repentance.* A "convenient season" to repent of sin and return to God will never come to any sinner—it has never come to a single child of the apostasy. Repentance is a bitter cup to all. The natural man revolts at the demand to give up all for Christ, to live a life of self-denial, to love what he has always hated, and hate what he has

always loved. He will never find it easy, convenient to do this. Come to him when it will—if it ever comes—it will be a death, a crucifixion, a going counter to all the strong currents of human nature. And if you have not resolution, strength, for this to-day, will you not, by the inexorable laws of natural and moral life, have less inclination and moral strength for the difficult and distasteful service to-morrow?

3. *The law of habit comes in here as a tremendous factor.* It cost you a struggle—perhaps a long and fierce struggle—to resist conviction and put off repentance, the first time God's Spirit wrought upon you. But how is it now? Has it not grown into a habit, and under its fell power can you not now resist every appeal, ward off conviction, and hold on your impenitent course without an effort?

4. *The means of salvation, when resisted, lose more and more of their power to convict and reclaim, till finally they cease to have any saving influence.* The Word of God ceases to alarm. The voice of conscience is hushed. The tender heart is gone. The striving spirit is grieved away. The Sabbath and the sanctuary lose their charm. Chastisements no longer check the downward trend. Awful monitions of a hastening doom!

5. *Meanwhile the outward obstacles to salvation are continually augmenting both in number and in influence over the sinner.* Evil habits, associations, entanglements, the infirmities of age, and manifold and other hinderances, block up the way of life and draw with the strength of a leviathan towards perdition. Great God! what, who, is to save such an one? Procrastinate another moment in view of such dread realities? A "con-

at" season to-morrow? O, I see now a sinner's despairing cry, a delaying sinner's doom sealed own monstrous folly!

11.—**GOD STIRS UP HIS PEOPLE.**—xxxii: 11, 12.

and explain the striking figure in the text.

consider some of **THE REASONS WHY NECESSARY THAT GOD SHOULD STIR HIS PEOPLE.** 1. There is a strong tendency to spiritual indolence in man.

The "nest" is so comfortable and dislikes to leave it. A quiet peaceful life has such charms; activity and striving have so many drawbacks. 2. The danger of "settling on the lees" is an ever present one. One of the strongest proclivities of human nature is towards *declension*—down, in grace, in duty; and if God does not frequently interpose and *shake* His people they would "slide back to perpetual backsliding." This law holds good even in nature. The air is kept in constant motion or it loses its life; the ocean must flow and move unceasingly or its waters become stagnant. 3. The heart of man is naturally timid, fearful, like the bird; and must be taught of God in a manner similar to that described in the Bible. "There's a lion in the way; there's a dragon against the door of the sepulchre; we are sure to fall; I can never face so many enemies, dangers; the temptations are so many and fierce I am sure my sins are too many and great to be forgiven!" 4. It is trial, discipline only, that can counteract these tendencies, dispel these fears, subdue the passions, and give exercise, development and strength to our powers, advantages, and thereby enable us to soar aloft in the blue empyrean like a mother eagle.

Some of **THE WAYS IN WHICH GOD STIRS UP HIS PEOPLE.** 1. By means of the Word and ordinances, the constant ministerial operation of the established church of spiritual instruction, edification, growth. The Sabbath, the ministerial prayer-meeting, the Sunday-

school, the ministration of Providence—all are agencies by which God seeks to stir the life, discipline the graces, and promote the activity and the spirituality of His children. Every day He "flutters over the nest," "spreadeth abroad His wings, taketh them, beareth them on His wings." 2. He uses from time to time special and extraordinary means with His people. (a) By a special visitation of His Spirit, reviving the church, stirring up sinners, shaking the community as by an earthquake. (b) By sudden and sore judgments on the nation, "by terrible acts of righteousness" vindicating His awful justice and appealing to His people with trumpet-blast to come forth and bestir themselves and plead with Him as David did that His wrath may be staid and the Church and the Nation saved from total overthrow. (c) By personal visitation in the way of sickness, bereavement, losses, trials, temptations, discipline.

Nov. 18.—**PROFIT AND LOSS IN SERVING GOD.**—Matt. xvi: 26.

There are both—which is the greater—which is preferable? That is the question which God puts pointedly to every man. Religion is a **PRACTICAL** matter, a **PERSONAL** matter, supremely so. It is infinitely more than a general truth, a divine theory, a balancing of probabilities. It is a question of *life or death to every man, and that supreme question every man has to answer for himself!* Christ puts upon him that tremendous responsibility.

I. **THERE IS A "GAIN" SIDE, A "PROFIT," IN SERVING THE DEVIL.** There is no use in denying it. Men do not act without motives. The devil is too shrewd to seek to catch souls without a *bait*, and a most alluring one as he paints it. See what profuse promises he made to Jesus in the wilderness of temptation! And what a world of "profit" in the lying words by which he beguiled Eve! In his service, he tells every man, there is gain unspeakable, pleasure enrapturing, ease, delight, excitement, all that can gratify a sensuous nature. And there

is truth, reality enough in his promises, to give them effect. There is gain in serving self, the world, the devil—it is profit in hand, too—the pleasure or gain is real, tangible, and just what a sinful nature craves, enjoys, and for the time being is satisfied with. Yes, grant it. Sum it all up—all the “profit” side—figure out the problem, and swell it to the utmost dimensions—and **WHAT IS IT ALL WORTH?**—(a) in the light of actual experience? (b) of a dying hour? (c) of the “loss” side—the thing given in exchange for it? *That* is the real question.

II. THE LOSS SIDE—WHAT IS PAID FOR THE BRIEF GOOD ENJOYED. Take the strongest supposable case as the basis of calculation—“gain the whole world.” No man ever did or ever will. Solomon, Cæsar, Alexander, came the nearest to it; yet did their “gain” equal their “loss?” Solomon cries out in disgust, “Vanity of vanities, all is vanity.” Alexander wept from disappointment, and died from debauchery at thirty. Cæsar was haunted day and night with fear. And still, most men, for the sake of the little bit of this world which they strive after, are willing to imperil their souls and throw away their interest in eternity!—What are the things to be set down on the “Loss” side of this fearful sum which every man is working out for himself? O, figures can’t express them; lines of finite computation cannot compass their magnitude! 1. The loss of God’s present and eternal favor. 2. The loss of a good conscience. 3. The loss of the capacity for rational and ennobling enjoyment. 4. The loss of the golden opportunity for doing good in the world. 5. The loss of peace and hope in the supreme hour of death. 6. The loss of Heaven and of everlasting life. 7. The loss of the “soul” itself, with its infinite capacities for knowledge, service and happiness, and equally for suffering, under the law of sin and death. Now sum up the figures—strike the balance—and then answer to your own conscience the searching, startling question of the Son of God: “What shall it profit a man,” etc.

NOV. 25.—THE SOURCE AND ELEMENTS OF NATIONAL PROSPERITY.—Jer. ix:23, 24.

As this service occurs so near to our annual “Thanksgiving,” it is well to let that occasion shape our thoughts and prayers. The Christian should be loyal to his country as well as to God. We are enjoined to pray for rulers and for all in authority. The Church is so closely allied to the State that when one suffers the other is sure to suffer. Is the perpetuity, the future prosperity of our civil institutions, assured? What is the true basis, what the real elements of national well-being?

I. THE NEGATIVE SIDE. 1. Not numbers. 2. Not wealth or material resources. 3. Not military strength. 4. Not “wisdom” or statesmanship. 5. Not education and a high state of civilization. 6. Not a boundless territory, a fertile soil yielding all manner of products, a flourishing commerce, and all that can minister to material greatness and glory. 7. Not eloquence at the bar, in the senate and the pulpit, and costly churches, and an imposing ritual, and millions of outward religionists. If we have only these to “glory in,” we are building on the “sand.” Other republics, other kingdoms, have possessed all these sources and elements of greatness and abiding prosperity and yet suffered decadence and final overthrow. History, ancient and modern, is strewn with the wrecks of states and empires once glorious and defiant. We shall prove no exception to the rule, if we have nothing better to glory in as a nation.

II. THE POSITIVE SIDE. 1. The God of nations is the one and only source of true and abiding life to any people. “Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth. (v. 24.) “The Lord reigns,” and He *will* reign, in spite of agnostic fools, and infidel boasting, and the false glorying of ungodly men. 2. A pure and living Church is the “salt” of a people, the bulwark of a nation. Nations live only for the sake

of Christ's kingdom, and when they apostatize from God and become so corrupt as no longer to subserve this end, God will overthrow them, as He did even His ancient chosen people. The decadence of piety on the part of God's people, the corruption of Scripture doctrine, and the increase of immorality, irreligion and crime among a people, are ominous signs of imminent danger, and should stir up the Church to prayer and holy striving to avert it. 3. Just and wise laws, faithfully and impartially administered, are essential elements of prosperity. The God of justice will not dwell with a people who enact

and maintain iniquitous laws. 4. Prayer is closely associated with national life and national virtue. God will be inquired of by His people. The measure of believing, importunate prayer will be the measure of the Church's life, the measure of God's favor to us, the measure of public order, virtue, stability and enduring prosperity. The burden of this great nation's life and interests is laid upon the Christian heart of the people, and O, what wrestling and agony of spirit should there be, day and night, "in season, out of season," to the God of Israel for His guidance and benediction!

THANKSGIVING SERVICE.

"A thankful heart to God for all His blessings is the greatest blessing of all."—R. LUCAS.

The Hope of Republics ; or, The Elements of Permanence in Modern Civilization.

By WILLIAM A. SCOTT, D.D.

[We reproduce below an outline of an able and eloquent sermon preached by the late Dr. William A. Scott in the Lafayette Square Presbyterian Church, New Orleans, La., in 1848. We regret that our limits will not allow us to give the whole sermon. The MS. was sent by the author to Dr. J. M. Sherwood, and by him printed in the *National Preacher*, March, 1849. It is now out of print. Although preached so long ago the thoughts are as fresh and the arguments as cogent and applicable to-day as when this distinguished divine uttered them from his Southern pulpit. They may serve to inspire the Christian patriot of the present generation with confidence in the permanence of our institutions, notwithstanding the existence of many ominous signs of the times.—EDITOR.]

Dr. Scott first passes in review the various arguments commonly used against the idea of permanence in our national experiment. These we give in brief :

1. Let it not be argued that we must fall, sooner or later, because all preceding states and kingdoms have either already fallen, or are in a rapid decline.
2. There are, and there will be, revolutions such as the world has not yet seen.
3. The base of modern liberty is wide.
4. While the base of liberty is growing wider and wider, and therefore stronger and stronger, the world for all practical purposes is becoming smaller and smaller, and its different countries

are brought nearer together. 5. As far as the history of the past establishes any great principle, it is, that no form of government is exempt from agitations and revolutions, either in spirit or form, or both. Having disposed at considerable length and with sound reasoning of these several points which seemingly make against his conclusion, he concludes thus :

"Among the elements of permanence in modern civilization, not yet introduced in my discourse, I shall, in conclusion, name two—the Printing-Press, and Man's Self-Consciousness that he ought to be Free. The art of printing is justly regarded as the chief of all the inventions that have marked the progress of human genius. It is the most momentous work in man's history. It is an art that contributes to ornament, elegance, and utility. In preserving the memory of former discoveries and perpetuating the knowledge of the past, it confers the greatest advantages on mankind. As the human mind gains on the ignorance of the past, the press photographs its highest and best forms for the future, and enables us to begin our inquiries at the point which the diligent research of our fathers had arrived at. But the utility of the press is not only seen in its power of perpetuating knowledge, but also in giving to human ideas and knowledge an almost

unlimited diffusion. The Creator gave man language to communicate his ideas and perpetuate his discoveries. When the art of printing was not in use, the means of communication were scanty, and the method of perpetuating knowledge still more defective. The arts of man in a savage state are handed down from father to son, and the history of their deeds, both public and private, is preserved chiefly in songs.

"The press has made the acquisition and communication of all knowledge, both ancient and modern, more easy, general and certain, and perpetuates it to all future ages. By it the continuance of learning in the world is placed beyond the reach of any temporary or local barbarism, or invasion, or national degeneracy; and by it also we are enabled to transmit our discoveries and reflections, and a knowledge of our inventions and improvements in arts and arms, in agriculture and manufactures, and in the science of government, to the ends of the earth, and to the end of ages. Printing is superior to every other art of a like kind in the perpetuity of its youth. It is not subject, like other arts, to the baneful influence of time or accident; the works of the sculptor are often broken to fragments and reduced to dust; paintings fade, or are broken to shreds, and finally perish. But printing stamps immortality upon the ideas committed to it, by renewing at will, and without ceasing, exact copies of its work.

"In written discourses, images, illustration, variety of language, and power of style are perpetuated, and masterly thoughts are made to live and beget their like. We are made to stand before the living man—and see his reasonings exact, clear, overpowering—his exquisite shadowings and the harmonious blending of colors—until we see beneath a transparent and glossy skin, the blood circulate, the veins turn blue, and the muscles assume their strength.

"The mere speaker is like a statue placed in an elevated niche, that must be cut somewhat roughly and of a proportioned oversize to produce the proper

effect at a distance. The written discourse is the life-like natural size. The press is the tribune amplified. Speech is the vehicle of intelligence, and intelligence is the mistress of the material world.

"Nor is the beneficial influence of the press confined to the useful arts alone, since it is also intimately connected with whatever is ornamental in the arts of man. For it is the faithful register of the refined inventions of the sublimest geniuses in the most polished ages and countries; and, though the productions of elegant artists may be destroyed—though the best contributions of modern civilization should perish, yet the *descriptions* of the artist's work, and of those institutions being preserved by the press, will serve to raise in future other artists and other institutions that shall rival those that have preceded. The press makes *immortal* the works of elegant authors and artists, and thereby holds up a light and example to guide and assist aspiring minds to superior excellence.

"The heaven-descended right of suffrage is the mother of all our laws and institutions. It is the foundation of our whole government and of our whole constitution. *Our constitution is our body politic at rest. Our elections are our body politic in action.* And the great guarantee of the one and trumpet-call of the other is the press. An arbitrary, iniquitous, chaotic aristocracy may grow up where there is no press, and sit like an incubus for centuries upon the inalienable rights of man. Leagues, alliances, public and secret, may be cemented by charters, monopoly grants, and royal marriages, to enable certain families and classes to consume without producing—to live without laboring, and possess themselves of all the public offices without being qualified to fill them, and to seize upon all the honors of the state, without having merited any; but when the press speaks forth, their days are numbered. There is no power in earth or hell that can prevail over and keep a people in slavery that are taught by an unfettered press the

right of self-government. The press is more mighty than armies, kings, and senates—as rapid and intelligent as thought. None are too low for it to reach. None can be above its influence. It fascinates, inspires, and forms the masses of society for every effort. The strugglings of the press for liberty, and of the conscience for freedom, have filled all Europe with convulsions. It was the press, aided by the living teacher, that produced the great revolution of the sixteenth century. It was the press that made England a Protestant country. The press has removed the moss of ages that had covered up the origin and root of things, and discovered their true nature. It has opened the book of inalienable rights to the people, and taught them how to resist the usurpations of force and fraud. It was the press that overthrew the parliaments of the French Restoration. And of the blood and vitals of the press were born the government and monarchy of July, 1830; and yet under his majesty, Louis Philippe, the press was fettered and tortured. For seventeen years this press-made monarch compelled the press either to lie or to be silent—compelled it either to abstain from discussing the principles of the government, or to submit to the blows of a gouty senate. It was bound hand and foot, and placed in manacles between the ‘ruins of confiscation and the burning tombs of Salazie.’

“But the day of reckoning came. For the press, like Prometheus, the more it is bound and fettered, the more eloquent, the more inspired and indignant it becomes. The shaking of its chains sent the ungrateful monarch it had made, and all his dynasty, to the ‘tomb of all the Capulets,’ even before a righteous Providence had given his body to the worms. ‘Unlimited liberty of the press,’ was the exclamation with which General Bertrand closed all his public speeches. And he was right. *The bulwarks of all republics are the Bible and the unlimited freedom of the press.*

“It is true that the press, like every other good thing, may be abused, and

employed to spread error and impiety. It is sometimes the case that Providence permits those very means, which, when applied, are the most effectually conducive to the best purposes, to be so abused and misapplied as to become the most potent engines of mischief. Even the Son of Mary was set for the fall and rise of many, and for a sign which shall be spoken against. The result of Messiah’s coming among men, depends altogether upon their own spiritual discernment of Him. The gospel is salvation to the believer, but destruction to the unbeliever. Salvation and doom are correlative terms. Heaven and hell are correlative places. Great blessings suppose great evils.

“It is impossible for printing to spread errors more baneful than were propagated before its invention, while, on the other hand, it enables the friends of truth and religion to pursue the baleful steps of their adversary with an antidote that cannot be nullified, so that this wonderful effort of human skill not only supplies the most sure methods of perpetuating every new discovery in the other arts and sciences, but at the same time affords the ablest assistance in the support of religion, truth and virtue.

“There remains one other ground of hope for the perpetuity of republics—viz., *man’s self-consciousness that he is a child of Liberty, and that he is capable of self-government, and of perpetuating the best principles and forms of government.* Philosophers and theologians tell us of a moral sense and a religious sense in man, the existence of which prove that man is a moral and religious being, just as his lungs prove that he was made to breathe. So likewise the political sense—that is, a faculty of being conscious that we possess within us the elements of freedom from our Maker, and which also excites all men, in all ages, to desire the fullest enjoyment of civil liberty, is a proof that man is made to be free, and to be happy only in the enjoyment of freedom. The soul’s self-consciousness of its own existence, of its own free agency, and of the exist-

ence of God, has long been regarded as one of the strongest proofs of a Deity. 'The longing after immortality' in all men, and in all countries, and the conjectures and hopes, even of the rudest, for a brighter existence after death, is proof almost as strong as demonstration that there is a future immortal state of being. In like manner, the hopes of mankind, concerning a political millennium, may be deemed a prophecy of its coming. Such hopes have existed from the earliest times, and have grown stronger and stronger, and spread wider and wider, as cycle after cycle rolled down the skies. Have the ardent longings of the purest and best men, of the wisest and the holiest men of antiquity and of modern times, been raised up merely to be thrown to the ground! Divine Providence will not thus tantalize the sons of men. The longings of our race after freedom have sometimes been embodied in tradition, in songs, and in fables; but even the fables were imitations of the truth. The shadow is proof that there is a substance.

"The way for the introduction of Christianity was prepared by the co-working of supernatural with natural elements. The natural development of the heathen world had prepared them for the new light which emanated from Judea. The whole history of the Jews was preparatory to the coming of the Messiah. It was emphatically, in every sense, the fulness of time, when God made the highest manifestation of Himself to man by His Son, who was the brightness of His glory, and the express image of His person, and the fulness of the ineffable Godhead. The Messiah was born King of the Jews, whose political life was a theocracy, and a type of the kingdom of God. He was the culminating point of all Jewish light and glory; and as the particular typifies the universal—the earthly, the celestial—so David, the monarch who had raised the political theocracy of the Jews to the pinnacle of glory, typified that greater monarch, in whom the kingdom of God was to display its glory. Christ

sprang from the fallen line of royal David, just as the sceptre was departing from Judah, and the lawgiver from between his feet.

"In patriarchal times—in the Hebrew commonwealth—in the earliest forms of Pagan governments—in the best days of Greece and Rome, Providence gave some pledge and earnest of better things to come.

"The great idea of man is redemption from sin through the Messiah, and from ignorance, slavery, and every evil, as a fruit and consequence of his redemption from sin. The two greatest days in the annals of the human race are the day of the Incarnation of the Son of God and the day of Representative Republicanism. And as all the previous history of the world was a preparation for the one, so also it was for the other. The longings of mankind for republican institutions, whether embodied in poetry, devotion or romance; whether uttered by Plato or Sir Thomas More, were streamlets of light foretelling the luminary that was to appear in the fulness of time. All past history—the thousands of years, and the hundreds of generations that have passed, have all been in order to and co-laborers for the present. The results of their labors in their best forms are the representative republics of our day. The way for the development of the model of representative republicanism was most wondrously prepared by the traditions, longings and aspirations of the ancients, by the discovery of this continent, and by the precise time of the discovery, and the circumstances, condition, internal and external, civil and religious, of the nations that discovered and colonized in the New World, and especially in the times and characters that Providence ordered for the settlement of the English colonies in America.

"As in the original creation the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light—there were faint streamings of

ver the immense chaos: but no
 til afterwards the Almighty col-
 he gleamings into a great globe
 , and set the sun in the firma-
 f the heaven to give light upon
 b, and to rule over the day and
 e night. So the Ineffable, in
 out with His finger this globe,
 writing its history, when as yet
 f its stupendous events 'were
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 ntinent to be the firmament of
 of human Freedom, into which
 be gathered and condensed all
 es and aspirations of bards and
 ts, and of all devout and earnest
 arted souls who have loved their
 d labored and prayed for their
 pation from error and sin. It is
 teachings of Revelation that the
 s to be filled with the glory of
 the institutions of modern civi-
 n, which are chiefly the effects
 Gospel, and are necessary in or-
 the fulfillment of its glorious
 on the earth—in the promises,
 cies, and coming glorious reali-
 Messiah's reign, that we see the
 ng hope of Republics, and the
 g elements of their perpetuity.
 all ages and in all countries,
 er the faintest effulgence of lib-

erty is destined to see pass be-
 the stormy flight of absolute em-
 like those clouds that dim for a
 t the purity of a serene sky, and
 no distant day see disappear be-
 r triumphal march all custom-
 barriers and secret tribunals, all
 tions for political offences, all
 racies, monopolies, close corpor-
 standing armies, censorshipships of

the press, of schools, and of religion;
 and in a holy alliance in the name of
 Right, Independence, and of a common
 interest, and of civilization, tranquil-
 lity, happiness, and religion, will con-
 federate national congresses, confer for
 the amicable settlement of all national
 differences, and the sword shall perish
 forever.

"Liberty, which has been the mid-
 night meditation of the sage, and the
 inspiration of the poet, and the long de-
 sired Messiah of those that have been
 sitting in chains and darkness for ages,
 and for whose almighty *avatar* the very
 tombs of the past have cried out, has at
 last descended from heaven upon the
 earth to redress and embellish it; to be
 the life of commerce and the inspira-
 tion of the fine arts, the first aspiration
 of youth, and the sublime invocations
 of old age, and the pathway to fadeless
 glory. And after that she shall have
 broken the chains of ignorance, mean-
 ness, covetousness, superstition, error,
 and bigotry; liberty will lead forth
 her illuminated procession with palm
 branches amid hymns of glory to attend
 the last and eternal funeral of civil
 and religious despotism. Amen."

The Contentment Line.

*Having food and covering we shall
 therewith be content* [literally, "have
 enough"]. 1 Tim. vi:8.

1. *The common sense philosophy* of this
 contentment line. Enough is whatever
 contents us. Heart economy is a more
 important study than domestic econ-
 omy.

2. *This line within universal attainment.*
 The marvels of the bread and raiment.
 Providence in all ages and lands.

3. The ordinary American in relation
 to this line.

Average wages in United States per week,	\$14.60
" " " England "	7.50
" " " France "	5.00
" " " Germany "	4.00

Average price of food:

Beef—New York, 16 cts.;	Chicago, 12 cts.
England and France, 22 cts.	
Flour—New York, per pound, 3 to 4 cts.	
England, "	4½ cts.
Germany, "	5¼ cts.
Italy, "	10 cts.

Pork—New York, 8 to 10 cts.; Chicago, 4 to 5 cts.

England, 16 cts.; France, 14 cts.

Germany, 17 cts.; Italy, 13 cts.

Mutton—New York, 9 to 10 cts; Chicago, 5 to 12.

England, 17 cts.; France, 16 cts.

Germany, 14½ cts.; Italy, 15 cts.

Taxation per caput:

United States, \$9. France, \$16.

England, 13. Italy, 11.

Germany, including Austria, 11.

Each citizen's share of national debt:

United States, \$30. France, \$126.

England, 106. Austria, 72.

Italy, 74.

Liability to army duty (in standing army):

United States, one man in every 2,000.

France, " " " 17.

Italy, " " " 20.

Russia, " " " 10.

4. Americans the most restless and dissatisfied people in the world. Outward abundance; inward penury.

5. The spirit of contentment the gift from the heart of Him whose hand is Providence.

Family Religion the Basis of National Prosperity.

And he [Elijah the prophet] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. iv: 6.

1. The family relation survives the wreck of Eden.

2. God has "set the solitary of the earth into families."

3. The Family is the primal principle and chief foundation of social order and civil government.

4. The Church of God in the world was organized in and built upon the Family; and the family relation is recognized and honored in God's eternal covenant of redemption.

5. Not only the natural life of the race has its source and purity in the Family, but the perpetuity and purity of the spiritual life of the Church as well. The preservation of the Family, as God ordained it, is indispensably necessary to the conservation of morality, liberty, social order, good government, and national strength and well-being.

6. Hence the decadence of family virtue, discipline, and piety is the certain precursor of the decay of individ-

ual and public integrity and prosperity.

7. Foremost among the blessings calling for devout thanksgiving to God, is that of the Family.

God's Disciplinary Providence a Reason for Thanksgiving.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. xii: 6.

We are more ready to thank God for His mercies than for His chastisements: nay, we often murmur at and rebel under His chastising hand; and yet, disciplinary providences are stronger proof of divine favor than direct blessings. It costs a father something to use the rod of correction upon a child. Although painful, and, it may be, disappointing and humiliating, yet the discipline of love and repeated judgments are apt to be infinitely more profitable in the end, yielding "the peaceable fruits of righteousness." Hence, in a survey of the reasons for gratitude and praise to the Ruler of the universe, let us not leave out the disciplinary experiences of the year: that individual visitation, that family trial, that public calamity, that national bereavement, which wrung our hearts with grief, and brought home to us afresh the needful lessons of religion which we are so prone to forget.

A Nation's False and True Reliance.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.—Jer. ix: 23, 24.

The True Strength of a Nation.

"Wisdom is better than weapons of war."—Eccl. ix: 18.

God's providence has remarkably illustrated and confirmed the truth of this inspired teaching in the history of nations in every age of the world. Both the Bible and profane history abound with examples.

Select Thoughts on Thanksgiving.

*** Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.—*Luther.*

*** The private blessings—the blessings of immunity, safeguard, liberty and integrity—which we enjoy, deserve the thankfulness of a whole life.—*J. Collier.*

*** The liberty of a people consists in being governed by laws which they have made themselves, under whatsoever form of government it be—the liberty of a private man in being the master of his own time and actions, as far as may consist with the laws of God and of country.—*Chesley.*

*** Liberty is one of the most precious gifts which Heaven has bestowed upon man. With it we cannot compare the treasures which the earth contains or the sea conceals. For liberty, as for honor, we can, and ought to, risk our lives; and, on the other hand, captivity is the greatest evil that can befall man.—*Cervantes.*

*** Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness. This will make the times and places we live in better for us. When we ourselves are monuments of God's mercy, it is fit we should be patrons of His praises, and leave monuments to others. We should think it given to us to do something better than to live in. We live not to live: our life is not the end of itself, but the praise of the giver.—*R. Libbes.*

*** Land of Liberty! Thy children have no cause to blush for thee. What though the arts have reared few monuments among us, and scarce a trace of the Muse's footstep is found in the paths of our forests or along the banks of our rivers: yet our soil has been consecrated by the blood of heroes, and by great and holy deeds of peace. Its wide extent has become one vast temple and hallowed asylum, sanctified by the prayers and blessings of the persecuted of every sect, and the wretched of all nations.—*Gulian Verplanck.*

MISCELLANEOUS SECTION.**THE MISSIONARY FIELD.**

By ARTHUR T. PIERSON, D.D.

The Congo Free State.

A CONDENSED review seems very timely of Mr. Henry M. Stanley's two volumes on THE CONGO AND THE FOUNDING OF ITS FREE STATE. They are printed in eight different languages, and will reach the thinking minds of the civilized world, and mark a new era in the annals of evangelization and colonization. For the first time Christendom unites even with a Moslem empire to explore, develop and civilize a vast and hitherto unknown region. Mr. Stanley's volumes add immensely to the stock of general information in regard to geography, climate, productions, and the sanitary character and conditions of the valley of the Congo, and the habits, disposition and condition of the tribes which are scattered among the dense forests which line the banks of that vast river and its tributaries. Besides this, these volumes show how, at moderate expense, this whole region may be opened to the commerce of the world and to the influence of Christian missions. These volumes record and preserve what Mr. Stanley has learned from observation and from intercourse with these African

tribes, with regard to their remarkable country, their ignorance, wretchedness, and superstitions, their desire for friendly intercourse with white men, and their capacity of improvement. Mr. Stanley's explorations in Africa, and his zealous labors in Europe, have kindled an international interest in the founding and sustaining a Free State, to develop the resources of a vast valley containing over a 1,000,000 square miles and a population of more than 50,000,000. The adjoining territories which would be benefited by the creation of a prosperous Congo Free State, contain probably as many more. Three million dollars expended in the construction of railways around the rapids and cataracts of the Congo would open up to navigation three thousand miles of one of the largest rivers of the world, with tributaries also navigable for nearly 14,000 miles, and flowing through a land of tropical climate and fertility. In this region ivory, palm oil, coffee, cotton, gum copal, india rubber, ebony and other hard woods, tropical fruits, spices and other valuable products are found. The soil

would yield many products not now cultivated. The erection of this Free State would bring about the extinction of the African Slave Trade. That this infernal traffic is not wholly abolished, is proven by Stanley's description of the desolations he witnessed in November, 1883, extending over an area larger than that of Ireland, containing a population of 1,000,000—desolations produced by a band of 300 human fiends, who burned 118 villages and captured 2,300 women and children, at a sacrifice of about 3,800 lives! And these poor creatures were chained in bands of twenty, and so brutally treated that the majority died ere they reached the market for which they were destined! Mr. Stanley gives vivid descriptions of tropical scenery, with good humor records the incapacity and stupidity of many of his assistants, commends those, even the humblest, who rendered services of any value, uniformly counsels temperate use or entire disuse of stimulants, chronicles his resting upon the Sabbath, appreciatively notices Christian missionaries in Africa, rouses the reader by his lively narrative of his adventures and misadventures in his prolonged, perilous trips up and down the Congo, and makes us debtors for the sound, practical common sense displayed in all his suggestions as to the best methods of conducting the great enterprise in which he fills so prominent a part. These fascinating volumes embrace numerous illustrations, two important maps in pockets, and an appendix containing the documents connected with the international organization of the proposed Free State.

King Leopold of Belgium, adopting Africa in place of his dead son, is contributing \$400,000 a year to the enterprise out of his own private purse, and has made arrangements to have the work carried on after his death.

PART II.

MISSIONARY TEXTS, THEMES, ETC.

Passion for Souls.—Rev. E. P. Scott, in India, saw one of the strangest-looking heathen, one of the inland tribes, which came down once a year to trade.

The gospel had never been preached to them, and it was hazardous to venture among them. Stirred with earnest desires to break unto them the bread of life, he went to his lodging, fell on his knees and sought divine direction. Arising, he packed his valise, took his violin, and started. His fellow-missionaries said, "We shall never see you again. It is madness for you to go." But he said, "I *must* preach *Jesus* to them." After two days' travel he found himself in the mountains, suddenly surrounded by savages. Every spear was pointed at his heart. He expected any moment might be his last. Drawing forth his violin, he began to sing and play: "All hail the power of *Jesus*' name!" The spears dropped. The tears were falling. They invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that, when he was compelled to leave, they followed him, saying, "O, missionary, come back to us again!" He could not resist their entreaties, and went back to labor till he sank into the grave among them.

"Angel flying with the everlasting gospel" (Rev. xiv: 6). 1. Work worthy of an angel. 2. Needing wings, for speed of diffusion. 3. Grace and judgment the burden of the message.

A Pattern of Saved Souls.—1 Tim. i: 16. The Rev. William Jay, in a sermon before a Missionary Society in London, stated that, when young, having doubts whether the time had come for the evangelization of the world, he called to converse with John Newton, and mentioned the obstacles to the extension of the gospel which oppressed his mind. The venerable clergyman, looking at him, said, "My brother, I have never doubted the power of God to convert the heathen world *since he converted me.*"

When Rev. Dr. Carey, the pioneer of mission work in India, first proposed his plans to his father, he said, "William, are you mad?" His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four

children, he made up his mind to build a hut in the wilderness, and live as the natives did around him. He either translated, or assisted in the completion of *twenty-seven versions* of Scripture, requiring a knowledge of as many languages or dialects. What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of the age? He tells us the secret himself. Not laying claims to brilliant gifts, or genius, he says: "I can plod—I can persevere."

Dispensation of the Gospel.—1 Cor. ix: 17. 1. Plain duty, As Wellington said, "We have our marching orders." 2. Irrespective of inclinations. 3. Willingly performed, it brings a special reward.

Missionary Sacrifices.—Dr. Bushnell's church at the Gaboon, of less than one hundred members, gave \$300 a year to Missions, and not one member was worth \$500. A reduction of appropriations becoming necessary, the missionary band must turn away scholars and send them back to pagan homes. They met, took the alphabetical lists to see who could be dismissed, and said, "We cannot do this;" and the result was that not one was turned off. They bore the burden themselves, resolving to *share the last crust* with those poor children.

Mrs. Bushnell, when apparently dead, suddenly and surprisingly revived. It was found that a *native boy* had been spending the whole afternoon back in the jungle in prayer for her recovery!

PART III.

MONTHLY BULLETIN.

CHINA.—In Swatow, efforts made by the English Presbyterians to give medical assistance to the lepers have been followed by rich results in spiritual things. One leper, returning to the distant interior where none had ever preached, carried the gospel to his home. Curiosity led the people to listen to the account of his travels; but the truth had power, and his words fell into hearts prepared, so that there were over a score of converts. Shortly after, the

missionary came and found twenty-three waiting for baptism.

The Pope, finding that French championship does the Church more harm than good in the Celestial Empire, has opened communications with the Emperor directly. Catholic missionaries in China "have felt that they were mere pawns in the game of diplomacy." They and their native converts in Kwangtung and Kwangsi have suffered for the outrages of France in Tonquin and at Fuchow. The Chinese Government will probably accredit a Minister to the Vatican, and a Papal Nuncio will be sent to Peking, "charged with Catholic interests generally; thus severing the connection of the Church with a military State."

The Chinese, far from being a race of savages, have among them men able to cope intellectually with the best that Oxford or Cambridge could send there. Professor Li, who has just died at Peking, was one of the greatest Chinese mathematicians of the present century.

ANAM.—General De Courcey telegraphs from Hué: "The leaders of the Black Flags have vanished; their bands dispersed. Several cases of cholera in the Haiphong hospital. The Bishop of Quinhon reports five missionaries and many Christians massacred in the provinces of Biendinh and Phyyen; and that 8,000 Christians have sought refuge in Quinhon, which is occupied by the French. General Prudhomme has started for Quinhon."

JAPAN.—Last year ninety millions of letters passed through the mails, and three miles of messages over telegraph wires. A speaker at the late anniversary of the English Wesleyan Missionary Society, expressing satisfaction at the material advancement of the Japanese, lamented that their intellectual intercourse was chiefly with English agnosticism. The speaker failed to measure the influence of American missionaries and teachers, and of the native Church.

There has been marvelous progress in Japan. In 1859 the first missionaries arrived. They belonged to the Episco-

pal Church of the U. S. In October of the same year, J. C. Hepburn, M.D., reached the field. After the lapse of seven years there was but one baptized Japanese. In 1872 there were ten. In January of that year the missionaries in Yokohama and English-speaking residents observed the week of prayer. The interest increased, and the meetings continued throughout February. The prayers of all, but especially of the Japanese, were intensely earnest. English and American sea captains who were present, wrote: "The prayers of these Japanese take the heart out of us." As a direct fruit of these prayer-meetings the first Christian church was organized, consisting of eleven men, on March 10, 1872. There are now in Japan 120 Protestant churches, with nearly 8,000 members.

ROMAN CATHOLICISM.—Dr. Warneck, in his work on "Roman Catholic Missions," finds the true character of Romanism best illustrated on the mission fields, where one of its chief aims seems to be the destruction of Protestant missionary influence. He charges against Romanism: 1. Accommodation to heathen superstition and support of caste; 2. Exaggeration of reports and statistics; 3. Instigation of diplomatic quarrels, and even open war, as a means of advancing its ends. Illustrations of this "gunboat Christianity" are found at the present time in Tonquin and Madagascar.

"Dr. Warneck quotes the saying of Dr. Döllinger, that the Jesuits have no lucky hand; that no blessing rests on their undertakings. They are forever building, but storms come and their buildings fall, or a flood sweeps away their worm-eaten structures." Dr. Döllinger quotes against them the proverb applied to the Turk: That where they set their feet no grass grows. So it was in Japan; so it was in Paraguay; so it was in North America; so it was in Abyssinia. In many of these places not even a memory of their work remains. So we predict it will be in Tonquin; so we trust it will be in Madagascar."

THE PRAISE SERVICE.

No. V.

By CHAS. S. ROBINSON, D.D.

"Eternal Sun of righteousness."—C. WESLEY.

SOME little trouble has been found by those who have tried to locate and identify this hymn. The fact is, it is made up of two joined together, both of them written by Rev. Charles Wesley; these are taken from his "Short Hymns on Select Passages of the Holy Scriptures": 1755. They are founded upon the priestly benediction recorded in Numbers vi: 25, 26. Upon the first of these verses he composed one of them, and on the second the other; the four stanzas are then grouped as one hymn.

"The Sabbath-day has reached its close."

—C. ELLIOTT.

We might have known, from this favorite fashion used in its metre, that the hymn before us was to be reckoned with those of the gifted granddaughter of Rev. John Venn, Miss Charlotte Elliott, who wrote "Just as I am, without one plea." That form of stanza has been rarely employed by our sacred poets. We are informed, in the memoirs of another woman, in many respects equally gifted and famous, Mary Lundie Duncan, that once she started for health's sake upon an extended tour in the country. With a younger brother she journeyed through a departing snow-storm to the dwelling of her future father-in-law. Of the trip she says: "The pass of Dalveen looked so beautiful in alternate streaks of snow and green sward, that I could not tell whether to prefer it so or in the rich glow of summer, as I saw it before. On the way I read Haldane's sermon, 'The Jews God's Witnesses,' with much interest. Elliott's poetry employed me for miles." Such a record makes one think of the singing pilgrim, far on ahead of him in the valley of the Shadow of Death, whom Christian heard with a cheered heart.

"How shall the young secure their hearts?"

—WATTS.

This will be recognized as Dr. Isaac Watts' version of Psalm cxix., the fourth

part, C. M., and it is entitled, "Instruction from Scripture." Of its composition, the author says he has "collected and disposed the most useful verses under eighteen different heads, and formed a Divine Song upon each of them; but the verses are much transposed to attain some degree of connection." The present piece has grown popular for all such uses as those connected with family training of children; in many a household it has been chosen as the Sabbath evening hymn. Some who read it now will recall that it was one of the glad reminiscences of the excellent Dr. Doddridge that, when he was a little child, his mother taught him the history of the Old and New Testaments even before he had learned his letters. She led him up constantly to her side, as she sat in the firelight, and pointed to him the pictures of Scripture scenes, painted on the porcelain tiles around the chimney-piece.

"Jesus, where'er thy people meet."—COWPER.

When the prayer-meeting at Olney was removed to a larger room, William Cowper wrote this hymn to be sung in the opening service. The piece was afterward published in the volume of *Olney Hymns*, 1779. It is founded upon the familiar promise of the Lord's presence with even a few worshippers. As we sing it, our minds are arrested by the supreme thought of the wonderful preciousness and availableness of prayer as an instrument of communication with God. What could we poor mortals do without it here on the earth? In one of the public gatherings not many months ago, an old sailor rose to make some remarks. He said: "One of our boats was dashed to pieces at sea; six of the men clung to the fragments; three days they were without help; for we in the distant ship could not find them; they told us afterward that the most awful and lonely thought they had in those dreadful hours was that they could do nothing to make us hear them; and that made me think of our prayers to God; what if a man was just so cut off that he could not pray; what if, when we were floating around on this mighty

ocean of peril, we had no voice that could be sent over in any way to heaven!"

"How charming is the place!"—S. STENNETT.

This hymn, by Rev. Samuel Stennett, D.D., was first published, like most of the compositions bearing his name, in the *Collection* of Rev. Dr. Rippon. It is a bright song to sing for those who are in the mood for meditative worship. "I have in my congregation," once said a venerable minister of the gospel, "a worthy woman quite aged now, who has for a number of years been so deaf as not to distinguish the loudest sounds; and yet she is always one of the first in the Sabbath meeting. On asking her the reason of such constant attendance, she answered: 'Though I cannot hear your voice, I keep coming to God's house because I love it, and because I am longing to be found in his ways; and he gives me many a sweet thought upon the text, when some one has been kind enough to put my finger upon it in the Bible; and then, too, though I have to be quiet with no part with the rest, I feel that I am in the best of company, in the more immediate presence of God, and among his saints who are the honorable of the earth. I am not satisfied with serving my Maker in private; it is my duty and privilege to honor him regularly in public.' And, no doubt, the pastor himself went away from such a parishioner thinking joyously in his heart how fine it was that God's love and communion were given to many whom he could not reach in the sanctuary, and so it became to all alike a 'charming place.'"

"Early, my God, without delay."—WATTS.

Dr. Watts gives to this the title, "The Morning of a Lord's Day." It consists of six stanzas, and is his version of Psalm lxiii., first part, C. M. It used to be sung at what were called "Dawn Meetings" years ago, and it is still employed as a devotional meditation by many a child of God, as he rises and remembers that the day has come which in the Lord's house is better than a thousand. "Since I began," says Edward Payson, when he was preparing

for the ministry, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Martin Luther, when most pressed with toils, would never fail to throw himself on his knees the moment he saw the sunrise; for he felt this in his soul: "I have so much to do that I cannot get on without three hours a day praying." Many of God's best people have attributed their strength and advancement, more than to anything else, to the habit of devoting the first moments of the morning to supplication. Havelock rose at four o'clock, if the hour for marching was six, rather than be compelled to lose the precious privilege of communion with God before setting out. Sir Matthew Hale once wrote: "If I omit praying and reading God's Word in the morning, nothing goes well all the day." Preachers would give more to be assured that their hearers have been well employed during the hour before service on the Lord's Day, than for any other exercises in the sanctuary or out of it.

THE MOST UNIQUE EVANGELIST.

By WM. C. CONANT.

REV. HENRY VARLEY, the English evangelist, returned home in the last of June, after a second tour (the first was exactly ten years ago) of six months in the United States, ending with nearly a month's services in the Twenty-third Street Gospel Tabernacle, New York. This "Tabernacle" is the home of an independent, open-communion Baptist Church, Rev. A. B. Simpson, pastor. Its place of worship is the very commodious and tasteful theatre fitted up by the late Salmi Morse for his favorite project of the Passion Play, which made so much noise two or three years ago. The church is somewhat noted for an extreme theory of Faith Cure, and has a handsome Faith Cure Home in the same street, the donation of a grateful faith-cured patient, where invalids are received and boarded on their own terms: that is, paying whatever they can afford, little or much. Neverthe-

less, Mr. Varley took an early occasion to declare in the Tabernacle, that although he believed in the Lord Jesus as the great and only true Physician, "the Savior of the body," and although he personally knew of many wonderful gifts of the Lord's healing power in answer to prayer, yet he was compelled to admit that there were also many failures to obtain the like gift, for which, to all human judgment, it was impossible to account, except by the conclusion that it was the Lord's will to give not that but some better thing. It is not faith to prescribe to the Lord his dealings with us in life or death, but to submit our requests trustfully to His better wisdom and goodness.

Mr. Varley addresses himself, like other successful evangelists, and more than most others, primarily to the awakening of Christians, and to the correction of conventional views and practice. His great themes of special teaching are Faith, Regeneration, Consecration and the Second Coming of the Lord. The latter he believes to be literal, pre-millennial, and imminent, though not revealed as to its date. All His views are derived from direct study of Scripture, with little or no regard to the teachings of uninspired men, and with a marked leaning to literal interpretation, where it is customary, and even where it is obvious, to understand language metaphorically. He calls his sermons Bible Teachings. His only "manuscript" is a printed one, which he keeps in his hand and strongly insists on keeping in the hand of every hearer. With an unqualified faith in every word of inspiration, and a keen perception of the force of words and the significance of facts, his paraphrase often breaks through the crust of conventional homiletics or interpretation, to reveal a startling freshness and boldness in the oracle.

With respect to regeneration, Mr. Varley's preaching is unique and bold as Paul's, in declaring that the self-nature of fallen man cannot be reformed or transmuted, but must be utterly destroyed—"crucified with Christ"—and

supplanted by the divine nature of the second Adam. "The second man is the Lord from heaven." "Christ—not I—liveth in me;" lives in me a life of mortal but ultimately victorious conflict with the self-life of nature; and thus becomes literally the head, the life, the soul, of a multipersonal, Divine-filial being, in which all the God-begotten in Christ are members and partakers: "Owe, in Us, O Father, even as thou art in me and I in thee."

The Varley sermon is topical. If it has a text in particular, it is likely to be some entire paragraph in which the topic eminently appears; and the moment the exposition and illustration begin other passages come flying in from all quarters and hovering around the central one. The man's mind seems all alive with winged scriptures, and with their brood of his own thinking. Betwixt that affluence and this effluence, there is a stirring movement incessantly before the mind of the hearer, and the mental stir has its full counterpart and complement in the bodily stir of the speaker. He treble fulfills the three oratorical principles of Demosthenes: Action—action—action. Restless with excitement, whatever he is saying to his audience, he must also be doing something to them. He throws himself into every corner of the congregation, not with eyes, attitude and gesture alone, but also—to the extent of the platform—with his whole person. Like a man casting food all over the house, or like one assailing a thousand singlehanded, he rushes from side to side, hurling address and gesture into every corner and into every one's face, in turn.

But there is ceaseless change, relief and contrast in his action. After an impetuous charge along the whole line, may follow a quiet, restful return to quarters, to the open book, to a fresh reference, and presently a fresh start in some unexpected direction. Many episodes and digressions occur. The oddest, remotest matters thrust themselves in for a moment. But, unlike most of the rambling, garrulous kind, Mr. Varley is never drawn away from his subject but

a moment by tagging threads of casual association. He follows such threads no farther than to relieve the stress of attention—if such a thing as stress of attention can be with such a speaker. All these things help to keep up the footing of personal acquaintance between speaker and audience. Sometimes he makes the welkin ring with a shout of passionate oburgation, or an explosion of rapacious eloquence, heard through all the houses of the neighborhood. The next thing, perhaps, his mood may turn conversational, with a familiar hand on your shoulder as it were, and a genial air of personal intimacy that takes you—not invites, but takes you—right into mutual private conference on the question in hand. Sometimes he sits down and talks awhile, like one in a parlor among his friends; gets up again, paces about, talking, and once more sits down, crosses one leg and then the other, buttons and unbuttons and rebuttons his coat, and so on, like a talker in private company, restless with the zest of discourse. It is partly by the effect of such numberless little unconscious-like asides that he keeps the footing of communion with his auditors. He is all the while an interviewer, carrying both parts. He is a ventriloquist, who keeps the audience themselves talking with him, and makes them both ask and answer questions, though really but one voice is employed.

Mr. Varley is the most audacious in his allusions and expressions, of all preachers, scarce excepting even the old Hebrew prophets. Yet he differs from some of our audacious modern preachers, apparently in motive. If he quotes Humpty Dumpty, or other ridiculous things, he will first say, "Now I don't want you to laugh at what I am going to say, for I don't say it to make you laugh, but to make you catch and keep hold of the truth." And then they do not laugh at it, only smile as he does, without levity. His laughter, not infrequent, is nevertheless strangely harmonious with his solemn themes. It seems to blossom naturally and not incongruously on a bed of rich and fruitful earnestness.

LAY CRITICISM ON THE MINISTRY.*

NO. IX.

VIEWS OF EX-POSTMASTER GENERAL
THOMAS L. JAMES.

If it sometimes appears to us that we are not making the moral progress we should do, with the means of reform at our command, we should call to mind that vice is of such a nature as to be continually visible, while virtue is naturally retiring; in other words we see a great deal of the bad that is done but very little of the good.

Take the City of New York, for instance. This city appears to me to be a sieve in which we catch a great deal that is vile from the old world. I suppose it cannot be otherwise, and yet, notwithstanding this fact, I believe the great metropolis to be the most religious city in the world. Go out on Fifth Avenue any Sunday morning or afternoon and see the steady stream of people pouring down that thoroughfare, prayer-book or hymn-book in hand—all of them coming from church. Of course, there is a great deal of vice in New York, but, for all that, the religious and benevolent spirit shown by the great mass of its heterogeneous population is something wonderful.

As to the clergy promoting a higher ethical standard in business or political circles, my suggestion would be that wrong, wherever it is found, should be fairly and squarely attacked. And I think the ministers would do well to let alone the sinners of antiquity—cease speaking, for instance, of the sad fate of Ananias—and boldly make an onslaught on the sins and evil-doers of the present age. Like the Irishman at the fair, whenever they see a head let them "hit it."

If young men do not attend church as much as formerly, it is, I think, largely the fault of the church, which is not made sufficiently attractive for them, and which does not, as I remarked, deal often enough with questions of current practical interest. But whether there has been a falling off in

the attendance of young men I am not prepared to say. Personally, I am a member of the Protestant Episcopal Church, and from what I have seen of that body, I do not think there has been any falling off. This, I believe, can be accounted for by the fact that in that church everyone takes an active part in the service.

I do think that the church should take a greater and more aggressive interest in the subject of temperance. The Roman Catholic Church is doing a great work with their Father Matthew Total Abstinence Societies, and Father Matthew himself, you will remember, was a Catholic priest.

Lately the Episcopal Church is following the example of the Catholic Church, and their "Church Temperance Society," started not long ago, is, in my opinion, destined to do a good work in changing the drinking habits of our people. They have pledges of different kinds, some calling upon the signer not to drink at a bar, some to drink only at meals, some not to drink during business hours, and some making him promise to totally abstain from drinking any intoxicating beverage.

I think that Protestants might learn much from the methods of the Roman Catholics in some particulars of church work. In that church they certainly reach the masses, and they reach them by going down to them, and by seeing to it that the Gospel is presented to them. They work systematically, in a business-like way.

The average sermon of the present day, it seems to me, is too long. I think more time should be given to the other parts of worship and less to the sermon. But into the sermon, though brief, should be compressed a great deal of thought. In the Catholic Church the Paulist Fathers preach "five-minute sermons," and they are good ones, too, well worth listening to, and more readily remembered than the more lengthy and pretentious efforts to which we are accustomed.

The custom the Catholics have of keeping their churches open during

*In Interviews for THE HOMILETIC MONTHLY.

days, where the people can come, by see fit, and of having several sermons on Sundays, beginning at an early on that day, so as to accommodate masses, I regard as a good one, and wishing a hint to the members of protestant bodies.

VIEWS OF THE HON. S. S. COX.

EDITOR: You ask me, in behalf of HOMILETIC REVIEW, certain questions to which I reply *seriatim*, as follows:

How can the pulpit be made more effective?

Answer by enhancing the education of preachers; by giving them more strength in elocution; by teaching them the secret of graphic delineation; by getting them study more in relation to advanced sciences, physical and mental, and drawing their illustrations not so much from the effete worn out doctrines of theology as from the wonders of the Universe, the mind of man under the influence of its Creator is investigating and developing. Add to this graphic narration of fervor, true devotion and moral piety, and you make the pulpit effective; and our large churches now echo the dull monotone of the others will resound with a contagious earnestness and an elegant rhetoric, as that of St. Paul from Mars'

How can it secure, or help to secure a higher ethical standard in commercial and political circles?

Answer, in the first place, it may secure a standard of morality—not mingling in political or commercial circles, as by preaching, with the rhetorical skill and genuine fervor I have described, the simple Gospel of Christ.

Why do not young business men take more interest in church mat-

Answer, my wife remarks that I am loath to answer that question, and I think she is frequently obliged to rebuke me against announcing my age, and upon this occasion she has under-

taken to interfere so as to refer you to younger men.

But as to business men, young or old, the reason why they take so little interest in church matters is that the church is not made as alluring as the opera, the theatre, the lecture room, or even a political campaign meeting. The minister and those who surround him do not begot in their daily walk and conversation that cheerfulness and charity which attract the young and impart a roseate hue to the dawning of hope, ambition and inspiration after better things.

4. Does the Church fail to reach the poor? Have fine churches and high salaries anything to do with the matter?

Answer, If you want to know how to reach the poor with the aid of church instrumentalities, go down into my district on the East side of the city and see the Catholic Churches and Hebrew Tabernacle crowded upon their sacred days; then go to the churches upon the rich avenues (with some notable exceptions) and hear the hollow mockery of apostolic simplicity and sincerity which echoes amidst the deserted arches. This is not a highly colored picture. But if the matter comes to reaching the poor it would be just as well to preach the Gospel of Apostolic days after the old Apostolic method. The English Church to-day is a sample of the inutility of fine churches and high salaries in reaching the poor; and, if I am not mistaken, the leading dignitaries of that Church having found it out, are now sending out through England emissaries, after the method of the elder Christian day, for the purpose of reviving that influence which belongs to the holiest of religions.

We asked a well-known clergyman sometime since to tell us, in a series of brief papers, "what he knew about preaching." He replied: "The papers required will be very brief and very few, but if you should ask me to tell you what I don't know about preaching, I would reply, life is too short."

PREACHERS EXCHANGING VIEWS.

"That writer serves his reader best, not who gives, but who suggests, the most thought."—THOMAS.

"English Church Music."

Mr. Editor:

I think perhaps the notice on "English Church Music" in the Sept. number of THE HOMILETIC REVIEW is rather misleading. I was educated in an English Cathedral city, and can bear witness to the fact that good music, conducted by men like Dr. Stainer of St. Paul's, or Dr. Longhurst of Canterbury, always secures large congregations. There are plenty of parish churches in Cathedral cities, and Churchmen generally attend their own church in the morning, but in the afternoon service the congregation at the Cathedral will always be large. Let any one go to St. Paul's, London, on a Sunday afternoon and see the immense crowd gathered there. It is a well-known fact that the Cathedral worship has gained enormously of late years; but surely not at the expense of the "public purse," else it would be in the Chancellor's Budget. The State but protects through the Ecclesiastical Commissioners the money derived from the sale of the Church lands. *Vide* also the immense sums of money which have to be deposited by *Churchmen* in the hands of the Government to be held in trust before a new Bishopric is founded.

ANGLO-CANADIAN.

We are glad to be corrected by our correspondent. Our reference, however, was solely to the cathedral worship as it comes into competition with that of the parish and dissenting churches conducted at the same hours. Our experience may have been unfortunate; for, while we have joined the crowd at St. Paul's and elsewhere in the afternoon, when other churches were closed, we have also attended morning service in English cathedrals when the choir performers outnumbered the listeners, while churches of all denominations in the neighborhood were thronged. We were amazed to find that "sense-melting music" and the short sermon—which we had imagined to be demanded by the multitude—attracted so few auditors. The fact is, that nothing in art—whether it be musical, architectural, or rhetorical—is ever so popular as the simple gospel preaching. Few people who do not go to church because of heart-hunger, will go regularly from any other motive.

We used the words, "public purse," in speaking of the support of cathedral worship, to indicate a distinction be-

tween funds collected from the individual worshippers and those either appropriated by Government to-day, or derived from past grants from the Crown. We made the point, that the musical treat in the cathedral did not "draw" as might be expected, notwithstanding it was paid for without expense to the attendants. The ideas on this subject of those living west of the Atlantic and south of the St. Lawrence may be somewhat confused; for very many among us would regard "money derived from the sale of church lands," which were, perhaps, originally donations from the Government, and are still protected by the secular authority, as belonging to the public purse. The news from across the water indicates that this is a growing notion in the land of Ethelbert and Henry VIII.

The Old Sermon Again.

Mr. Editor:

Allow me to add a word to your very judicious remarks in the recent article, "Dare to Repeat."

The question is often asked, How long does it take ordinarily for a good sermon to evaporate from the memory of the hearer? We reply that a really good sermon is apt to always adhere—or rather inhere—to the mind of a good listener—that is, the sentiment awakened, the impression produced, will be lasting. But an old sermon can safely be repeated, even challenging the recollection of the audience, whenever through circumstances it awakens a different sentiment or fits some diverse emergency in the mind of the hearer; that is, whenever it can be made to hit him in a different place. For example, the writer once preached a sermon which was requested for publication as being especially pertinent and having stirred the community; yet almost the identical words had been uttered by him from the same desk within two years, and without exciting the least comment. The different reception of the discourse was due entirely to the different cir-

ances of its delivery. It was a Scriptural lesson upon patience, variety, and had originally been used as one of a course upon the Christian graces. At that time there was a special burden upon the hearts of the people. But afterwards a terrible affliction fell upon the community. Times were followed by a season of unusual mortality. The preacher turned upon the representatives of the stricken homes. The thoughts that at first merely flitted through the intelligence of the audience now found lodgment in susceptible hearts. At the Scripture precepts, with the sermon abounded, were like quotations read from a medical journal the second time they came as balm to real wounds.

The sermon from the words, "Choose this day whom ye will serve," was read with similar good effect, and entirely without recognition, on the day of an exciting election; the engrossing of the popular thought affording a timely occasion for setting forth the authority of the absolute right as paramount to any and all claims upon the suffrages of men. Black Friday's gloom floated from the Street over the country, a neighboring minister laid aside the sermon as preparing and wrote a new one for an old discourse on "Buy truth and sell it not."

He gave this hint to my younger brethren. One-half of the impressiveness of a discourse is in the circumstances of its delivery; and whenever an old sermon can be made to produce a new sermon, it is no longer old, but new, in the best sense of the word.

CLERICUS.

The remarks of our correspondent suggest the habit of a prominent man, who selects for his evening sermon the outline of one he has previously given his people at a morning service. During a part of Saturday he rereads the old manuscript, extracts its best thoughts—not its substance—and endeavors to fill his mind with the glow of the sentiment. Sun-

day afternoon, after an hour's refreshing sleep, he meditates upon the old theme, drops out any thought which does not seem strongly relevant, adds any illustrations which come to him with fresh force from recent occurrences or his own recent reading. By the time he is ready to enter the pulpit Sunday evening he has practically a new sermon in his mind; the old has been so changed that, if a hearer sat with the manuscript before him, he would scarcely recognize and would not be able to follow it. The preacher has not "warmed over an old dish," but only taken some of the old leaven for a new baking.

Some have the habit of rewriting their old sermons; but we think the above-mentioned way is the better. We know of no plan for the cultivation of power in speaking without manuscript more practical than this. The preacher has the confidence which comes from knowing that his sermon is relatively a good one: his memory is not burdened with hastily crammed matter; and, feeling at home with his subject, he will be apt to feel more at home with his audience.]

The Use of "That."

I read Mr. Ayer's paper on "That," published in the March number of *HOMILETIC REVIEW*, with much interest. There is a good point he could have added to those he made—that of the opening phrase of the Lord's Prayer. The Greek is *Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανῶν*—Father of us the (one) in the heavens. Now, the *ὁ* is the point in question. It is sometimes translated *which art*, and sometimes *who art*; and both are manifestly wrong. It is in the Greek idiom *the one being* (in the heavens); and the meaning clearly is *that art*. The opening phrase, then, should be "Our Father that art in the heavens." The theology is widely different, as will be seen at a glance from that of "Our Father which (or who) art in the heavens." The *that* specifies which one of the fathers is addressed—namely, the one in

the heavens; whereas which (or who) art addresses a father without referring to the existence of any other father, and it leaves out of the theology all the correspondence or analogy between the earthly and the heavenly father. J. W. D.

Spiritualism.

Spiritualism is a live question out here in California, and we have got to fight it. Please answer the following as comprehensively as your space and time will permit:

1. What is the strength of spiritualism in the United States—their numbers, churches and organizations? 2. What is the relation of spiritualism to free-loveism? 3. State some of the evil tendencies of spiritualism. 4. Name some good works that deal with the present phases of spiritualism. 5. Contrast the work and moral tendencies of infidelity, spiritualism and Christianity.

Santa Maria, Cal.

J. E. M.

[We invite brief answers to the above from our readers.—Ed.]

EDITORIAL SECTION.

SERMONIC CRITICISM.

Let the adverse breath of criticism be to you only what the blast of the storm wind is to the eagle—a force against him that lifts him higher.—R. S. STORRS.

Magnify the Office of Preaching.

VARIOUS and onerous are the duties of the Christian ministry. As a pastor, as an organizer and executive head of the activities of his church, and as a member of an ecclesiastical system and of general society, there are many claims upon him, pressing for practical recognition. He cannot, without injury to his own good name and the cause which his office represents, ignore one of them. But they are not equally important, and must not be allowed to trench on his chief calling, which is, to *preach the Word*. This is his characteristic, paramount service. This is the special "high calling" to which he is ordained of God. The Christian ministry was instituted with chief reference to preaching the Gospel. Christ himself preached in city and country wherever He went. The apostles went forth in obedience to His command, "to preach the gospel to every creature." Preaching has been the chief instrument in advancing the kingdom of heaven, in every age of the Christian Church. Pastoral visitation, the printed page, the ordinances and sacraments, private instruction, and other agencies, are all important in their place, as auxiliaries; but they cannot take the place of preaching in the work to be done to secure the world's conversion. God

lays the stress on *preaching*: God has always specially honored preaching, and will continue to honor it till the end of time. It can never be superseded in the nature of the case. And every minister should magnify to the utmost this transcendent calling. Everything else which pertains to his office should be held to be subordinate; and all his plans, studies, gifts, aspirations and acquisitions, should be directed to this supreme end—how to preach the gospel of the grace of God so as to make it most effective on the hearts and lives of men. He should read, study, pray and strive for the mastery in this service. He should cultivate the feeling that the pulpit is the throne of his power, and concentrate on it all his energies. He should regard the hour spent in preaching as the harvest hour of the week. He should husband every moment, and make all his reading and study and preparation of the week tell emphatically on his Sabbath ministrations of the everlasting gospel.

Leaders, Not Drivers.

Some pastors seem sometimes to forget that they are to be leaders, rather than drivers, of the churches which they are serving. They assume an authority which is in direct contravention to that which is accorded them by the New

nent law, as set forth in the Paulistles and illustrated in the practice of Christ and His apostles. Hence a pastor who makes a practice of coercive measures in attempting to carry out his purposes and plans, as to the affairs of the church, takes a course which is both antichristian and extra-scriptural. Besides, far from being politic; for, sooner or later, the self-respecting and influential members of the church, to say nothing of the others, will rebel against such an unwarranted use of pastoral power, thus creating a conflict which must be disastrous to the interests of the church and damaging to the cause of Christ in all lands. More than this, such a pastor soon makes himself odious to those who do not belong to his church, and at the same time, alienates himself from the friendship and fellowship of the laity. And then, as a matter of course, his usefulness, in that charge, is practically ended. In these days of enlightenment and religious freedom people are swift to resent anything that savors of a tyrannical use of official position and power, even though it come from a pastor. The Romish hierarchy have ever insisted upon the right of ruling their parishioners in an autocratic manner, and they do not hesitate to employ very harsh measures to secure acquiescence in their wishes and commands. But every intelligent layman who has a clear discernment of the spirit and genius of Christianity is against the arrogant use of ministerial authority. Yet, we may believe that every true Christian is willing to be led, by worthy pastors, into the adoption of such means and measures as may conduce to the prosperity of the church. Pastors can, by a wise training of gentility, lead their people to do almost anything that offers a chance of contributing to their spiritual as well as material welfare. Certainly, if a pastor cannot lead his flock, he may be sure that he cannot drive them, for, in nine cases out of ten, people will be led rather than driven. And

in order to lead our flocks properly we need to possess the spirit of Christ, in large measure, and pray much for a clear understanding of the conditions of the fields upon which we are engaged and the wants of our people.

"Preach the Word."

This was Paul's charge to Timothy; and it is a charge which applies with as great force to every minister of Christ to-day. It would be a good thing to have these words printed, in large letters, and hung up directly before the eyes of every preacher in his study. They would be a constant reminder that his chief business is to herald the Word of God rather than the opinions of men. If this charge were faithfully obeyed by every one who claims to be Christ's minister, there would be far less said in the pulpit about what councils have decreed, and what denominational creeds and standards declare. I do not inveigh against all decisions of councils and declarations of creeds; but I protest against giving such things the prominence which they, too often, receive in pulpit ministrations. Instead of prayerfully studying to know just what God has intended to convey to us, in the Bible, there is, many times, an effort to make the Bible substantiate purely human conceptions of truth. All of our theories of truth should be candidly submitted to the Word of God, in its entirety, for a decision of the truthfulness or falsity of our theories. If anything must suffer any apparent defeat, let it be our opinions and predilections rather than God's Word. Let nothing stand in the way of our preaching the pure Word. It were better for us to sacrifice every desire to ventilate our pet notions of doctrine and fanciful interpretations of the Scriptures, than that our preaching should be without gracious effect. Men are not saved through the preaching of human opinions of Divine truth; nor are they delivered from sin by the mere history of Divine truth. Neither are Christians spiritually refreshed and edified, to any marked extent, by essays about the Word. It is the plain, undiluted

luted Word of God, proclaimed with an unction from the Holy Spirit, that converts the soul and then builds it up in wholesome life and Divine vigor and Christly sympathy. What the people need is not elaborate disquisitions upon social problems and sanitary laws—these belong to the forum—but the Word of God, preached in simplicity and with all fidelity, is the paramount need of the hour. Preach the Word, and God will bless both the Word and the preacher.

Exquisitely Finished.

The spiritual effect of a sermon may be weakened, if not spoiled, by undue attention to literary finish and merit. Some preachers lay out their strength on the style and expression of their sermon rather than on the thought, the argument, the spiritual power, the rousing appeal to the conscience, which they get into them. The poets are quoted quite as often as the Scriptures. The atmosphere of the pulpit is made

more classical than Christian. Plain, scriptural, earnest, forcible preaching is sacrificed to mere literary beauty and effect. This is a great mistake, Christ's preaching was simple, direct, pungent, in the language and form of common life. So with the early preachers of the Gospel. So with the Reformers and with all the great preachers who have reached the hearts of the people. Says the late Dr. George Shepard, one of the most able and effective preachers of the past generation: "Rounded periods rarely prick. Whoever sits down to make a very beautiful sermon, assuredly will make a very useless one. Occasionally there comes forth such a sermon, elaborated most deliciously. Every sentence has a flower; every line is music; and everybody is charmed. He is to them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; they hear his words, but they do them not. This is the character and end of all such preaching, splendid and powerless."

HINTS AT THE MEANING OF TEXTS.

O for a stalwart pulpit! a pulpit muscular with the strength of strong men: a pulpit to shake the land, and to be itself unshaken.—J. TILTON.

Revival Service.

AS THE HEART IS, SO IS THE EAR.

Take heed how ye hear.—Luke viii: 18.

I. *Prejudice* cried, "Can any good thing come out of Nazareth?" (John i: 46.)

II. *Bigotry* exclaimed, "He hath a devil, and is mad; why hear ye him?" (John x: 20.)

III. *Candor* affirmed, "One thing I know, whereas I was blind," etc. (John ix: 25.)

IV. *Wonder* acknowledged, "Never man spake like this man." (John vii: 46.)

V. *Conviction* inquired, "Is not this the Christ?" (John iv: 20.)

VI. *Faith* prayed, "Lord, remember me when thou comest into thy kingdom." (Luke xxiii: 42.)

APPLICATION.—"If any man hear my words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day." (John xii: 47, 48.)

PEACE OF THE SAINT AND OF THE SINNER.

For he is our peace, who hath made both one, and who hath broken down, etc.—Eph. ii: 14.

I. The *saint* says, "He is our peace, who hath made both one;" therefore I am free from disquietude as to my pardon, my acceptance with God, my welfare in this world, and my prospects in the next.

II. The *sinner* says, He is *not* my peace, therefore I am fearful in not having the favor of God, the forgiveness of sin, and the indwelling Spirit. My peace is not on a rock, but on shifting sand; it is not storm-proof, nor death-bed-proof, nor damnation-proof. "There is no peace, saith my God, to the wicked."

WHERE IS HE?

Then the Jews sought him at the feast, and said, Where is he?—John vii: 11.

I. *Is He in your worshiping assembly on*

the Sabbath? Do you repair to the sanctuary confidently expecting to meet Him there? Does His manifest presence banish every irreverent and worldly feeling? Does He mete out to you the word of life, and render it sweet to your taste and nourishing to your soul?

II. *Is He in the prayer-meeting?* Do you, in company with at least one or two others, meet together weekly and claim the fulfillment of His promise to be with you? And is He there, causing your hearts to burn within you and strengthening you to lay hold with a firmer grasp upon His promises? When you leave that place of prayer, does your conduct say, "We have seen the Lord?"

III. *Is He in the family?* Has He made His abode with you? Does His presence refresh the weariness of toil, loosen the burden of care, and brighten the smile of affection? Does He take your children in His arms and bless them? And does He assure you, you shall form an undivided family in those mansions which He has prepared on high?

IV. *Is He in your heart?* "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." If so, He is ever near you—not a God afar off, to be still farther when this world shall have run its appointed course, when the impassable gulf shall separate the righteous from the wicked. "Call ye upon him while he is near."

HISTORY OF A SINNER'S CONVERSION.

I thought of my ways.—Ps. cxix: 59, 60.

Three stages in this history:

I. **REFLECTION.** "I thought," etc. When a sinner once begins to think he finds many things to think about, as (1) His long-continued neglect of God. (2) The fearful number of his sins. (3) The many duties he has neglected. (4) The world of light, mercy and grace he has resisted. (5) The many favorable opportunities he has forever lost. (6) God's amazing forbearance and unwearyed efforts to bring him to repentance. (7) The anxiety felt for him all

these years while he felt none for himself.

II. **REFORMATION.** "And turned my feet," etc. Thinking of no use unless it prompts to action. Many a soul takes the *first* step, but not the *second*. Here the devil makes a bold stand, and plies all his arts to retain his hold on the converted sinner.

III. **MAKING HASTE.** "I made haste and delayed not to keep thy commandment." (1) Multitudes lose their convictions of sin by hesitancy and delay. They are convinced, distressed, in view of their sins, and resolve on reformation; but not just now—to-morrow—when the next call is made. (2) One of the strongest tendencies of human nature is to *put off* turning to God. (3) The devil cares not how a man thinks, or weeps, or resolves, if he can but induce him to *wait a little longer!* Not so with the Psalmist: He made haste, and delayed not his obedience. So will every sinner do, if he means to be saved.

Christian Culture.

OBLIGATIONS TO THE HEATHEN.

I am debtor both to the Greeks and to the Barbarians; . . . to the Jew first, and also to the Greek.—Romans i: 14-16.

I. *What we do for the salvation of the heathen is not to be regarded as Charity.* We are their debtors, and cannot evade the obligation. To this fact our language and life should be conformed. Is it charity to pay a debt? It is not optional, but obligatory.

II. *Honesty demands the payment of a debt.* We cannot plead inability, for it is required of a man only according to what he hath. With our obligations to the heathen we have no right to contract such other debts as shall interfere with our duty to them. We have no right to live in a style that shall force us to say we cannot afford this payment.

III. *A day of reckoning is at hand.* We must all appear before our Creator, and answer the solemn inquiry, Have we as honest debtors and according to our ability, discharged our obligations? The heathen shall be there to testify to

the measure of our fidelity, and we shall be held responsible for every deficiency in our duty. How will stand the account of the present generation of Christians? Are you in arrears to the heathen?

INCONSISTENCY AND INCOMPLETENESS.

Ephraim a cake not turned.—Hosea vii: 8.

It is therefore burnt on one side, and remaining raw on the other. It is thus applicable:

I. *To men whose consciences are thus constituted.* Scrupulous in some things, they are frequently over-scrupulous, and sometimes unscrupulous. The evil is aggravated when little things are its subjects, and the weightier matters of the law are omitted, or when others' sins and not our own are considered. They refuse to go to the Lord's table because some are there whom they do not approve, and yet they are strangely insensible to communion with God, the sanctification of His day, forgiveness of enemies, and religious education of their children. Their religion is "a cake not turned."

II. *To those whose zeal is peculiar.* Like thorns under a pot, it smokes and crackles to-day and to-morrow is extinct. Like a comet that dashes in from the realms of space, passes the steady evening star, and displays a tremendous

length of tail as if it would put her to shame by its superior brilliancy. But soon it is off again, whence it came, to the regions of coldness and death. So the religion of those who blaze forth with transcendent glow for a time and then disappear is "a cake not turned."

III. *To those who carry their religion only to certain places.* To the sanctuary, to the prayer-meeting, to the communion table, but not into the family, the store, the bank, the senate. Or they may be outwardly consistent amidst home environments, but abroad or at fashionable watering places, they follow the multitude to do evil. Surely their religion is "a cake not turned."

Funeral Service.

MOURNING AND FEASTING.

It is better to go to the house of mourning than to the house of feasting.—Eccl. vii: 2.

REASONS.

- 1 It is becoming and profitable to sympathize with others in their sorrows.
- 2 It will tend to moderate our desires after this vain and fleeting world.
- 3 It will serve to keep death before our minds as a personal reality.
- 4 It will help to familiarize us with death.
- 5 It will teach us the necessity and value of religion.

LIVING ISSUES FOR PULPIT TREATMENT.

Truth is ever present, and insists on being of this age and of this moment. Here is thought and love and truth and duty, new as on the first day of Adam and of angels.—EMERSON.

Moderation on the Drink-Question.

Wherefore come out from among them, and be ye separate, saith the Lord.—2 Cor. vi: 17.

It is deeply to be regretted that many of the sincere and earnest friends and advocates of the temperance reformation do not object to the moderate use of intoxicants, and often censure those who insist on total abstinence as the only safe and consistent course. Believing, as we do, that the former view is wrong in principle and most pernicious in its practical effects, we present to our readers some of the results of the investiga-

tions made by Axel Gustafson, author of the "Foundation of Death," the most remarkable work ever written on the "Drink Question," and also "Some Thoughts on Moderation," just published by Funk & Wagnalls.

WHO IS AXEL GUSTAFSON?

No living man has made a more careful and exhaustive study of the Liquor Question than Mr. Gustafson, having studied over 4,000 books and pamphlets in eight languages, and read most of the periodical literature of the past on the subject, and examined the current publications on the temperance ques-

tion in various languages. And hence he is warranted in speaking authoritatively in relation to the facts and principles involved in it, and his writings shed new and strong light upon the "Drink-Question" in all its economic, social and moral relations. The leading journals of the old world and the new, as well as eminent men in all professions and stations in life, have borne most emphatic testimony to the value of his services.

We are indebted to the works already named of this remarkable author for the substance of the following facts and opinions.

CONSISTENCY CONDEMNS THE "MODERATION" IDEA.

In all other questions of moral import the civilized world teaches *abstinence* from evil. No one claims that gambling is right if one only gambles with *moderation*. No one will justify *stealing* if one will only steal *moderately*. No one would teach that it is right to be *licentious* if we will only be so with moderation. Even in the matter of loyalty to party, anyone who advocated or practiced half-services and convenient fidelity would be drummed out of the party. But when we come to the Drink-Question the common mode of reasoning is set aside. In this the advocates of moderation insist that the thing itself which fills the world with drunkenness and crime is not an evil, it is only the *abuse* of it—the *evil is in drinking to excess*; it is proper and right to drink with moderation. Hence *moderation* is proposed as the cure and conqueror of the drink-evil, and societies are organized on this principle. But let us not suppose that this remedy is a new one; it is as old as the drink-evil itself. From the beginnings of this vice to the present day there has always been some one to say to the drinker, "*Don't take too much!*" Moderation has been preached to him by somebody, and urged upon him with all the arguments of decency, morality, expediency, that could now be brought forward—in each age, of course, according to the intelligence of that age, and according to special knowledge of the

virtues, weaknesses and needs of the one warned. We know also that from the moment that the drinking habit was found to involve danger to the State, the State itself interfered, and edicts and laws of all kinds and degrees, even to that of the death penalty, were put in force to establish moderation. And with what effect? What have been the results of all the elaborate licensing systems in the various States of the civilized world? What is the result of the attempt to enforce moderation by means of the licensing system in England, and in the United States to-day? THE "MODERATION" EXPERIMENT A FAILURE.

According to Dr. Norman Kerr's computations (a very high authority), some 60,000 in Great Britain die annually from drink; and the Harveian Medical Society claims that 14 per cent. of the total mortality among adults is due to alcohol—that is, 71,500 individuals annually, or between 198 and 199 per day, die in these isles from intemperance. Again, we know that from the moment *society* began to regard so-called excess in drinking as a degradation, moderation societies have been formed, appealing to every sacred feeling and motive for sobriety on the one hand, and on the other, threatening excess with all sorts of social penalties. Yet all these, whatever they have seemed to accomplish, have failed. They were all founded on a false basis.*

* In a paper on "The Temperance Cause and its Departures" (*Quarterly Journal of Inebriety*, Jan. 1883), Dr. Joseph Parrish says: "Half a century ago the evils of excess in alcoholic beverages were as apparent as they are now. . . . Special thought being directed to the subject by a few philanthropic persons, public opinion caught inspiration and demanded moderation. . . . Experience, however, soon demonstrated that the most reasonable hopes of these reformers were doomed to disappointment in the pursuit of such a course. They soon found, as they thought, that moderation led to excess, and that the ranks of the actually intemperate were drawn from the multitudes who indulged moderately, and hence a new move was instituted by which the stronger liquors known as distilled spirits should be abandoned, and only the more mild forms of drink, as beer, cider and wine, be permitted. Hence the discrimination between the

And still, with all this failure during a whole century of experiment, witnessing to the inefficacy of this method, multitudes who claim to be good temperance men and women preach and practice what they call "moderation," as a remedy for drunkenness!

WHAT IS MODERATION ON THE DRINK-QUESTION?

What *abstinence* means is understood by all; what *moderation* means no one can tell, for no three persons are agreed about it, nor, in the nature of things, can be. This alone shows its impracticability for general application. To give only the attempts at authoritative definitions of this term would fill a volume. Something must be wrong with a word that needs so much defining. In the first place, not one set of digestive organs, not one brain or nervous system of any one of us, is exactly like those of any other; and even the most nearly alike have subtle differences which may lead, under treatment and conditions exactly similar, to widely differing results. This is the first, a fundamental difficulty, and one which must forever remain an insuperable hindrance in the way of giving a general definition of moderation, or of making any definition generally applicable. Another difficulty is, that alcoholic liquors always vary, both as to the *quantity* and *quality* of alcohol in them. Not only do we common folks find the definition of moderation too much for us, but doctors disagree—even those doctors who desire to define that they may prescribe it. In his "Practice of Medicine" Dr. Aitkin says: "A pint of beer (twenty ounces) may contain one, or two, or more ounces of absolute alcohol, or less than a quarter of an ounce! This alcohol may be associated in the beer with an amount of free acid varying from fifteen to fifty grains,

two classes of beverage. Here, again, was cause for disaffection among the elder temperance men, who had never abused malt liquors, but believed them to be useful. They could not, however, withstand the force of the progressive current, and were obliged either to abandon their cups or retire from the field, inasmuch as the inevitable total abstinence doctrine was destined to be the next in the order of adoption."

and with amount of *sugar* varying from half an ounce to three or four times that quantity. A glass of sherry (two ounces) may contain from one quarter of an ounce to half an ounce or more of absolute alcohol, with sugar varying in quantity." Dr. Brunton says: "It is impossible to lay down a rule for the quantity necessary, for this will vary, not only with every individual, but with the same individual at different times." Dr. Garrod says: "It is a matter of no little difficulty to define what is meant by a moderate quantity, and experience shows that this differs much in different individuals, and in the same individual under different circumstances." Dr. Radcliffe says: "What moderation is you must find out for yourself; and all I can do to help you in the discovery is to say that you are no longer moderate if what you have taken excites you or stupefies you, or has any other effect upon you beyond that of balancing, calming, comforting you." In an editorial in 1884, in defence of alcoholic drinks, the London *Times* said: "It is a common charge of the total abstainers that the phrase 'moderation' is vague and cannot be defined. The answer is, that no sensible person wishes to define it in general terms. It must be relative to the individual. It means what is perfectly consistent with health and with that scale of diet which experience shows to be most productive of a healthy state of body and mind." Having thus pointed out that it must be left to the individual, the *Times* adds: "It is not every one who can limit his alcohol at all times to the exactly right quantity."

DOCTORS DISAGREE AS TO THE MAXIMUM RULE.

Strict moderationists, headed by such scientific men as Dr. Parkes and Dr. Anstie, hold two fluid ounces to be the maximum safe dose in health: and yet, when Dr. Anstie made a scientific experiment upon himself by taking one and a half ounces of whiskey—equal to about three-quarters of an ounce of alcohol—a dose he supposed would be too small to produce poisonous results, he says: "The poisonous effects were fully

developed; the face felt hot and was visibly flushed; pulse 82, full and bounding; perspiration on the brow." And in his "Stimulants and Narcotics," Dr. Anstie also says: "A general review of alcohol-narcosis enables us to come to one distinct conclusion, the importance of which appears to be very great; namely, that (as in the case of chloroform and ether) the symptoms which are commonly described as evidences of excitement, depending on the stimulation of the nervous system preliminary to the occurrence of narcosis, are in reality an essential part of the narcotic; that is, the paralytic phenomena." Drs. Nicol and Mossop, of Edinburgh, by scientifically examining the condition of each other's eyes, after taking small doses of poisonous substances, found, as regards alcohol, that after a dose of two drachms of rectified spirits—*less than a quarter of an ounce of absolute alcohol*—"paralysis was produced in the nerves controlling the delicate blood-vessels of the retina," which indicated a corresponding effect on the brain. Dr. Ridge, assisted by several physicians, experimenting also with only two drachms of alcohol, found that the senses of feeling and vision were injured; and recently, Dr. Scougal, of New Mill, making similar experiments, confirmed these conclusions, and added that the hearing was similarly effected. When it is remembered that in ordinary liquors two drachms of alcohol "represent a tablespoonful of spirits, such as brandy or whiskey, not quite half a wineglassful of port or sherry, a small wineglassful of claret or champagne, and not quite a quarter pint of ale"—it is more clearly seen that any

one who drinks alcoholic liquors at all *must* be, scientifically speaking, drinking to excess, because very few, if any, so-called moderate drinkers restrict themselves to such small doses.

Surely the testimony of such medical experts ought forever to settle the question that moderate drinking is not safe. *No man knows, or can know, when he keeps within the limits of moderation.* The results of long experience demonstrate that moderation never has and never can fight intemperance successfully. The results of scientific experiments with alcohol have settled only one point—viz., *the soundness of the principle of abstinence.* And whatever the differences between doctors and scientific men as to the smallest minimum poisonous dose or the largest maximum safe dose, *all their differences lie within a certain small circle at whose circumference they do meet* and are agreed, that even by the broadest estimate among them but very little alcohol is safe or even presumably beneficial. And with this on the one hand, we have, on the other, the great realm of the nameless and indescribable totality of drunkenness, degradation, and misery. And since the use of alcohol is such a physiological problem even to scientific men, and since the consequences involved in them are so tremendous as we know them to be, and as Moxon points out in these impressive words: "*Alcohol affects the whole man, his whole self, all he can do or say, and not only so, but all that his bodily nature does in secret with him*"—surely the disagreement among accepted authorities cannot be held to warrant its use, but rather to impose the highest obligation to avoid it altogether.

EDITORIAL NOTES.

Homiletic Review for 1886.

AN ADVANCE OVER 1885.

WHILE our plans for the year to come are not fully matured, they are sufficiently so to indicate in outline what we propose to do in the way of furnishing mental food to our numerous readers. The enlargement of the work in January of the present year, which en-

abled us to give wider scope to the REVIEW, adding new features, has met with universal favor among our patrons, from whom we have received the warmest testimonials, which have greatly encouraged us in our effort to produce a MINISTERIAL REVIEW second to none in the world.

While the past must be our main

pledge for the future, yet we are warranted in saying that our plans for 1886 promise an advance all along the line, in scope, quality and interest. Without going fully into particulars, we announce

I. Among the Symposiums for the year will be (1) How to Increase the Efficiency and Usefulness of the Ministry. (2) Probation after Death: Has the Dogma any foundation in Reason or Scripture? (3) Has Modern Criticism affected any of the Accepted Doctrines of Christianity?

II. Series of Papers on the following topics, by different leading clergymen: (1) What Books Should be in the Library of every Clergyman? (2) What Should be the Attitude of American Clergymen towards the New Version of the Scriptures? (3) The Advantages of Greek to the Average Clergyman, this latter by Howard Crosby, D.D.

III.—1. The leading departments and features of 1885 will be kept intact during the next year. "The Missionary Field" and a series of Illustrations from the pen of Dr. A. T. Pierson will be continued. 2. Several *new features* will be added, among which will be a department under the charge of Prof. J. M. Hoppin, author of "Homiletics" and "Pastoral Theology," entitled "Questions in Homiletics;" another, under the editorial charge of Prof. William C. Wilkinson, for all matters relating to Pastoral Theology; and a third series under the name of "Study Table," in charge of J. M. Ludlow, D.D. No three men in the country could be found more thoroughly qualified to do grand service in these several departments than those named above. We can only hint at the nature and advantages of the service they propose. The two former propose to answer questions and discuss briefly, in the light of their broad study and experience, subjects pertaining to "Homiletics" and "Pastoral Theology." In the last, Dr. Ludlow will endeavor to give the clergy in as few words as possible, the thoughts of special interest to them, which are to be found in new or rare books, and in

periodical literature. *This is in no sense a Book Review department*, but is designed to keep abreast of this age of thought those of our readers whose purse or time will not enable them to master immense libraries. The department will be found unique in character and eminently serviceable.

IV. During the year a number of sermons will be given from eminent pastors in different sections of the country, as well as from different denominations, selected with reference to their practical results in soul saving—that is, sermons which have been specially honored of God in converting men.

V. Among those who have already signified their willingness to accept the parts assigned to them (there has been time for only a very partial response) are Drs. Herrick Johnson, Chicago, J. L. Withrow and J. T. Duryea, Boston, J. D. Witherspoon, present Moderator of the Presbyterian General Assembly (South), Henry J. Van Dyke, Sen., Brooklyn, Lyman Abbott, R. S. MacArthur, J. M. Buckley, Henry J. Van Dyke, Jr., Howard Crosby, New York, C. L. Goodell, St. Louis, Prof. W. C. Wilkinson, J. M. Ludlow, D.D., Prof. J. M. Hoppin, Drs. John Hall, Wm. Ormiston, etc. The full prospectus will embrace a large number of contributors, at home and abroad, whose contributions have enriched the pages of the *Review* in the past; and we hope to enlist beside many other writers of repute, in different spheres of thought. Our steady aim will be to furnish a Monthly that will afford our pastors and other workers in the Church the greatest possible help in their calling. Our one purpose is to make a Review eminently practical, a Review for the times, in which will be found the best results of Christian scholarship and practical wisdom, as well as of thorough and fair discussion of living questions in the briefest possible space and in the most helpful forms.

In Abatement of Judgment.

A correspondent complains of injustice to his denomination in Dr. Pentecost's article on the Evangelization of

Cities in our October number (p. 294). The language is strong and too sweeping, no doubt. But several things must be considered. Dr. P. writes over his own signature and is personally responsible for what he writes. He is a person of strong convictions, and, like his associate in evangelistic work, Mr. Moody, is accustomed to use very plain and emphatic language. His heart and soul are in this peculiar work, as those of few ministers are, and it was natural when discussing "The Difficulties in the Way of the Evangelization of Cities," to set them forth in a strong light, perhaps even to exaggerate them. Few ministers know the moral and spiritual condition of our chief cities better than Dr. Pentecost. He spares, in this series of papers, no branch of the Church or portion of the ministry, but makes a fearful general arraignment, which, alas, we fear, is too true. His view of things applies, and is meant by himself to apply, to our "cities," not to rural districts. Ministers not personally and thoroughly conversant with life in our

great cities can form but an inadequate conception of their moral and spiritual condition, and how well-nigh impossible it is to withstand the trend of things, in the Church as well as without, towards irreligion, infidelity, Sabbath profanation and wickedness in every form.

Tobacco an Enemy to Nerve.

Dio Lewis, who has given very much time to the study of health, writes:

I asked an old trainer, who had charge of one of the successful Madison Square Garden pedestrians, how much three cigars a day during the three months of training would probably affect his man.

"I am sure it would beat him," was the reply.

A long experience has taught the fraternity of trainers that tobacco is an enemy to muscle, and a still greater enemy to nerve, tone and endurance.

Mr. Beecher reads out of the New Version and pronounces shoel as if spelled shoal; and it is asked if this is a way Mr. Beecher has of telling the people that he believes that the bottomless pit has a bottom?

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

SWITZERLAND.

THE Protestant Church of German Switzerland is passing through a severe crisis. The destructive negative tendency, with its centre at Zurich, has become quite strong, and has not hesitated to attack the most cherished institutions of the Church. The more evangelical tendency, with its centre, at Basle, is striving hard to counteract these influences; and there are indications that in that country, as well as in Germany, more signs of religious life are appearing. While the French Evangelical Church of Switzerland, with its centres at Geneva and Lausanne, is largely influenced by the evangelical theology of France, it also keeps in living contact with the theology of Germany. In exegesis, in historical works, and indeed in all departments the influence of German thought is apparent. Just now the French journal devoted to theology and philology, published at Lausanne, is devoting much attention to the Ritschl school.

In the Theological Journal, published at Zurich ("Theologische Zeitschrift aus der Schweiz," 1882, number 2), the first part is devoted to Dr. Alexander Schweizer, Nestor of the theological faculty in that city, who recently celebrated his jubilee. There is first an address by Prof. Dr.

Kesselring, Dean of the faculty, then an article on "The Practical Theology of Alexander Schweizer," by Rev. Meili, editor of the Journal. Schweizer's effort to unite thorough scholarship with the most efficient practical methods is particularly emphasized. The third article on "The Present Status of the History of Religion" ("Der gegenwärtige Stand der Wissenschaft auf dem Gebiete der Religions Geschichte,") by Furrer is of special interest. New as the subject of the history of religion is, it has suddenly assumed a prominent place and occupies an unusual amount of attention. Travelers, scientists, linguists and historians have vied with each other in their efforts to gather, sift and arrange the materials and draw inferences from them. The author refers to the difficulties connected with the subject; and it is evident that there has been too much haste in determining the religious character of nations, especially of savage ones, and that frequently unwarranted conclusions have been drawn from insufficient data. "How often have travelers thought that they discovered a people without religion, only because they did not understand their language, or at least not well enough! Peoples in their youth, being not yet masters of language and but poor

God. It is that materialistic spirit which says, Let us eat and drink, for to-morrow we die. Even our churches have been affected by this tendency, and the religious life has been largely secularized. Faith in spiritual things has been weakened, and the taste for them has been decreased; the same is true of the hope of eternal life. As a consequence, eschatological doctrines are neglected; hence the Irvingites, who mostly preach on these subjects, are gaining influence in the church. The remedy is to be found in a healthy scriptural eschatology. The faith of the Apostolic Church should be cultivated. There is a lack of inspiration in the church; it might be different if more frequent reference were made to the things to come. While the secular spirit should be met by preaching more on eschatology and exciting hope, the false tendency to independence of God and of men, and of all authority is to be met by the doctrine of the divine appointment of properly constituted authorities. By ignoring these sin luxuriates and independence becomes lawlessness. The author refers to the conservative tendency in Europe, which has grown in opposition to nihilistic and other tendencies aiming at the subversion of all authority. This conservatism has promoted the appreciation and study of history. The very efforts to destroy the present foundations of culture have led to the more careful investigation of the roots of this culture in the past. Should not the church meet this need of a deeper historic view of the forces in society? The great facts of the history of the church should be presented to the members, especially the leading facts of the Apostolic Church of the first three centuries, of the heroic period of the reformation, and the facts most intimately connected with each particular denomination. By this means the church would be edified and led to hold fast what it has, and its faith in that God who has so wonderfully guided the church through the storms of the centuries would be strengthened. "Our congregations might kindle their faith by contemplating that of their fathers, who sacrificed fortune, blood, and life itself for their belief." By thus turning to the past we can counteract the influence of that spirit which rejects all authority and has no respect for the result of historic development; and by turning to the future realities revealed in Scripture we can overcome the tendency to concentrate the attention solely on the present and on material objects.

This article has been delivered as an address at a religious conference. The timeliness of its sentiments is evident from the fact that it was not only received with gratitude by the conference, but was also specially approved by the laity. Its hints are certainly worthy of careful consideration by ministers in all lands. In studying religious thought and tendencies in Europe, I have been struck with the great similarity in

different countries and churches. The facilities of communication and the constant intercourse of nations make certain characteristics common. The religious as well as political factors are becoming more and more international and cosmopolitan. Thus Finland, the remote corners of Scandinavia, and even Iceland, feel the effects of the peculiar moral and spiritual tendencies in the body of Europe. Never before has the contagious power of faith and skepticism had so good an opportunity to make itself universally felt. The loss of faith in spiritual objects, the undermining of the principles of morality, the rejection of all constituted authorities and the exaltation of self, and the supreme devotion to temporal things are characteristics of the times rather than of any particular people. Even where the names nihilism, communism, socialism, agnosticism and pessimism are seldom heard, the spirit embodied in them is manifest. These are differences in degrees and extremes rather than in kind, and these differences depend very much on the spirituality of the church.

In the whole empire there are about 5,000,000 evangelical Christians. In Russia proper, mainly in the Baltic provinces, there are about 2,000,000; in Poland about 300,000. In Finland there were 2,069,720 Lutherans in 1882, in a total population 2,111,240; the Greek Church had 39,221 members, the Catholics 2,299.

MISCELLANEOUS.

When Professor Schenkel of Heidelberg died, efforts were made to put a more positive theologian in his place. This was done in the hope of creating more interest in the study of theology at that university, which has long had the unenviable distinction of having the smallest number of theological students in any German university. At Zurich an effort is also made to secure a positive professor of dogmatics, to succeed Professor Biedermann, who belonged to the extreme left.

The religious statistics of the Kingdom of Wuertemberg for 1884 have just been published. Of the 50,004 children of evangelical parents, 48,988 were baptized, 4,623, or 9.24 per cent. were illegitimate. There were 8,207 marriages of Protestants, at 8,088 ministers officiated. Out of 36,352 burials there were religious services at 29,118, or 80.1 per cent.; 22 Catholics, 80 Dissenters and 3 Jews entered the State Church; 52 left that Church and became Catholics, and 162 became Dissenters.

Fifteen evangelical papers are published in Italy. The number is, however, rather an evidence of division than of strength. The present tendency to union will no doubt decrease the number of papers, but increase their influence. In Austria there are six evangelical journals, three in German and three in the Bohemian language.

RD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD, D.D.

UNITED STATES.

Books.

les Scribner's Sons. "Christ and Christ: Studies on Christology, Creeds and sions, Protestantism and Romanism, Re-ory Principles, Sunday Observance, Re- Freedom, and Christian Union," by Schaff. We give the whole title of the s best showing the variety and character contents. The several chapters are com- of Addresses delivered on various occa- and Essays and Papers contributed to periodicals during the author's intense- re life. As the public are already some- quainted with the matter of the volume, ions of it appeared from time to time, d only say that the bringing of the whole r in this convenient and permanent form e value of the contribution as a whole. part of it bears the marks of patient in- , painstaking care and accuracy, and vigor dependence in treatment, which are so teristic of Dr. Schaff.—"Movements of us Thought in Britain During the Nine- Century," by John Tulloch, D.D., LL.D. publishers. The esteemed author of this d and timely volume is senior Principal University of St. Andrews. The book is more than ordinary interest, and can ly fail to aid the reader in his conception great "movements" which it portrays , clear insight and a skillful hand. He as his view to Great Britain, with an oc- al glance at the large field of Continental m and speculation, and limits himself first six decades of the present century, es an intelligent and graphic narrative of ef religious movements and the work ac- lished by the leaders of the chief schools ridge and his school; Whately, Arnold, n, Newman and Pusey; Mill, Maurice, s, Kingsley, Robertson, Irving, etc. We ot only a pen portraiture of the chief ac- the field of religious thought, with the ng and results of their several move- , but also a sketch, and a highly interest- e, of the more important movements in n English literature.

rt Carter & Brothers. "The Period of the nation" (1517-1648), by Ludwig Häusser, by Wilhelm Oncken. Translated by Mrs. urge. New edition, complete in one vol- 102 octavo pages. We are glad to see this nt history in this improved form. It was ntroduced to the English-speaking world t. It contains not only a spirited sketch history of the Reformation in Germany, rland, France, Denmark, Sweden and Eng- by this distinguished German Professor, so gives a comprehensive survey of its oe on the course of thought and action

during the period of which it treats, and offers, in a compact form, information which has other- wise to be sought for over a wide field of litera- ture.—"Mental Science, a Text-Book for Schools and Colleges," by Edward John Hamilton, D.D. Same publishers. Prof. Hamilton, of Hamilton College, needs no introduction to our readers. He has long been known to the reading public by his manifold contributions to the literature of Mental Science, and especially by his former book entitled, "The Human Mind," which was received with marked favor by critical and com- petent judges. The present work has grown out of the former. "Mental Science," says the author, "is now offered as an educational man- ual, and as a compend for the reading of those who would inform themselves respecting the doctrines of an earnest philosophy without en- tering upon non-essential details . . . It has, how- ever, been the aim to present a true history of every normal activity of the intellect." We re- gret that our space precludes such a notice of this work as its high merits deserve.

Fisk & Wagnalls. "Prayer and its Remark- able Answers," by the Rev. William W. Patton, D.D. When a volume has reached its "twen- tieth edition," there does not seem to be any need or room for introduction or commenda- tion. This volume has been revised for its new issue, and two supplementary chapters have been added by its venerable author. It has been, and is now, the recognized authority upon the entire subject of prayer. There is no at- tempt at subtle argument in it; its illustrations are its arguments. It arrays facts of indisput- able authenticity in proof of the literal truth of God to all the Scripture invitations and en- gagements. To the inspired promise, "Ask, and you shall receive," it offers in reply the testi- mony of a throng of Christian believers, each saying: "I have asked, and I have received." For ministers and theological students it is a treasure-house of help.—"Sunrise on the Soul," by Hugh Smith Carpenter. Same publishers. A rare book to the lovers of beautiful thought; a book to be read and reread in order to get at its wealth of meaning and exquisite beauty both of conception and expression. We can but re- peat what we have said elsewhere. Its author is one of our foremost preachers, strikingly original and suggestive in thought, and often surprisingly beautiful and eloquent in expres- sion. The seventy-nine distinct papers which comprise the volume, are each a gem, flashing with the brilliance of sanctified genius and Christian thought and feeling. The selections have been made from the choicest thoughts of a lifetime and embrace the very cream of the author's best sermons, which are equal, in many respects, to any to be found in the sermonic literature of the world. Preachers may find in

the book "the seeds of thought," unique topics for sermons of unusual interest, and suggestions and illustrations that will prove most helpful. Literary men will read it for its high literary merit. Christians of deep experience and thoughtful minds will read it with keen relish, and often with wonder and delight, as new light and beauty shine from its pages and suffuse them as with a heavenly glow. Confident we are that no man or woman of thought and Christian sensibility can read the book and fail to transfer many of its rare gems to their scrap-book. Those who remember his former book, "Here and Beyond," will not forego the pleasure of reading this new one from his pen. "Apples of Gold in Pictures of Silver," is a fitting description of it.—"Parker's Apostolic Life." Vol. III. Same publishers. This volume, in form and character, is similar to the previous volumes of this series. The characteristics of Dr. Parker's writings are too well known to the readers of this REVIEW, and their merits are too highly appreciated, to call for any commendation or explanation from us.

Periodicals.

North American Review (Oct.) "America and the Vatican," by William W. Astor, is a bit of diplomatic history that will deeply interest American readers, briefly sketching the means by which, in his capacity of United States Minister, the writer secured exemption from confiscation the American College at Rome, which had been given to the Propaganda by Pope Pius IX. before the national occupation of Rome, and upon which considerable sums had been expended by American Catholics.

Andover Review (Oct.) Prof. Torrey has an able and learned paper on "The 'Theodicee' of Leibnitz." Dr. W. Barrows makes a highly interesting contribution on "Commerce, Civilization and Christianity in their Relations to each other." He answers the following questions: "Has civilization an ethical code? Are the principles of national morality distinct from those of personal morality? Is civilization the elevating and saving of a nation in its separateness, or does it necessitate subjugation and absorption? Is nominal Christianity anything more than a civil polity? Do the scenes of a great civil violence originate mainly in nominal Christendom? How do the violent aggressions of nominal and commercial Christianity stand related to the spiritual extension of real Christianity? How is the claim for Christianity, as of divine origin, affected by its slow conquest of other religions?" He rapidly sketches the history of the great conquests of modern times. After giving the chief facts of France's outrage upon Madagascar, he says: "It is difficult to speak justly and mildly of this French movement in Madagascar and on the Continent. From the outset the presence of France, claiming local rights as against the natives and their governments, was an intrusion; and any movement in

force was an invasion. The assumption to take lands and offices and cities against the protests of hereditary owners and traditional and acknowledged authorities was national robbery. On the highway of nations imperial France challenged the weaker power to stand and deliver. To plead a treaty right is the plea of a burglar, on a contract signed by his victim under a revolver. She has lapsed a hundred and fifty years into some of the Indian barbarities of the old French War, and by her greed for territory and power and glory, and by her gross injustice and brute force in subjugating the weak and defenseless, she has thrown the moral sympathy of Christendom in favor of the heathen." He concludes: "Christianity has been burdened with the objection that its tardy growth weakens the claim to its divine origin. The objection is not superficial, nor necessarily captious, but its force lies in the perversion of Christianity. Too many have accepted Vattel's assumption, in his 'Right of Nations,' that our religion is merely a political system. Kings and cabinets have used it as such for national aggrandizement and secular ambitions, and so the system of Christ, so pure in itself and so full of equity and love and mercy as the expansion of the Golden Rule, has been compelled to be responsible for the invasions and oppressions and national robberies which have been achieved by a nominal and political and mercenary Christianity. A sense of equity and fairness and honor, in even a heathen mind, repels such a system, and so makes the growth of our holy religion very tardy and laborious in pagan lands, and exposes its divine origin to impeachment."

Bibliotheca Sacra (July). Among the noticeable papers in this number we name "The Old Testament Covenant," by Prof. Schodde, Capital University; "The Study of the Hebrew Language Among Jews and Christians," by Prof. Pick, Allegheny; "Mill's Use of Buddhism," by Rev. M. L. Gordon, Japan, and "The Descriptive Names Applied to the New Testament Books by the Earliest Christian Writers," by Prof. Warfield, Western Theological Seminary. As is well known, Mr. Mill used Buddhism to prove that mankind can perfectly well do without belief in a heaven or a future life. His essay on the Utility of Religion closes thus: "The Buddhist religion counts probably at this day a greater number of votaries than either the Christian or the Mahomedan. The Buddhist creed recognizes many modes of punishment in a future life, or rather lives, by the transmigration of the soul into new bodies of men or animals. But the blessing of Heaven which it proposes as a reward, to be earned by perseverance in the highest order of virtuous life, is annihilation; the cessation, at least, of all conscious or separate existence. It is impossible to mistake, in this religion, the work of legislators and moralists endeavoring to supply supernatural motives for the conduct which they were anxious to encourage; and they could find nothing more

lent to hold out as the capital prize to try the mightiest efforts of labor and al than what we are so often told is the idea of annihilation. Surely this is a life, that life itself be laid down, after that it can give has been fully enjoyed a long lapse of time, when all its pleasures those of benevolence, are familiar, ing untasted and unknown is left to a curiosity and keep up the desire of existence. It seems to me not only but probable, that in a higher, and, ll, a happier condition of human life, hilation but immortality may be the same idea; and that human nature, pleased with the present, and by no impatient to quit it, would find comfort, sadness, in the thought that it is not through eternity to a conscious existence it cannot be assured that it will alsh to preserve." But it is clear from me of Buddhism given by this writer I knew very little about it. He sums: "We have thus gone over the entire

Buddhism, and so far from finding to votaries proof that annihilation may able 'to the common order of mankind,' s the most complete and satisfactory s of its rejection by them. Multitudes cept the words of Gautama upon other: as the highest wisdom, have been and illing to accept the idea of annihilation, . to forego all knowledge of the future, e persistently projected their hopes be e limits of the present life. From the s of Ceylon, Burmah, and Siam in the from the many more millions of Thibet, span and other countries in the North, the 'humanity, speaking in many languages, s Mr. Mill's argument to be utterly with- ndation, and that 'this pleasing hope, aging after immortality,' is one of the able instincts of the human soul."

West Review (Sept.) "The Danger of y," by the Editor, Dr. Curry; "Christ's ion of His Body," by Dr. Lapscomb; and western China and Prospective Trade " by Rev. E. B. Otheman, are all very e papers. The "Editorial Miscellany" of gasine is always full and informing, and urnishes the best reading in it. "The l Old Testament" is discussed in this y the editor with discrimination and candor, quite in contrast with the hasty, and sweeping way in which many have the grave subject.

Christian Thought (Sept.-Oct.) contains, as several timely and able papers, and the number, Dr. Deems' "Anniversary s," as President of the Institute of Chris-

tian Philosophy, in July last; "Primeval Man," by Dr. George D. Armstrong, of Virginia; and "Ethics and Religion," by Pres. Hyde, of Bowdoin College. And in this connection we would add, that this "Institute," which has done noble service already in the cause of Christian Truth, and bids fair to make its influence widely felt, has issued the "Second Series" of its annual contributions, making a stately and beautiful volume of nearly 500 pp., and is sold for \$2. We know not how \$2 could be better invested by any clergyman or intelligent layman, than in the purchase of it. Not only will he get the full worth of his money, but at the same time he will aid a worthy society in the prosecution of its Christian endeavor.

GREAT BRITAIN.

Nineteenth Century (Oct.) "The Uniformity of Nature," by the Bishop of Carlisle, and "Parliament and the Church," possesses the most interest to American readers. The first combats ably the postulate of the absolute uniformity of Nature on which Hume predicated his argument against the possibility of miracles. The paper admits not of a synopsis; we indicate its drift by a passage or two: "The uniformity of Nature instead of being capable of being defended as a postulate, is, so far as it is true, the result of very hard scientific fighting. In the region of celestial mechanics it may be said to have gained absolute sway, because the motions of the heavens resolve themselves into the ordinary laws of mechanics, supplemented by the law of universal gravitation; and from this region there is a very intelligible tendency to extend the assertion of the principle to other departments of scientific investigation. Such extension, however, must be made with caution; even in the solar system itself, the moment we go beyond mechanics, all uniformity appears to vanish. With regard to size, arrangement, density—in fact, every element of planetary existence—variety, which defies all kind of classification, not uniformity, is the undoubted order of Nature. "In truth, a widespread rebellion amongst some of the most thoughtful of mankind must be the result of any attempt to press the supposed principle of uniformity to the extent of denying all facts and phenomena which do not submit themselves. Religious faith is necessarily conversant with such facts and phenomena; and though even here a familiarity with the conclusions of science may be useful in steadying the mind and fortifying it against superstition, still there are supernatural truths bound up with the Christian creed, towards which it behoves all to bow with respect, and which cannot be refuted by any appeal to the uniformity of Nature. . . . To sum up the views which I have endeavored to express in this paper: I trace the belief in the principle, described by the phrase 'the uniformity of Nature,' to the direct and indirect influences of the successful application of mathematics to the physical theory of the solar system. The principle

so established may be used as a working hypothesis in physical investigations, so far as it predisposes us to seek for law and order in all parts of creation. But it must not be dealt with as an absolutely true principle, if for no other reason at least for this, that it has not been found practicable to define its meaning with precision. And especially we must take care not to assume it even as an hypothesis, except in cases in which it is quite clear that nothing but physical causes are concerned. Which last consideration should be regarded as a warning, that the introduction of the principle into theological questions may very possibly lead to most erroneous conclusions."

Contemporary Review (Oct.) Cardinal Newman replies in a very spirited manner to Principal Fairbairn's criticisms in the May number on his "Apologia," under the title, "The Development of Religious Error," claiming that he has been shockingly misrepresented. The Duke of Argyll discusses the Irish Question, "Land Reformers," in a sensible and intelligent way. The results of the last "Irish Land Act" are anything

but hopeful, according to his showing. He holds that it is a fatal blow to ownership—that "an arbitrary re-adjustment of rents every fifteen years" will work incalculable mischief to ownership. "The consequence of this legislation now is that the State is placed in the ridiculous position of having to offer a large bribe to induce men to purchase land in Ireland, although of all countries in the world it is the one in which 'land hunger' most extensively prevails. Moreover, this bribe is offered, not to capitalists, but exclusively to the existing tenants, who, over a large part of Ireland, are notoriously impecunious. I do not know whether that bribe will succeed or not. My own impression is that it will not, and that for the simple reason that until rent is restored to its natural position—until the State ceases to regulate price through the intervention of a body purely arbitrary in its actions—no confidence can be restored to men who seek to own the commodity which is subject to such a process. The ownership of land in Ireland has become unsaleable, because the law has made it a worthless article."

PRACTICAL ASTRONOMY.

By ROYAL HILL.

NOVEMBER 1st, 8 P. M.—As we take our stand facing the south this evening, we have before us the Zodiac constellation Aquarius—The Water Bearer—that of Capricornus having passed to the west. It is a very large and irregularly-shaped constellation, across the middle of which the sun journeys between the 14th days of February and March. It extends very nearly up to the star Enif, now an hour and a quarter past the meridian, about two-thirds of the way up the sky, and almost touches the first magnitude star Fomalhaut, which we see low down in the sky, within six minutes of its meridian passage. The faint stars in Aquarius above Fomalhaut seem to be disposed in lines tending to the south-east; and it is these which probably suggested the idea of water flowing from an urn, and, therefore, the name of the constellation.

Directly above Fomalhaut, but very much higher in the sky, are two stars, now within a few minutes of their meridian passage. The lower of these two is Markab; the other, about fourteen degrees higher, is named Scheat. They are the first two stars of the well-known Square of Pegasus, and are of the second magnitude. The other two, forming the Square, are just one hour to the east of these; the lower one being Algenib, of the third magnitude, and the upper one Alpherat. Of these four stars, Markab, Scheat and Algenib are in Pegasus, and Alpherat, which is the brightest one, is in the constellation of Andromeda. An imaginary line drawn from Markab through Alpherat is somewhat remarkable as including five notable stars, all of the second magnitude, and situated at about the same distance from each other. These are as follows: Markab in Pegasus, Alpherat in An-

dromeda, Mirach, and then Almach, also in Andromeda, and last, Mirfak, in the constellation Perseus. Another interesting object situated in this region of the sky, can be now easily identified. It is the Great Nebula of Andromeda, in the middle of which a faint star has lately appeared, only to fade away after a few weeks of comparative brilliancy. The Nebula, which presents the appearance of a faint patch of light—something like the tail of a small comet—is situated about one-third of the way on a line drawn from Alpherat to the constellation Cassiopeia, and somewhat nearer to the star Mirach than it is to Alpherat. It is the largest nebula visible to the naked eye in the northern heavens, though not so bright as the one in Orion.

Turning to the north, we see the Pointers exactly below the Pole. Most of the faint stars seen above the North Star are in the constellation Cepheus. This mythological king seems to have been greatly honored by the ancient astronomers, as his Queen Cassiopeia and their lovely daughter Andromeda, and her lover and husband Perseus, each have a beautiful constellation named after them, forming quite a family tableau in this part of the heavens.

The constellation Perseus, which we have just identified by its principal star, Mirfak, is one of the most beautiful in the sky, being very rich in small stars that are crowded along a line in the centre of the constellation, and on the edge of the Milky Way. It also has a large and well-defined cluster of very small stars, called the Cluster in the Sword Handle. It can be seen between Mirfak and Cassiopeia. The account of a still more interesting feature of this constellation we will defer till December.

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—SABBATH-SCHOOL BIBLE STUDY.

BY PRESIDENT D. S. GREGORY, D.D., LAKE FOREST UNIVERSITY.

NO. III.

HAVING considered, cursorily, in paper No. I., the various past methods of Bible study, and having proposed in paper No. II., a method for future use, it is the present purpose to present something by way of suggestive lesson along one of the lines of this method. The first of the Gospels, that according to Matthew, will furnish suitable materials for this purpose.

The place of the Gospel according to Matthew in the Bible, in the New Testament and among the four Gospels, should first be learned.

The Bible, as a whole, presents God's work of redemption for fallen man, from its inception in Eden to its consummation in the paradise above. The Old Testament embodies that work in its preparatory, typical and incomplete stage, giving its historical foundation in the Pentateuch, and presenting its development—in the national life, in the emotional life, and in the faith and hope of the chosen people, as looking for the advent of Messiah—in the Historic, Poetic and Prophetic Books. The New Testament embodies the redemption in the stage of fulfilment and completion, furnishing its historical foundation in the four Gospels, and its development—in the life of the Church, its doctrinal views and its prophetic vision of the future—in the Acts of the Apostles, the Epistles and the Revelation of John. The Gospels are thus seen to belong to the stage of completion in the work of redemption. They furnish the historic foundation of the New Testament phase of redemption, in giving to men the story of Jesus, the Messiah, in His life and work of atonement for the world. These relations cast new light upon the Gospels themselves, since the books were made to fit into the Divine Plan of the whole.

The four Gospels are themselves to be regarded as one whole, constituting the historic foundation of the New Testament scheme of redemption. They were given shape to meet the necessities of the world

in the age in which they originated. The Gospel was intended for all the world. The world at the time of the Advent was represented by three great historical races. Says Neander: "The three great historical nations had to contribute, each in its own peculiar way, to prepare the soil for the planting of Christianity—the Jews on the side of the religious element; the Greeks on the side of science and art; the Romans, as Masters of the world, on the side of the political element." These three civilizations extended over and moulded the world to which Christ came, and His Gospel was preached. Out of the three races the preachers of the Gospel gathered the Church, made up of those who believed in Jesus of Nazareth and accepted Him as the Divine Savior and Lord sent from God the Father. From that time there were four distinct classes of representative men, and four definite and different phases of thought recognized in the ancient world—Jewish, Greek, Roman and Christian. It is matter of history that the four Gospels were given to meet the needs of these four classes. Under the "Great Commission" the Apostles went forth to preach to the three great races a gospel suited to the practical wants of each. Their preaching furnished the material embodied in the three missionary Gospels, Matthew, Mark and Luke. In due time Matthew embodied the teaching for the Jews, the Chosen People, who had the world-religion with its divinely-given forms and its promise and prophecy of the Messiah; Mark prepared it for the Romans, the men of power and law, of imperial and universal sway, the great workers and conquerors of the world; and Luke prepared it for the Greeks, the men of reason and universal humanity, the worshipers and perfecters of manhood. These missionary Gospels probably took their final shape before the fall of Jerusalem, between 50 and 70 A.D. It was later than this that the longing came, in the Church, for a spiritual Gospel which should help the Christian to develop, strengthen and perfect the life already begun, and the aged John, in response to the request of the pastors and Christians of Asia Minor, prepared the fourth Gospel for the followers of Christ, the men of faith, and of the new and divine life. These facts may be shown to have a solid historical basis.

The Gospel according to Matthew finds its key in its Jewish origin and design. It originated among Jews, was shaped by a representative Jew, and was designed by its author and the Divine Spirit to accomplish a particular purpose with reference to the Jews. Its Jewish origin gives it its particular coloring. It is pre-eminently the Gospel of Prophecy, of Messiah, of Jewish customs, rites and ceremonies. Its author was a representative Jew, a publican or tax-gatherer, trained to systematic methods; thoroughly acquainted with the whole Jewish religion and the Jewish character; familiar through long years of preaching with everything requisite to commend Jesus to the Jewish

heart; made ready by his own remarkable experience of the divine grace to urge the great salvation upon all his race. His Gospel was designed to lead the Jews to believe in Jesus of Nazareth as the expected Messiah, the Savior of men, and it aims directly to prove the divine mission of Jesus from the Old Testament Scriptures, whose inspiration the Jews acknowledged.

In the light furnished by the careful study of the foregoing facts, the proper reading and study of the Gospel itself will bring out its literary plan and outline. The Gospel of Matthew seems to be naturally divided into five parts, or rather into three principal parts, presenting the successive stages of the work of Jesus as the Messiah in establishing the kingdom of heaven, with an appropriate introduction and conclusion. In these divisions the character and career of Jesus are unfolded in their connection with the appropriate Old Testament exhibitions of the Messiah. The historic personage is thus seen side by side with the prophetic ideal, and the exact correspondence of the two is made apparent. The student will find suggestions and guidance in his studies from

THE OUTLINE OF MATTHEW'S GOSPEL.

INTRODUCTION.—*The Advent of the Messiah.* Matthew demonstrates, by way of introduction, that Jesus had the origin and official preparation of the Messiah of the Prophets. Ch. i: 1; iv: 11.

PART I.—*The Public Proclamation of Messiah's Kingdom.* Matthew demonstrates that Jesus did the public work and bore the public character of Messiah, the King and Prophet, in the period devoted chiefly to the proclamation of the coming Kingdom of Heaven, with divine power, in Galilee. Ch. iv: 12; xvi: 12.

PART II.—*The Distinct and Public Claim of Messiahship.* Matthew shows that, after the rejection and the retirement from the public ministry in Galilee, Jesus openly claimed to be the Messiah, and abundantly proved the righteousness of His claim, both to His disciples and to the people. Ch. xvi: 13; xxiii: 39.

PART III.—*The Sacrifice of Messiah the Priest.* Matthew demonstrates that, after His public rejection by the Jews, Jesus fully establishes His claim to be the Messiah, by fulfilling the Messianic types and prophecies, in laying the foundation for the Kingdom of Heaven by His own Priestly Sacrifice. Ch. xxiv: 1; xxvii: 66.

CONCLUSION.—*The Triumph of Messiah, the Risen Savior and King.* Matthew shows in conclusion that Jesus, after His death, fully established His claim to the Messiahship, as the risen Lord and Redeemer. Ch. xxviii: 1-20.*

THE GOSPEL ACCORDING TO MATTHEW—FOR THE JEWS.

INTRODUCTION.

THE ORIGIN OF JESUS AND HIS PREPARATION FOR HIS WORK AS MESSIAH.
Ch. i: 1; iv: 11.

(Each Gospel has its characteristic introduction suited to the race or class to which it was originally addressed.)

Introd. To gain the ear of the Jews, Matthew must first of all show Jesus had the *Origin*, human and divine, of the Messiah, and the *Messianic Preparation* for His work—thus meeting and overcoming their prejudices at the outset.

* For a fuller discussion of all the foregoing topics connected with the Gospel according to Matthew, see the author's work entitled "Why Four Gospels? or, *the Gospel for all the World.*" Funk & Wagnalls, Publishers.

SECTION I.

THE PROPHETIC ORIGIN OF JESUS, THE MESSIAH. i: 1; ii: 23.

(The three things treated under Section I. were essential to the Jewish conception of the Messiah. Hence the prominence given them by Matthew alone.)

SUBJECT I.

THE HUMAN, ROYAL DESCENT OF JESUS, AS MESSIAH. i: 1-17.

(The human and royal descent is urged first, as being most likely of all to win and fix the attention of the Jews at that period of their history.)

CHAPTER I.

1 Title of the Genealogy. The book of the generation [or, birth: as in ver. 18] of Jesus Christ [Or, *The genealogy of Jesus Christ*], the son of David, the son of Abraham.

2 First Period—to the Monarchy.

(The first period traces the descent from Abraham, the father of the faithful, the *Covenant* head of the Messianic line. This was the fountain-head of all Messianic hope.)

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez

3 Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; [Gr.

4 *Aram*] and Ram begat Amminadab;

5 and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat

6 Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

Second Period—to the Captivity.

(The second period traces the descent from David the *royal* head of the Messianic line, through the period of national glory and decline.)

And David begat Solomon of her 7 that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa [Gr. *Asaph*]; and Asa

Sect. 1. He must prove to the Jews that Jesus had the *Prophetic Origin* of Messiah: (1) descended from Abraham, and from David by the royal line; (2) conceived by the Holy Ghost, born of a virgin, and "God with us;" (3) born in Bethlehem and brought up in Nazareth.

Subj. I. The Jews would not listen to the teachings of the Gospel at all until shown clearly that Jesus had the *Human and Royal Descent* of Messiah. Hence the *genealogy*, which was documentary evidence of unquestionable authority. The Jew had no logical way of escape from it.

1. - See Gen. v. 1.—Jesus. The proper name of our Lord. See note on v. 21. —Christ. His official name. Hebrew, *Messiah*, anointed. Priests (Lev. viii: 30), kings (1 Sam. x: 1), and prophets (1 K. xix: 16) were so set apart. So Jesus to His offices.

2.—Son of D., the son of A. Prophecy had led the Jews to expect Messiah to be lineally descended from both these.

3. Of Tamar.—Jewish writers attempt to represent her sins—as also those of Rahab (5) and Bathsheba (6)—as virtuous acts committed under divine direction. Rather, God chooses the base things to humble Jewish pride (1 Cor. i: 29).

5.—Ruth. The heathen Moabitess is also exalted by God's choice.

6—David the King. Matthew gives the *official pedigree* of Jesus as Messiah and King. The descent must be traced by the *legal royal line*, through Joseph the father of Jesus in Jewish law. Luke (iii.) gives the *actual descent* from David through Nathan and Mary, to meet the wants of the Gentile world.

8.—Joram begat Uzziah. Three kings are omitted between these—*Ahasiah* (2 K. ix: 29), *Joash* (2 K. xii: 1), *Amaziah* (2 K. xiv: 1)—after the Jewish custom, to reduce the generations to 14. These kings may have been chosen for omission because they were descendants of Jezebel, and both wicked and insignificant. *Jehoiachim* is afterward omitted as the creature of the King of Egypt

begat Jehoshaphat; and Jehoshaphat begat Joram; ; and Joram begat Uz-
 9 ziah; and Uziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat
 10 Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon
 11 [Gr. *Amos*]; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away [Or, *removal to Babylon*] to Babylon.

12 Third Period — to the Advent. (The third period the descent by the *legal royal line*, through the long foreign domination, thus completing the proof of the Messianic claims of Jesus from the public records.)

And after the carrying away to Babylon, Jechoniah begat Shealtiel [Gr. *Salathiel*]; and Shealtiel begat
 13 Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim;
 14 and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud
 15 begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Summary. So all the generations
 17 from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the "carrying away to Babylon unto the Christ fourteen generations.

Note. For the prophetic references to the Old Testament, showing this Gospel to be a continued comparison of Jesus of Nazareth with the Scriptural Messiah, see "*Why Four Gospels?*" pp. 113-124.

LESSONS.

1. Divine grace wisely adapts the means used to the ends in view. It takes into account the Jewish origin, history, character, needs and prejudices, in preparing a Gospel for the Jews. We should imitate the divine example.

2. The Scriptures differ from other books in the instructiveness of even their most barren parts. The mere catalogue of Christ's ancestors illustrates His representative humanity, and cre-

and the destroyer of the nation, and *Zedekiah* and *Assin* as tools of the King of Babylon. So from Rahab to David, 366 years, all the generations but four are left out, as perhaps unimportant and to bring the whole within the 14.

11.—**Begat.** Includes descent by adoption, or other legal succession, as well as by generation. *Jehoiachim* was not born of Josiah, nor *Salathiel* of Jehoiachim. *Zerubbabel* was the nephew of *Salathiel* (1 Chron. iii: 17-19).

16.—**Husband of Mary.** The form of expression shows the genealogy to be that of Joseph, the lineal descendant and heir of David, and, in *Jewish law*, as the husband of Mary, *the father of Jesus*. See v. 6. Jesus is therefore by *legal right* (as Luke shows him to be by *natural right*) the heir to the throne of David.—**Called the Christ.** *Jesus* was a common name among the Jews. Joshua is so called in Heb. iv: 8, and a fellow-laborer of Paul, Col. iv: 11. In the Gospels Jesus is commonly distinguished from others bearing the same name by being called the *Nazarene*, but here Matthew distinguishes him as the one who at the time of his writing was called the *Christ, or the Messiah*.

17.—**So all, etc.** To aid the memory the Three Periods are summed up in 14 generations each. In order to make out the number, the *first period* must be reckoned from Abraham to David inclusive; the *second*, from David to Josiah inclusive; the *third*, from Jechoniah to Jesus inclusive.

Such is the history of families. "The father digs, the son digs, the grandson thigs." (2) With representatives of different nationalities, classes and ranks of society, as well as different shades of moral character.

4. Prominence in any relation to Christ depends on closeness of resemblance to Him. Abraham and David are more prominent in the genealogy, because they are typical of Christ.

ates confidence in His claim to be believed on as the Savior of men.

3. Christ came from a family: (1) with a typical history. It had risen from the humble ranks of life, attained to power and fame (in David, etc.), and dwindled to poverty on its way to extinction.

SUBJECT II.

THE DIVINE ORIGIN OF JESUS THE MESSIAH AND HIS HUMAN BIRTH, OR THE INCARNATION, ACCORD WITH SCRIPTURE.—i: 18-21.

Espousal and Miraculous Conception, and the Divine Explanation.

Now the birth [or, *generation*, or 18 *origin*] of Jesus Christ [Some ancient authorities read *of the Christ*] was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy 19 Ghost [or, *Holy Spirit*: and so throughout this book]. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away 20 privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [Gr. *begotten*] conceived in her is of the Holy Ghost. 21 And she shall bring forth a son; and thou shalt call his name *JESUS*; for it is he that shall save his people from their sins.

5. Observe the grace of God which chose the lowest point in the history of the family and honored it with the appearance of the Messiah. From the humblest positions God often calls His chosen instruments of power, that the glory may be all His own.

Subj. II. The Messiah was not only to be the Son of Abraham, and the Royal Son of David; he was also to be born mysteriously of a virgin and to be "Emanuel," God incarnate. Matthew therefore next presents the account of the *actual origin* of Jesus, including His miraculous conception and human birth as *JESUS*, *Jah-Hoshea*, the *Jehovah-Savior*, or *God with us*.

18.—**Origin.** Includes both conception and birth.—**Espoused.** Joseph was even there, in accordance with the Old Test. custom (Gen. xxix: 21; Deut. xxii: 24), called the *husband* of Mary. Jesus was born of an *espoused* virgin, that His lineage might be traced through Joseph, the heir of David.

19.—**Righteous.** That is, a strict observer of the Mosaic Law. That Law laid down two courses: the *first*, open exposure and death by stoning (Deut. xxii: 23); the *second*, privately sending away with a writing of divorcement without giving the reason. (Deut. xxiv: 1.) Shut up to the Law by his sense of justice, Joseph chose the more merciful way.

20.—**Son of David.** A recognition of his heirship to David.—**Of the Holy Ghost.** By the direct power of God, and hence free from that corrupt and sinful nature inherited by all who are descended from Adam by *ordinary generation*. The Lamb without spot or blemish (Ex. xii: 5).

21.—**Jesus.** Same as *Joshua*, compounded of *Jah* and *Hoshea*, meaning not *Savior* simply, but the *Jehovah-Savior*.

For, etc. With God names embody realities.—**His people.** First, Israel; then, the spiritual Israel.—**From their sins.** The essential idea of salvation.

(Concluded in January Number.)

II.—STUDIES IN THE PSALMS.

NO. II.

BY PROF. JOHN DE WITT, D.D., NEW BRUNSWICK, N. J.

PSALM XLVI.

[FOR THE CHIEF MUSICIAN. BY THE SONS OF KORAH. UPON ALAMOTH. A SONG.]

- 1 God is on our side, a refuge and fortress;
A help in distress, to be found without fail.
- 2 Therefore we fear not when the earth is changed,
The mountains overthrown in the heart of the seas;
- 3 Let the waters thereof roar and foam;
Let the mountains quake with their swelling! [Selah.]
- 4 A river floweth, whose streams make glad the city of God,
In the holy tabernacle of the Most High!
- 5 God is in her midst; she cannot be overthrown;
God helpeth her at the earliest dawn.
- 6 The nations roared, kingdoms were overthrown;
When He uttered His voice, the earth melted.
- 7 Jehovah of Hosts is with us;
The God of Jacob is our defence. [Selah.]
- 8 Come, behold what Jehovah hath done,
What desert silence He hath brought upon the earth;
- 9 He stilleth wars to the earth's bounds;
He shivereth the bow, and breaketh the spear;
The chariots he burneth with fire.
- 10 Cease ye, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.
- 11 Jehovah of Hosts is with us;
The God of Jacob is our defence. [Selah.]

—“*The Praise Songs of Israel*,” Revised Edition.

THERE can be little doubt that Hengstenberg and other distinguished authorities are right in finding the historic occasion of this Psalm in the sudden destruction of Sennacherib's army before the gates of Jerusalem in the days of Hezekiah. The confidence and insolence of the Assyrian invaders, whose march of conquest had hitherto proved resistless, are vividly portrayed in Is. xxxvi, xxxvii. The leader of the mighty host, representing the most powerful kingdom then existing, seemed fully warranted in his contemptuous and defiant boasting by indisputable facts: “Let not Hezekiah deceive you, saying, ‘the Lord will deliver us;’ hath any of the gods of the nations delivered his land out of the hand of the King of Assyria?”

But Israel is now to enjoy a manifestation of divine power in her behalf, second only to that which had been witnessed in Egypt. In a moment, by a blow direct from heaven, the pride of the conqueror is humbled, and he retreats in dismay. “The fall of so great a worldly power at so unexpected a time, and in contrast with such slight ex-

ternal resources as Judah possessed, was bound to awaken in every way joy and exultation as well as profounder reflection." (Ewald.)

The first strophe, vs. 1-3, brings out the general truth of the safety of those in whose behalf divine power is enlisted, even in the midst of the wildest commotions, when the earth is shaken to its centre, and all things seem falling into ruin.

The second strophe, vs. 4-7, exhibits more particularly the safety of Zion, the place chosen by God for His abode among men, from which all gracious influences descend in living streams, and which He will maintain in beauty and strength, while under his judgments opposing kingdoms shall tumble into ruin, and in the heat of his wrath the solid earth shall be dissolved.

In the third strophe, vs. 8-11, the completed result of the recent divine interposition is celebrated in joyful song. The uproar has ceased. The enemy before the pride of whose power the chosen people had so lately trembled in deadly fear, is put to silence, the instruments of war are destroyed, and peace is restored to the wearied and exhausted earth.

It would seem as if the poet had idealized recent historic events, as connected with the great divine forces that are ever working in defence of truth and right against the evil and wrong that have so long been defiant and dominant in the world. This wonderful deliverance is before his mind as suggestive of the final deliverance of the Church from oppression and suffering, of a time under the reign of the Messiah when evil shall be forever vanquished, righteousness covering the earth like a river, and peace like the waves of the sea. In this aspect this song of praise is of permanent value. It will be recognized as the inspired basis of Luther's magnificent choral, "*Ein feste Burg ist unser Gott.*"

The following are the principal changes in the translation from that of the Authorized Version.

Ver. 1 *a*. "Jehovah is on our side." The rendering of the Authorized Version is possible, but would more likely have been expressed by the attachment of the pronominal suffix to the noun than by אֱלֹהִים לָנוּ.

The emphatic position of אֱלֹהִים, and its evident antithetic reference to the world power arrayed against the chosen people, are decidedly in favor of translating as in Ps. cxxiv: 1, 2, "If it had not been the Lord who was on our side. So יְיָ in cxviii: 6, "The Lord is on my side, I will not fear."

The abstract form כֹּחַ, "strength," the latter of the following nouns stands for the concrete מִצְדָּה, *a fortress or stronghold*, as not unfrequently elsewhere. This corresponds with the preceding noun. The idea is not that of strength imparted, but of protection.

Ver. 1 *b*. The expression "very present help," of the Authorized Version, does not translate the Hebrew. The rendering substituted

follows the Hebrew order, and is literal, if the translation "*without fail*" is admissible for the final adverb לְנֶגֶד. It usually qualifies adjectives in the sense *very, exceedingly*. By common consent it here adds strong affirmation to both parts of the preceding statement, that God is a helper in distress, and that He may be found. On this principle Perowne translates "A help in distress he is very surely found." But we prefer the gerundive rendering of the participle, "*is to be found*," to the simple passive.

Ver. 2. "When the earth is changed." The verb is elsewhere used of *exchange*, or bartering one thing for another, and so describes a radical change in appearance or condition. (See Revised O. T.)

The hypothetical "*though*" in this verse, twice repeated in the verse following, is unwarranted in either case. In the first instance we have simply the infinitive of the verb with the preposition "*in*" = *in the time of*, like the Latin gerundive *in mutando*. The following line, "the mountains overthrown," etc., has the same construction, which is very frequent in Hebrew. The early translators failed to see that the Psalmist is not drawing upon his imagination for possible convulsions in the frame of nature, in which he would maintain his trust in God, but is describing in figurative language actual events. A comparison of vs. 2, 3, with v. 6, identifies the change of the earth with the desolation of war, the roar of the waves with the roar of nations, and tottering mountains with tottering kingdoms—all among the palpable facts of recent history.

An important change is the substitution of "overthrown in the heart of the seas" for "carried into the midst of the sea." The Revised Old Testament gives "moved" for "carried," to correspond with the translation of the same verb in vs. 5, 6, and uniformly elsewhere in the authorized version. But this is a feeble and always inadequate rendering. The Hebrew רָעַד always means *to shake* or *totter*, except where the context, as here, suggests the stronger idea of falling or absolute overthrow. In our Psalm this is affirmed, of mountains, and of the world kingdoms, but Zion, sustained by Almighty power, cannot be overthrown.

Ver. 3. The verbs are both in the grammatical *imperfect*, without any particle preceding. They may be translated as *present*, but their absolute and emphatic position indicates that they are *passives*, and we so render them.

Ver. 4 describes a river that reminds one of the river of the water of life, proceeding out of the throne of God in heaven. The "streams" (נָחַלִּים) as in Ps. 1: 3; Prov. xxi: 1, are artificial channels or aqueducts for distribution.

An important question arises with reference to the construction of 4 b. The accepted rendering treats it as appositional, making "the city of God" and "the holy *place* of the sanctuary of the Most High"

(Authorized Version) identical. But the latter would seem more probably to have reference to the Temple, in connection with whose holy ordinances grace is dispensed to the worshipers of God. It is equally consistent with Hebrew usage to regard שְׁכֵן (*the sanctuary*) as an adverbial accusative of *place*. The river in its full flow is "in the holy tabernacle of the Most High," and from thence its waters are conveyed to the dwellings and inhabitants of the favored city. This solution seems to give clearness and beauty to the description, connecting the refreshment and blessing provided by the people of God with institutions of worship as the appointed means of grace.

We only yet note the eighth verse, where the word translated "desolations" appears to be used in its literal etymological sense of absolute *quiet*, as of one who has been stricken dumb. It is then transferred to a *desert*, or any desolate place where perfect quiet prevails. The word seems here to refer, not to *desolations*, whether wrought by war or by more immediate divine judgment, but simply to the hush that prevails when the tumult of war and the shouts of battle have ceased. This is confirmed by the following verse, as continuing explicatively the same thought:

He stilleth war to the earth's bounds;
He shivereth the bow, and breaketh the spear;
The chariots He burneth with fire.

III.—EVANGELIZATION OF OUR CITIES.

NO. III.

BY GEORGE F. PENTECOST, D.D., BROOKLYN, N. Y.

HOW SHALL WE EVANGELIZE THEM?

THE deplorable condition of our cities, the godlessness of the great bulk of their population, is apparent to the sight of any man who has eyes to see. The hindrances and difficulties in the way of evangelizing them, both in the nature of the case and in the present condition and methods of the Church, must be equally apparent to all candid men. Assuming that the case is truly stated in my former papers, and assuming further that we are really in earnest in our desire to carry out the will of God toward these unevangelized masses of men and women, the question presents itself: How shall we evangelize the cities?

I.—BY TAKING A BETTER POSITION.

1. *We must honestly and fearlessly recognize the situation.* There is a class of Christians who are wholly given over to a wicked optimism, who refuse to see the evil case in which we are fallen. They will point to the progress of Christianity in the world at large, to the advance of the Church in social position, to the high culture of its ministry, its increasing wealth, its magnificent and costly church build-

ings, its great societies, its large benevolences, etc. But this is a bird's eye view of things. From the spire of Trinity Church we may see the great cities of New York and Brooklyn stretched out under our eyes. Three hundred church spires stand clear-cut against the sky. The beholder is impressed with this testimony to the presence and power of Christianity, with its apparent pre-eminence over commerce and the lower life that reigns below. But, descend from that lofty height and walk through the crowded streets; count the thousands of saloons and other active agencies of the Evil One; behold the cities' devotedness to mammon; their crowds of pleasure-seekers; their squalid thousands; hearken to the ribald and profane language of the inhabitants, and thread the quarters more densely populated—now largely abandoned by the Church—and the picture is changed. Now we are compelled to admit that upon the whole mass Christianity is making but little impression. If we say, surely the Sabbath day will reveal a different state of things, we have but to make a round of the churches to discover that the seating capacity of the buildings set apart to the worship of God is lamentably out of proportion to the population. Even on this basis of proportion the churches are fairly estimated to be but half, or less than half filled. On the other hand, the streets are thronged on every bright Sabbath with vast multitudes of high and low; shops and stores are open and busy with trade; a steady stream of people is passing in and out the back doors of saloons; and watering-places and pleasure resorts are crowded with the thoughtless and godless throng. The un-churched multitudes visible to the eye in fair and pleasant weather are *not* housed in the church in winter and on unpleasant days, but are reinforced by the fair-weather churchgoers, who do not think it worth while to "patronize" the Almighty at any cost of convenience or personal discomfort.

Let us recognize the facts of the case. The Church is not reaching the masses; the masses are not drawn to the Church. There is a great gulf betwixt the two, and it is becoming "a great gulf fixed." How shall we bridge that gulf, so that we may go to them and they may come to us? We must first recognize the existence of the gulf before we will think of bridging it.

2. *We must surrender our false Church pride and our wrong theory of the function of the Church.* It is dinned into our ears, whenever the subject is broached, that the church (meaning, as far as we can make out, the church building) is the divinely-appointed place in which to preach. If the people want to be saved, let them come to the churches; they are open—at least for two or three hours during one day of the week. If at the church door there is scant hospitality, and access is made difficult by reason of high pew rents and social caste, still even the poor—and certainly the well-to-do—will be welcome, or, at least, allowed to come. "Are we to leave the churches, and go down to the

people and confess that the 'Church' is not equal to her work, and that we must adopt other measures to reach the people?" This is the language of a distinguished city pastor. There is, without doubt, a very strong feeling in this direction, if it is not always so frankly confessed. Certainly we have heard it expressed in private conversation and public address, not once nor twice, but many times. Now, if we are to evangelize the cities, we must abandon any theory of the mission of the Church which forbids our leaving our pulpits and going to the people wherever they are. The *Master* indeed says, to the sinner, "*Come unto me*"; but to *us* He has said, "*Go ye and preach.*" Preach in the church, by all means, to the churchgoer; but, go out of the church, to the non-churchgoer. This hugging the church is a kind of inshore method of fishing, and we are sadly saying to the Master, "We have toiled all night and have taken nothing": to which, if we listen, we may even now hear Him reply, "Cast your nets on the other side"—on the side where the non-churchgoers are. "Launch out into the deep," where the vast unchurched masses are. Surely this is a matter where all pride of church and church machinery must be abandoned. A good fisherman will follow after the fish and haunt their haunts. Let us do likewise. The Church has been too long with face turned in toward herself; she is failing through the operation of ecclesiastical centripetancy.

3. *Responsibility must be recognized.* The responsibility for the evangelization of the masses must rest somewhere; somebody is responsible. If the Church is the divinely-appointed instrumentality through which to do the work, then the Church must accept the responsibility *and do the work*. That responsibility does not belong to any one denomination alone, but to each denomination and to every church. If there were but a single church in Brooklyn it would be responsible for the evangelizing of the whole city. If it is objected, "no one church could do it," I answer, "So might the first disciples have said when they were bidden to evangelize the whole world—a much greater responsibility; yet so thoroughly did they do their work that, during the lifetime of the apostle they had preached the gospel "to every creature which is under heaven" (Col. i: 23). This may be a "noble hyperbole," but it indicates at least that the evangelist had visited all known countries, and had preached to all classes of people; to the Jews and devout persons (churchgoers) in the synagogues on the Sabbath days, and to the non-churchgoers in the market-places "between the Sabbaths." If your Church and mine is not responsible, then whose Church is? If you and I shift responsibility, then who may not? As a rule, we do not accept responsibility—neither churches, ministers, nor laymen. "Our responsibility ends with the maintenance of our church," said a minister of prominence in the writer's hearing recently. "When we build a church, support a min-

ister, and maintain the ordinances, our responsibility is at an end." Who, then, shall weep with Christ over the hungry or starving multitudes who are as sheep without a shepherd? There is not a man, woman, or child who has become joined to Christ, who is not responsible. The minister, the merchant, the professional man and the working man; the working woman and the mother in her domestic circle; the housekeeper in the midst of her servants, and the "lady" in her social circle—all these are responsible. This responsibility accepted and discharged, the mass would soon be evangelized.

II. MEANS TO THE END.

Assuming that we recognize the situation, are ready to abandon church pride in the matter, and confess that we are so far failing by present methods to evangelize the masses, and that we accept our responsibility and are ready to give up the habit of localizing our interests within too narrow church limits, what shall we do?

1. *Preach the Word.* By this I mean that we are to remember that it is not by *churching* the people, but by preaching the gospel, that men are to be saved. "It has pleased God by the foolishness of preaching to save them that believe." The gospel must be preached to every creature. I do not believe that the employment of Bible women and the distributing of tracts, much good as both these agencies are doing, is the fulfillment of the commission. *The public proclamation of the gospel of God* to every creature is the least that we can do, and be clear of the blood of men's souls.

2. *Rearrange our church Services.* I agree that the church should assemble in its own proper house and place, to be instructed and built up "on our most holy faith." To this end I favor even the pew-system, by which each family or individual has their or his pew or sitting. Moreover, I agree that pew-rental, or some equivalent system, is necessary in order to maintain the public worship of God; but I would limit the work of the teacher and the reservation of pews to the morning service. It is enough. Moreover, most ministers will admit that they preach to but comparatively few of their morning audience in the evening, or at the second service. If the evening does not show "a beggarly array of empty benches," it is because they are filled with "strangers cordially welcomed," and the "young people," and the sleepy Sunday morning loungers, who do not get up early enough to go to church in the morning, or are too indifferent; and who go at night (visiting round), because they have nowhere else to go, or at least nowhere else where they care to go. Now shall we repeat the morning service, excepting that we preach or read another sermon? I say no. What, then? *Make the house free at night*, or at the second service. Not by the courtesy of pew-holders, but in fact, so that the comer may enter and take his seat wherever he or she pleases without being made to feel that they are intruding, or at least

occupying a charity-seat at the expense of some pew-holder. Have a simple but hearty service of song, using such popular hymns as will enable all the people to "join in" it. People, as a rule, love to sing, when the choir will give them a chance, and the minister will give out a hymn and tune which they can sing. Let the sermon be simple, direct, and evangelistic. By this I mean a presentation of the way of life to the unconverted, urging and pleading with them to accept Christ and abandon sin. Let there be an after-meeting for testimony, prayer, and inquiry. Draw the net and see if any souls have been caught. The writer has conducted such a service as this for years past, and it is seldom that the church is not full, and that some souls are not brought into the kingdom. In such a service an opportunity will be afforded to Christians, otherwise idle, to do personal work with souls; it also enables Christians who have a mind to the work to bring their unconverted friends to the sanctuary with the reasonable hope that they may be converted. One reason why there are so few soul-winners in the church is that there are so *few services that are directed to that end*. I know a large number of Christians who have been trained to great skill and efficiency in soul-winning in connection with the "evangelistic" evening service.

3. *Make a long arm: bridge the chasm.* The children of this world are wiser in their generation than we. If the primitive wagon and stage-coach are too slow, and are inadequate for travel and freight, the children of the world invent and adopt the railway. If the sailing-vessel is too slow and uncertain, they put steamers on the ocean routes. If the Government postal-service will not deliver letters fast enough, they invent and work the telegraph and telephone. They do not scruple to abandon an old method for a new one, or at least supplement their old and inadequate methods with new ones. If the ferry will not suffice to carry the 100,000 people who daily pass from Brooklyn to New York and back again, with ease and swiftness, a bridge is swung in the air across the river, stretching from City Hall to City Hall. If customers do not come to the warehouse and store to buy their goods, merchants send the "drummer" and commercial traveler to their customers. If the customer does not put in an order for goods, he is reminded by letter or circular of the fact, and is invited to come. Commerce does not exist for the wagon or stage-coach, the railway and steamer, but these for commerce. So the church as an evangelizing agency is to exist for the people, and not the people for the church. It is therefore the business of the church to devise all new means and use them as auxiliaries and supplements to the regular services, in order to reach the people.

4. *Take possession of every available Theatre, Hall, Academy, or Skating-Rink, and use it as a Preaching Station.* I am reminded that commerce has taken possession of one large and old church-build-

ing in Brooklyn (Dr. Spencer's), and turned it into a warehouse ; and that the devil has taken two more, and turned them into theatres within the past three years, and we have built no new ones to take the places of these, within the same time. But for other reasons, I would take these places. The people will not, or at least do not, come to our churches ; they do not feel at home with us (perhaps we do not make them feel so). The old controversy between the gold ring and the vile raiment has come down from the first church at Jerusalem to the last church in New York. The unevangelized masses are prejudiced against the churches, rightly or wrongly, and we cannot overcome that prejudice by argument or appeal. It is vain to stand in our pulpits and denounce them, and then blame them for not coming. It is better to go to them with a loving message; meet them on their own ground; preach in places where they are in the habit of going; give the gospel to them without money and without price—and thus prove to them that we *do* care for their souls, and that we seek not their money for our churches, but their souls for Christ.

It is urged that men and women converted in such places do not come into the church. If they do not, it is the fault of the church, and not of the people; but even if such were the case, is it not better that a man be brought into the Kingdom, even if he never gets into a church (organization), than to be left to die in his sins? But if the Church would take and use these places for Christ and souls, they would win thousands of souls to Christ, and lead them into the churches where they might and would be trained for service. We need not and must not mince our words. Many souls converted in warm and earnest evangelistic services outside the church walls are chilled and *frozen* by the atmosphere they find in the churches. Moreover, the Church does nothing to show these people that they will be heartily welcomed into the household of faith. There is a popular conviction, and to a large extent it is well-grounded, that ministers and churches are not in sympathy with any earnest work for souls outside the walls of the "consecrated edifice." I have heard one of our eminent city pastors declare that he would not preach the Gospel in a theatre, or skating-rink, or Academy of Music; that he did not *want* any bridge either, to let the Church go down to the people who went to these places, or by means of which these people might be led into the "church across the chasm." In effect, he declared that such places were on the devil's ground, and that the people who went there might go to the devil, he would not go off consecrated ground to save them. Alas for us, if the Son of God had not come on to the "devil's ground," when He came into this world "lying in the wicked one" to redeem and save us. Our pastoral brother would save a man, if he could, who was drowning in *clean* water; but if he should fall in a vile and *filthy* stream, then let him drown. Alas for the man who falls among thieves,

if we are all to pass by on the other side with the priest and the Levite. The Samaritan evangelist is the true neighbor. We must go to the rescue of souls wherever they are, make a long arm and reach them.

5. *Restore and Foster the Order of Evangelist in the Ranks of the Ministry.* I agree that every pastor should be an evangelist, as far as proclaiming the Gospel to the unrepentant is concerned; but, that being so, it is nevertheless true that Jesus Christ gave to the Church as a distinct gift, *the evangelist* (Eph. iv: 11)—men gifted and called to that distinct work. The pastoral and teaching gifts have been trained and cultivated to the exclusion of the evangelistic gift. "Good evangelists are rare." No doubt, because they are not recognized. It is only when an evangelist, by sheer force of success, compels the Church to hear his message that he is recognized; and so little is he supported by pastors and churches that he is driven out, and then denounced as an Ismaelite in the ministry. If there are "raw and callow evangelists" whose "doctrine is crude and unsound," who "have more zeal than knowledge," it is largely, if not wholly, the fault of the Church. What Seminary among them all seeks to educate and train evangelists? What one among them all but that would discourage any young man who should make application to study, that he might "do the work of an evangelist?" Or what one in all the land is there that *could* train a young man for evangelistic work? What church in all the land has in it, occupying a recognized place in the ministry, an evangelist as well as a pastor? Overburdened pastors are allowed assistants, but what church has called an evangelist that the pastor may give himself wholly to the legitimate work of teaching and shepherding the flock? Mission preachers we have, so far as we can get hold of "*cheap men*," "*of meagre gifts*" (there are exceptions enough to prove the rule) to man our chapels and *preach to the poor*, but not evangelists.

It is urged that evangelists do not get their converts into the Church. Good reason why. As a rule, they are not invited into the church to preach. When they are, and the pastor supports him, the converts are gathered. If he is compelled in spite of the Church—either in opposition or indifference—to conduct his work alone or with such lay help as he can get, without the support and co-operation of pastors to look after and fold the converts, is *he* to blame if the converts do not rush to the doors of the unsympathizing church and seek entrance at the hands of a pastor who did not care for his soul? Is the evangelist to blame for not doing the pastor work? Was Gen. Newton's great blast, by which Flood-Rock was blown into ten thousand fragments, a failure, because it did not land each particular fragment in some appointed place on the shore? No; the work of the mining engineer ended when the rock was blown to pieces. Now the

dredger is at work clearing the channel. Let the pastor follow the evangelist, or rather work in harmony with him, and the souls will be gathered. "Let him that soweth and him that reapeth," and "him that gathereth into barns" *work and rejoice together*: then will the Scripture be fulfilled. Not until the evangelist and his work is recognized, fostered, and duly organized into our church work will either the cities or the world be evangelized.

6. *A City Evangelical Alliance.* In every city there should be a close and hearty alliance between the Evangelical Churches through their pastors and appointed laymen, who should meet for the purpose of considering the spiritual needs and condition of the whole city, and of devising ways and means for evangelizing the waste places, and projecting a united Church, through combined ministry, against the enemy and his strongholds. The long-standing and almost universal habit of localizing our church work has left a large part of the city destitute. The lack of an intelligent plan, and true and hearty co-operation, has led to conflict of interests, to overcrowding some parts of our cities with churches and leaving other parts destitute.

Space does not allow me to elaborate the suggestion. But a wise executive committee representing such an Evangelical Alliance, whose business should be to keep a "look-out," and report from time to time to the general meeting of the Alliance, would do much toward solving the problem. That committee could secure preaching places outside the church, call evangelists and arrange with churches, or groups of churches, for combined efforts in different parts of the city, in such a way as to make them efficient. The Banks in New York have their Clearing House, the Railroads their Pools, the trades their Unions, the saloon and liquor men their Associations for extending their business and defeating all movement against them; but the Churches of Jesus Christ are segregated, isolated and unorganized for the fight against the world, the flesh, and the devil, and for the evangelizing of the cities and the world. When will we learn wisdom and exercise it?

IV.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. VI.

BY HERRICK JOHNSON, D.D., CHICAGO.

A WIDE affirmative response will not be gotten for this question, while a wide doubt remains as to the *right* of Prohibition. The doubt exists. It is prevalent and pervasive. Voters, by the hundred thousand, openly or silently question whether legal Prohibition is not "sumptuary legislation" and an unjustifiable attack on "personal liberty," or "private rights." Is Prohibition right, as a principle? Its right-

ness can be determined intelligently only by a consideration of its ground and object. And all three—the ground, the object and the right—need to be distinctly before us if we would clear the air of the fog that gathers about the political aspects of this question. Right views on these basal points will illuminate the whole path of our present discussion. Let us, therefore, consider, as indispensable prerequisites to the complete argument,

1. *The ground of Prohibition.* Why is any act prohibited by public law? There is but one answer to this question. The legal prohibition of an act is solely on the ground of *its evil effects upon society*, and not at all on the ground of *the inherent evil of the act itself*. Public law does indeed make a distinction between the things it prohibits, classifying them as evils in themselves (*mala in se*), and evils prohibited (*mala prohibita*); but the ground of their prohibition is exactly the same. Homicide, an act evil in itself (*malum in se*), is prohibited. So the building a frame house within the fire limits of a city, an act not evil in itself, is prohibited. There is inherent moral wrong in homicide. There is no inherent moral wrong in building a frame-house. But the law seeks to prevent the one as well as the other, *solely to protect society*. Again, the law will punish me if I attempt homicide. It will not punish me if I attempt suicide. Each act is *malum in se*, however. The law does not prevent my telling a lie on the street, but it thunders prohibition against my telling a lie on the witness stand in a Court of Justice. The character of the evil wrought by the lie makes the difference. I can destroy my house by pick and crow-bar, but I cannot set fire to it. Why not? Because the fire will endanger the property of my neighbor. The pick and crow-bar will not. But in each case the house gets destroyed. I can put my hand in my own pocket and pull out a gold piece and toss it into the lake, and the law has nothing to say; but let me try that experiment on my neighbor's pocket, and I run against a legal prohibition. The gold in my pocket is worth just as much as the gold in my neighbor's pocket, and just so much inherent value is thrown away in either case; but *whose pocket the gold comes from* is what determines the difference.

Clearly the inherent rightfulness or wrongfulness of an act has nothing whatever to do with the prohibition of it by public law. *The amount and character of the evil effects upon others* is what determines whether any given thing shall be prohibited or not. If the evils are open, public, imperiling public interests, disturbing public order, endangering property or human life, then the ground is furnished for prohibition. Ten thousand things are wrong in themselves that the law never touches, and never ought to touch; while things, right and innocent in themselves, the law often prohibits.

One need only have this in mind to see the absurdity of the charge

that "Prohibition proceeds upon the false assumption that alcohol is a poison, and that any degree of its habitual use is wrong." Prohibition proceeds upon nothing of the kind. Prohibition is on the ground of the effects of the liquor traffic on society, and not at all on the ground that alcoholic liquor is a poison, and any use of it is wrong. Yet it is in just this fog Dr. Crosby is heard gravely saying, "There is an honest and righteous drinking of wine from our Lord's day down, and that fact is virtually ignored by a prohibitory law." And again: "Prohibition is a reflection upon the Savior of the world." The question as to whether the drinking a glass of wine is a sin or not, has no more to do with the prohibition of the manufacture and sale of intoxicating liquor for beverage purposes, than the question whether the construction of wooden dwellings is a sin or not has to do with the prohibition of building frame-houses.

It is just here that this discussion touches vitally the *political* relations of prohibition; for many good men have been beguiled into voting against prohibition by the senseless cry that "it makes that a crime which God's Word does not make a crime." This has been shrieked through the press, as if it ended the matter, whereas it would be difficult to crowd into as few words as much nonsense. God's law makes nothing whatever a crime. Human law makes nothing whatever a sin. But God's law makes many an act a sin that human law does not make a crime; and human law makes many an act a crime that God's law does not make a sin. Witness a thousand pages of the statute books. Driving a horse over six miles an hour in our cities is a crime. Building brick walls less than a certain thickness is a crime. Following some useful, but offensively odorous, trades in a city is a crime. Does the human law say these are *sins*, because it forbids them? No more does the human law make the drinking of wine or even whiskey a sin, because it forbids the manufacture and sale of liquor. Let the ground of prohibition be kept in view, and the absurdity is palpable.

II. *The Object of Prohibition.* This is another point where much fog has been made to gather. And multitudes of men refuse to vote prohibition into politics because of widespread, but false, notions as to its object.

(a) One misconception is that prohibition aims to "*make people good by law.*" The changes have been rung upon this charge until many actually believe that prohibition's object is "to coerce men to virtue"; "to reform men from without"; "to purify the streams at the neglect of the fountain"; and, thinking the method false, they shout, "Away with it!" On the contrary, there is not a man among prohibitionists cherishing this delusion—not one! The object is neither expressed nor implied in action or platform. It is not in fact nor in effect, either in the principle or policy of prohibition. Law is

protective and restrictive, not reformatory. Its aim is to guard rights, not to produce righteousness. No advocate of prohibition supposes that it is going to make a man virtuous by taking the liquor saloon out of his path. It is not framed to reform the man, but to protect society. *Reformation* will come through other processes and agencies, but the law *will give reformation a better chance*.

Are we to be told, because we advocate a law prohibiting gambling houses, that we are seeking "to coerce men to virtue," and "to reform men from without, and not from within?" Does my advocacy of the civil enactment concerning the Sabbath expose me to the charge of seeking "to make people good by law," "to purify the streams to the neglect of the fountain?" Who expects to take the love of money out of men's hearts by shutting up the gambling saloons? Who expects to make men holily observe God's day by a Sabbath law? That is not the object in either case: nor is the making men "good" the object of the prohibition of the liquor traffic.

(b) A second misconception of the object of prohibition is, that it seeks to strike the individual, to invade his rights, to enter his home, and to compel him to stop drinking. But this is not its object. Surely we may say, with every possible emphasis, this is not its object. Prohibition aims at a thing, not a man. It means the drink shop, first and last and all the time. It would smite a traffic, not a personal indulgence; annihilate grog shops, not invade homes. If, in abolishing the saloon, prohibition does sometimes touch a personal right, the saloon is nevertheless the thing aimed at, and not the personal right.

See how this works in other matters. A mob is a bad thing. Prohibition says, "Repress it." But to repress it, it may be necessary to seize private property and destroy life: nevertheless, the *mob* is what prohibition is after, not the life and the property. A conflagration is a bad thing. Prohibition says, "Stop it." But to "stop it" may require seizure and destruction of property in the path of the fire: nevertheless, the *fire* is what prohibition is after, not the property. A contagious disease is a bad thing. Prohibition says, "Fence it in; the house must be quarantined." But that's an interference with personal liberty: nevertheless, the *contagion* is what prohibition is after, not personal liberty. So the saloon is a bad thing. Prohibition says, "Abolish it." But to abolish it, it may be necessary to interfere with some private drinking usage: nevertheless, the *saloon* is what prohibition is after, not the private usage.

Can interference with personal liberty be pleaded as against the repression of the mob? No. Can the plea of individual right of property bar the effort to stamp out a conflagration? No. Can the right to go in and out of our houses at pleasure be urged as against the restraints of quarantine? No. Neither can a private drinking usage constitute a good reason for opposing a prohibitory liquor law.

If the law smites the usage in smiting the saloon, it does so only incidentally. Good citizenship will willingly bear an incidental evil for the sake of an essential and universal good. Life, in the end, will be more sacred if we repress the mob. Property, in the end, will have better securities if we put out the fire. Personal liberty, in the end, will have completer safeguards if we stamp out the contagion. So, every interest of society and of the individual, in the end, will be better shielded if once we say, *determinedly and effectually*, "The saloon must go!"

Let it be forever borne in mind, therefore, that *prohibition is not after our property, our personal liberty, our individual rights. The SALOON is the mob, is the conflagration, is the contagion. To repress the saloon, stop the saloon, stamp out the saloon, is the one sole object of prohibition.*

III. *The right of Prohibition.* The path of discussion is now so cleared by this consideration of the ground and object of Prohibition that we need not dwell long on the right.

The *legal* right is unmistakable and not open to intelligent challenge. So court after court, in State after State, year after year, again and again, has decided. The judicial opinions are known and read of all men. They are overwhelmingly one way, and the most of these decisions are not under constitutional provisions enforcing prohibition, but under constitutions with no prohibitory clause, and based simply on legislative enactment, where the consideration of personal liberty and personal rights would be compelled. So much for the *legal* right.

But, granting its legality, is it *morally* right? There are things we know to be legal, but good men instinctively shrink from pressing them. Is prohibition exactly the thing as between man and man, notwithstanding its legality? Beyond a shadow of a doubt it is. The moral right is just as unmistakable as the legal right, and not one whit more open to intelligent challenge. Let us bear in mind the ground of prohibition, viz., the evils *to society* of the thing prohibited, and the object of prohibition, viz., *the extirpation of the saloon*, and we cannot hesitate as to the moral proprieties of this matter.

Look at the character of the evils from which society is made to suffer by this business. They affect public order, public health, public decency; they increase taxes, imperil property, endanger life; they are by confession the prolific source of crime, poverty, orphanage, disease, death; they are open, public, notorious, civic and social; not private, individual, limited and well within the realm where personal liberty and individual rights may assert their claim. If society has the right to protect itself from any evils it has from these. If the public welfare will justify the prohibition of anything seriously threatening it, it will justify the prohibition of the manufacture and sale of

alcoholic liquor for beverage purposes. The no-sin-*per-se* cry is a delusion and a sham. It has no place in this discussion, for it is not the ground of prohibition.

If an individual is thus incidentally deprived of what he regards as an innocent indulgence, it is for the all-sufficient reason that the larger general good is paramount to the individual good. Society is a system of compromises. Individual rights must yield to the public welfare. The surrender is indispensable to the good government, due regulation and well being of society. For another to blow up my house is not exactly the thing as between man and man, but when it comes to staying the progress of a conflagration, the explosion under proper police regulation takes on a perfect propriety. If we may banish even useful trades simply for their obnoxious smells, surely we may banish a perfectly useless trade, which is the stench of modern civilization, producing more degradation and misery in the social relation, and more pauperism, vagrancy and crime in the political relation, than all other external agencies combined.

IV. *The right of Prohibition in Politics.* The three precedent foot-plantings have made the way straight and clear for our next step, viz., the right of prohibition in *politics*. Ought it to have a place there? It is not so much an oughtness. It is an inevitableness. Ought prohibition to be made a political question? Will the skeptic on this point tell us how it can be made anything else! What is politics? The science of government; the regulation of a State; the preservation of its safety, peace and prosperity, and the protection of its citizens in their rights. Now think what the saloon is, what values it impairs, what taxes it imposes, and for what reasons, what crimes it engenders, what material and social interests it blights, how it touches society at almost every point where legislation has a province, how it enters by the very necessity of its existence into questions of property, questions of taxation, questions of sanitary conditions, questions of crime and pauperism and police, questions that government cannot exist without determining. Keep prohibition out of politics! As well try to keep the stars out of the sky. They are there by the very swing of their nature. "But this matter of drinking and drunkenness is a moral question." Yes, that is one side of it; and the great body of the men and women who believe in prohibition are trying to heal the hurt on that side, by the remedial and only sovereignly efficacious agency of the Gospel. But there is another side of it—the liquor-traffic side, the drink-shop side, where the spirits openly and lawlessly *materialize*, and in a way destructive of public order and menacing to values and prolific of hurts that are open, public, civic, national, pertaining to property, crime, health, life. For stopping *these* hurts we must have *law*. The legislation that will stop these hurts must stop their cause. Such legislation is *politics*. And such legislation is *prohibition*!

V. Our fifth and last point is the *method* of Prohibition in politics. We believe it should be, and will be, by a new party—a “third” party, if you please, to become a second and a first in its march to victory. Here are the reasons for the hope that is in us:

(a) The issue is *important* enough to justify party organization. There is no question before the American people so wide and deep. The whole country has been arrayed at the polls, with discussion at white heat, to determine whether we shall have tariff for revenue or tariff for protection. “Internal Improvements;” “A National Bank;” “Strict Construction” have been made party cries. The great Empire State has felt the shock of contending parties even over the management of her big ditch—the Erie Canal! Civil Service reform is looming up as a great issue. But if questions like these are important enough for party organization, what must be said of this vast liquor question. To-day it overtops every other. Civil Service Reform is a pigmy beside it. Tariff for revenue or for protection is puerile by comparison, even in the one item of the property interests involved.

(b) The issue is of a *character* to justify party organization. It is a question of morals indeed; but it is a question of intensely and immensely practical politics as well. The Nation’s “wasted resources” are chiefly sucked into this maelstrom. Millions of our best substance every year go down the rapacious maw of this liquor business. Our properties are burdened with it. Material values are lessened by it. It is a constant menace to, and a constant assault upon, every sacred interest that government exists to foster and shield.

(c) The issue is such that party organization is *essential to complete success*. Prohibition antagonizes some very determined interests. In abolishing the saloon we strike at two terrible passions, avarice and lust for drink. The vast moneyed interest behind the saloon has a mighty ally in the widely depraved appetite before the saloon. Now let prohibition be made the law without a party behind it, and this is the way things will work. The law is on the statute book, but it will not enforce itself. Meanwhile the two great parties push ahead with other issues, glad to be rid of this vexing liquor question. They are eager for power. They want votes. When in office they wish to stay there. They have not been elected on the temperance issue. In the large towns the saloon interest is strong, and the saloon patrons are numerous, and both are ready to knife the party that interferes with their gains and appetites. The party in power won’t interfere. And the law in such towns will be a partial or total failure.

This is no mere theory. It is true to-day in Iowa; and this condition of things accounts for such meagre justification as there is for the oft-repeated cry, “Prohibition does not prohibit.” The Voice

asked the Mayors of Iowa last March for the results of Prohibition, and here are excerpts from some of their replies :

"The friends of the law are afraid to enforce it for fear it will injure the Republican party."

"I consider the law a failure."

"Not enforced owing to antagonism to sumptuary legislation."

"Can never be enforced . . . Deprives cities of the right to collect license fees!"

"Democrats are opposed to the law; Republicans are afraid to enforce."

"Increase of saloons: some of them the lowest dives imaginable. From Prohibition, good Lord deliver us!"

See what ringing contrast to these disgraceful confessions are the following testimonies, that might be multiplied, from other Mayors of Iowa:

"Law enforced—a grand success."

"No saloons, and don't propose to have any."

"Total abolition of saloon . . . law a success."

One does not need to read between the lines to see the reason for the contrast. But who supposes these recreant Iowa Mayors, so swift, and with such ill-concealed animus, to declare the law a failure, would ever have gone to record after this fashion if a *Prohibition party and Prohibition votes had been behind them*? No. When a great party measure is passed upon by the people, and endorsed at the polls, all the splendid machinery of the party is put in operation, and its friends are at their official posts to vindicate the wisdom of the measure, and make it a success. Why should Prohibition be the one measure to be forever denied this high distinction?

(d) "Our friends, the enemy," necessitate party organization for Prohibition. They are compact, aggressive, defiant, unscrupulous, ready to cast their vote solidly against the party that threatens them with hostile legislation. They care little or nothing for the negro, or civil service reform, or tariff, or anything else, compared with the liquor traffic. The saloon is first and chief. Yet they dare not make it a distinct, naked issue, and form a party solely in the interests of that infamous business. They know the American people, when brought face to face with the single offensive issue, would bury it under an avalanche of adverse votes. So they play fast and loose with the two existing parties—they fling their vote to the best bidder; they have no scruples where or what they favor, if so be they can favor, first and last and always, the saloon.

How is this organized, cohesive, unscrupulous vote to be met? We believe by compelling it to unmask itself in a distinct issue with Prohibition, revealing its purpose to dominate everywhere in the interests of its infamous traffic. The tactics of the enemy necessitate Prohibition party organization.

Dr. Spear suggests that "the friends of restrictive legislation can do no better than to imitate the strategy of the rum-power." It seems

to us he utterly misconceives the situation. There is a tremendous difficulty in the way. They are people of another sort from the liquor-league variety. They have consciences, and they are supposed to think it worth while to heed them. They are asked to toss their suffrages back and forth, now to this party, now to that, to get what? Not Prohibition; that everybody concedes. Not even a sign-board pointing to Prohibition; but a little restriction, with a sanction tied to it; a half loaf, with poison in it. There are, therefore, two troublesome things in the way of Prohibitionists imitating the strategy of the enemy. It would not give them what they want, and it would be utterly unprincipled. Why will good men persist in their talk of expediency and policy, when with tens of thousands it is the imperial authority of conscience that is at the helm? And if Dr. Crosby should here say, as he has said, "Men are too apt to call their taste or their opinion or their interest or their blind prejudice by the sacred name of conscience," we would kindly suggest that he, too, is a man, and we would respectfully submit whether he has not come dangerously near furnishing in himself an illustration of his own words in saying, "To us as Christians the most peremptory argument against the expediency of a Prohibitory law is that it is a reflection upon the Savior of the world!" That may be his conscience, but it is not the conscience of his brethren of the same communion, who by assembly after assembly have declared that they would "hail with joy the *utter extermination* of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion, *and the strong arm of the civil law.*"

(e) The attitude of the two great existing parties necessitates party organization for Prohibition. They refuse to touch Prohibition; they insolently shut the door in the face of all application for its endorsement. Under fear of a break in their ranks that would lose them an approaching closely-contested election, "in a strait betwixt two," they have pledged themselves in some instances to submit a constitutional Prohibitive amendment for the suffrages of the people. Even these pledges have sometimes been treacherously broken. But whether broken or kept, the parties have been at great pains to declare in making them that it was no approval whatever of the principle or the policy of Prohibition, but simply a disposition to give the people the right of free men to decide for themselves. And when the people have decided, as in three or four States, the great parties have said, *sub-rosa*: "We have thrown the tub to the whale; now let the whale take care of it;" and as parties they have left Prohibition to enforce itself; while they have said to the dear public, "We have given you what you want; now we expect you to stick to the party."

But in the vast majority of cases the two parties have absolutely refused even to let the people speak their mind on this matter. They

have shown an ill-concealed disposition to cater to the whiskey interest. They have had their platform padded with "personal liberty," and "rights of property," and "sumptuary legislation." They have had their eye always on that compact, solid, vengeful liquor vote, held in unprincipled hands, ready instantly to punish the party that dare put hostile hand on the traffic that vote represents. And we appeal, not to the prejudices and passions, but to the calm, sober judgments of our readers, whether that will not remain unalterably the attitude of the two great parties, *so long as three-fourths or nine-tenths of those who believe in Prohibition continue to vote with their respective parties.*

The reasoning of Dr. Spear on this matter of a third party is specious, but we challenge its soundness. He is a skilled dialectician, of acknowledged ability and power; but in this instance we must refuse to follow his logic. Over and over again, in varied form, he puts his argument, which is in substance this: "A third political party must either be where it is—*i. e.*, in a minority, or where it is not—*i. e.*, in a majority. In the former case, it can effect nothing in legislation; in the latter case it is not needed, for other parties will do its work; therefore a third party is not desirable, and cannot succeed." Mr. Joseph Cook has already punctured this fallacy by the parallel statement in proof of the impossibility of motion. "A body cannot move where it is, and it cannot move where it is not, and therefore it cannot move at all." But *motion is*, and the logic goes to pieces against the fact.

Mark now the fallacy from another view point: The logic is just as applicable to a *second* party as to a *third*. Take a statement anywhere, at random, from his article, and see—*e. g.*: "The majority of the people, speaking through the ballot-box, rule in this country, and this majority has no occasion for a third party, and will not use it." A truism beyond dispute. But put the word "second" in the place of the word "third," and lo, an equal truism. *Ergo*, what? Again: "Such a party can give no legal expression to its views until it gets itself into power, and this it cannot do until the majority of the voters shall adopt its views; and when, if ever, this becomes a fact, the party will be wholly unnecessary to attain the result." Every word of this sentence applies logically just as perfectly to a second party as to a third. Again: "They (Prohibitionists) cannot vote themselves into power until they get the necessary popular opinion on their side. . . . The opinion being given, such a party is not needed." This is as true of a second party as of a third. Again: "If they are successful in leading the people generally to adopt their views, the end they desire will be gained without organizing a third party for that purpose." In precisely the same manner, were there only one party in the field, "the end would be gained without organizing a *second*

party for that purpose." Thus the logic, so seemingly terrible in its sequence, disappears in a truism or an absurdity.

But let us look at this logic from another side. "No party," says Dr. Spear, "will ever seek the votes of Prohibitionists upon a condition that, in its judgment, involves *the loss of a larger number of votes.*" A political truism, of course. Political leaders care nothing for opinions that do not get *voiced at the polls.* And if they are to have the *votes* of temperance men in any contingency, they will look on with a serene indifference, while temperance men undertake the agitation and education process. So long as the party leaders are sure of the temperance vote without prohibitory legislation, and are sure of the loss of the liquor vote if they enact prohibitory legislation, will Dr. Spear rise and explain when Prohibition is likely to get on our statute books?

"No new party is needed," he says, "when public opinion demands a prohibitory law." We suppose it is exactly at this point he would put Prohibition's success. But how is public sentiment to demand a prohibitory law? It must not be demanded by votes, says Dr. Spear. Prohibitionists must keep within the party. And yet, *presto*, "votes," says Dr. Spear, "are the only things the old party is in wholesome fear of!"

It is not the question whether there are more Prohibitionists than there are license men. "Standing up to be counted" can only be done at the ballot-box; and the old party says, "Not at our ballot-box." If there were ten Prohibitionists to one license man, or twenty to one, and the Prohibitionists were to *stick to the party*, as Dr. Spear says they should—*i. e.*, "work within the party," "support the candidates thereof," "agitate and agitate the question of Prohibition," "seek to educate the party up to the standard of their ideas"—*i. e.*, *talk and talk, but vote the party ticket*—the politicians would indeed "adjust their action to the fact." But the fact being fixed that the Prohibition vote is sure to the party, there would be precious little adjustment to it beyond what is already so painfully apparent—*viz.*, a contemptible indifference to it. But let it become certain that there are more Prohibitionists ready to repudiate the party, if their convictions are not heeded, than there are liquor men to repudiate the party if *their* convictions are not heeded, and we should see a good deal less eagerness to cater to the liquor vote, and an uncommon nimbleness of impetuosity to adjust the party to the new situation. Neither of the old parties furnishes the opportunity for this repudiation by joining their ranks. "Out of the frying-pan into the fire" is no very effectual protest against the heat of the frying-pan.

The effectual way of rebuking the party politicians for their subserviency to the saloon interest is by "standing up to be counted." The only effectual way of getting counted is by a third party. The

most effectual way of making public sentiment and getting more to be counted is *by party organization*. One campaign on the distinct issue of Prohibition, conducted like the Fremont campaign of '56, on the distinct issue of Anti-Slavery, would evoke more conscience and root more conviction than ten years of talk inside the old party. The straightest, surest, swiftest, honestest road to Prohibition is by a third party. Let all who believe in Prohibition put this mighty cause at the front, and give it the advocacy of brain and heart, and '56 will repeat itself in '88—and '60 will repeat itself in '92: and we will not be particular about names. Dr. Spear may deny that victory has come by a third or new party. All the same; we shall have Prohibition.

IV.—SYMPOSIUM ON THE PULPIT.

IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?

NO. V.

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IN common with those who have preceded me in this discussion, I take "the pulpit" to mean the ordinary and average ministry of the Word in connection with the organized Church. This definition seems to me to exclude from our estimate (at least as prominent factors), 1. Extraordinary Preachers. Their sphere is the pulpit, to be sure, but not the average pulpit; and it would be misleading to argue to general conclusions from exceptional premises. Luther might be a catapult, and the collective pulpit of his era still fairly remain to be reckoned at the pop-gun level. 2. Extraordinary Religious Movements. These are usually roused through preaching, and often by the regular ministry, but are also in their nature exceptional, and in their order of occurrence, duration and results erratic and incalculable. Their leaders are more often itinerant, sometimes laymen, and usually peculiar in endowment and eccentric in method. 3. The Ideal Pulpit. The question of possible "decline" belongs to the actual, and not to the abstract or hypothetical. It concerns the pulpit that is, and not the pulpit that might be or ought to be, but at present is not.

By "the power of the pulpit" I understand its actual efficiency as revealed in results. This construction seems to me alone to give to the question a form capable of intelligent or profitable discussion, and to bring it into the range of popular study. The world asks of the pulpit in the nineteenth century precisely what the Pharisees did of our Lord in the first: "What dost thou work?" It must be answered as John's messengers were, who came in like spirit, by pointing to things that can be "seen and heard." It will be of little avail, therefore, to claim with the able writer of one of the earlier articles in this series that the "capability of producing an effect" is an inherent and perennial

function of the pulpit derived from the Great Commission and its accompanying sanctions, unless the effect itself can be adduced to verify that claim. Latent energy, however real, is neither cognizable nor calculable. The lightning-bolt, that reveals its presence and registers its strength in the riving and splintering of the oak, is indeed but a new form of a persistent force that had lain quiet and harmless in the cradling air; but however real in itself, it was relatively unreal to the sense which it did not touch, nor provoke to suspicion. The measure of virtue, transmitted by the Episcopal touch in ordination, whatever it may be in fact, is beyond the range of reasoning or computation, for it is not attended by any intelligible phenomenon, analogous even to a spark, in transition. But the Pentecostal awakening and reformation that followed Whitefield's preaching was too conspicuous and too real to be ignored. The power hidden in "apostolic succession" is a mystery; that revealed in "apostolic success" is a fact. The Jewish rulers might plausibly enough dispute the mere claim of power on the part of Peter and John, but "beholding the man that was healed standing with them, they could say nothing against it."

That the pulpit has actually been a dominant factor in the shaping of the thought and life of Christendom hitherto, is admitted even by those who scoff at its teachings, denounce its methods as illegitimate, and repudiate its claim of authority as absurd. That its primacy has now ceased, and that it is rapidly sinking into insignificance, if not into absolute impotence, is vaguely feared by some, hoped by others, and roundly asserted by a few. Neither fears, hopes, nor assertions, however, can contribute much toward the solution of a question which is almost wholly one of fact—one at least a satisfactory response to which can be derived only from a careful collation of pertinent facts. The range of these facts is enormous, for the question is not limited vertically nor horizontally—it reaches back to the apostles, and out to Madagascar. The human mind, moreover, is proverbially apt instinctively to seize upon favoring groups of fact, to see them under a tinge of local coloring, or distorted by personal obliquity of temperament, or predilection. There is special value, therefore, in such a comparison of views as has been presented in this series of papers; and it is not a little significant that those who occupy points of observation—local, national, denominational and official—so widely apart, have yet reached conclusions so nearly alike. The rendering of the verdict itself, however, is of less service than a statement of the considerations which have led to it. Opinion ought never to be transferred nor accepted in sealed packages.

I venture, therefore, to offer some further suggestions which seem to me pertinent in seeking an intelligent conclusion concerning the question in hand.

In the ministry of the Word, God speaks through man to man. In

studying the power of the pulpit, therefore, three factors—the one Divine, the others human—are to be recognized. But the first can have no place in this discussion; for Divine Power is in its nature inexhaustible, incalculable, and can suffer no decline. The Spirit does not wane, the Word does not dwindle, the Promise does not falter. But the demonstration of that Power may suffer diminution through imperfection in the preacher through whom, or hindrance in the hearer, to whom it comes. The “foolishness of preaching,” which has a heritage of promise, may degenerate (to use a well-worn turn of phrase) into the “preaching of foolishness” which has no promise. On the other hand, the good sower sowing good seed, may be robbed of a harvest, as our Lord himself has taught us, through the badness of the land. In estimating the power of the pulpit, therefore, it is as essential to take account of external as of internal conditions. In gauging David’s exploit, Goliath’s gigantic stature, and his coat-of-mail, are of as much significance as David’s slender youth, and his sole reliance on a shepherd’s sling. No reckoning of power from results would be complete that failed to take note of resistance overcome, as well as defects of apparatus. It may really cost more energy and reveal more to hold a boat without loss of place against a rushing torrent than to speed however swiftly before it. In many a battle it was true victory to hold the field, or even to survive an unusual onslaught. The great Apostle to the Gentiles thought it a high achievement, even when clad in the “whole armor of God,” to “stand in the evil day.” All this is worth remembering in view of the tremendous rivalries and antagonisms, some of them new and unusual, with which the pulpit has in our day been beset.

Among these rivalries the three usually recognized as most formidable may be summarized as the Altar, the Rostrum, and the Press; the first within, the other two without the Church. Considering these in their order, it seems clear to me that

1. *The pulpit has not lost relative power among the agencies of the Church.* There are here and there ritualistic revivals, expressions of æsthetic yearning on the part of those who think the “beauty of holiness” and the “holiness of beauty” equivalent terms, and various other symptoms of tendency to revert to mediævalism. But these phenomena are local and rare. They are eddies beside the stream, the steady set of which is strongly in the opposite direction. In the Romish Church the altar still occupies the broad foreground, as in Luther’s day; while the pulpit, which scarcely found admittance at all up to that time, still climbs and clings, like a frightened intruder, against some wayside pillar, or in some inconspicuous corner. Enlightened men, like St. George Mivart, still speciously claim, as proof that Rome is in the true line of religious evolution, that she quiets the senses of her devotees with fragrance, and cradles them to rest with

song, preserving the intellect meantime from assault by murmuring her worship in an unknown tongue. But even in that Church the Paulist preachers flourish, "missions" for religious instruction multiply, and the pulpit thus daily moves toward the centre and front. In the Church of England the pulpit and reading-desk still stand equal in formal place and honor, but her bishops and clergy take rank in popular esteem, not as liturgical rhetoricians, but as preachers. Beyond the Episcopal, and throughout the large majority of the Protestant churches, the pulpit has displaced, or rather absorbed, both altar and reading-desk, and holds the exclusive place of honor. We no longer build cathedrals for spectacular effect, but assembly-rooms, which tend less and less to be shaped by merely ecclesiastical tradition, and more and more by auditory fitness. It may be less indisputable, but on the whole, I think it is true that

2. *The pulpit has not lost ground as compared with other forms of public speech.* Popular oratory—forensic, parliamentary, and occasional—is very old and very prominent among the factors of history. Among the choicest treasures of classic literature are the ideal speeches of the Homeric heroes, the Philippics, and the splendid periods of Cicero. It is not always remembered how much the widening of men's thoughts, the dominance of the commercial temper, the quickening of the world's pulse through steam and electricity, have done to weaken the relative force of rostral appeal in any form. The palmy days of eloquence at the bar, when the advocate was sure of a large audience, attracted from the vicinage by the opening of the assizes, to say nothing of the brilliant company of his fellows, who traveled the circuit with him—these are past. The court-rooms have shrunk into dingy and insignificant chambers, which the unsuspecting crowd sweeps by. The practice of law is largely a matter of business and *finesse*. Even the most magnificent volleys of Rufus Choate's oratorical artillery are said to have served only to bombard a lonely Surrogate and his drowsy clerk, while the great world outside saw no flash and heard no sound.

A glimpse at the listless or preoccupied audience that ordinarily surrounds a speaker in Congress is enough to assure one of the powerlessness of debate in that arena. And of the speeches there decanted into print, it would probably be safe to say that the average constituent of the speaker for whom they are intended will probably hear ten sermons where he reads one printed speech.

In the political campaign it is true that public address still holds a prominent place. But the mass meeting which gives it place, occurs only at considerable intervals—it is relatively slight in influence as compared with the steady pressure of the daily press; and while it serves well to rally and arouse an *esprit du corps* in present supporters, through the sense of multitude, with the help of music, banners

and huzzas, it is probably rare that it persuades a serious and hesitating listener.

As to the modern lecture platform, which has been sometimes vaunted as the probable substitute for or successor of the pulpit in the training of mankind, the degree to which its importance has been exaggerated is almost ludicrous. It has no unity of aim, no organized constituency, no principle of continuity. It has at times afforded a sphere for weighty and valuable instruction, but quite as often for the vending of literary odds and ends, valetudinary witticisms, and dreary platitudes. So long as men rich in culture and eloquence must consent to be yoked with glee-clubs, prestidigitators and facial contortionists, that the "course" may be "floated," or to put themselves in the hands of literary showmen to be hawked through the land for a hearing, it is evident that the popular lecture has little occasion to promise or to threaten. It has not laid the first stone of structure as an organized or permanent institution.

Whatever deteriorating influences have affected the force of public speech as such have, of course, borne on the utterance of the pulpit which belongs to that category. But it is certain that if perceptible at all the work of these is far less conspicuous there than elsewhere. It is doubtful if the sermon ever had so large a hearing, as it is certain that, taking books and periodicals together, it never approached so large a printed reduplication and circulation in any age.

Approaching now a still broader and more obscure region of influence, and where it becomes one to speak with caution, I still venture to express the opinion that

3. *The pulpit has not been superseded nor outrun in power by the press.* I remember the celerity, the assiduity, the energy, the intellectual resources, the shrewdness of that "preaching Friar," to whom Carlyle pointed as about to invade every hamlet and thrust the preacher aside or out. The hamlets have been invaded, but the preacher remains.

It can hardly be contended that the religious press trenches upon or dwarfs the field of the pulpit. There are few religious editors that are not themselves also preachers, and few of their readers who are not hearers of the Word. Were these papers not auxiliaries of the pulpit their constituency would be small; were they manifest rivals it would vanish. As to the daily secular newspaper, which now rolls from the cylinder in miles of print, and thrusts its shuttle clean through the seven-days' web of daily thought—no longer sparing even the Lord's day—it would be vain to deny the enormous advantage it secures through the intimacy and continuity of its access to the minds of its readers. But there is abundant room to question whether its actual share in moulding the character and deeper life of men is at all commensurate with the output of energy it displays. And it is fairly certain that

in this sphere it is scarcely to be reckoned a rival at all, much less a successful rival of the pulpit.

For, in the first place, its utterances are written *currente calamo*, and are in their very nature tentative and ephemeral. The metropolitan journalist, who according to current tradition mounted his tripod at midnight, proposing to "find out what was new, and tell the people what to think about it in the morning," largely overrated his functions as a purveyor of segmental omniscience, and underrated the intelligence of his readers. The man who is fully awake and has a day to listen and reflect, will not set so inordinate a value on headlong opinions flung out between midnight and morning, concerning facts hastily grasped and half assorted. Moreover, the daily is pre-eminently a newspaper whose recognized function is to furnish impartially the raw material of thought; and only incidentally, and for some present end to utter an opinion upon it. Its topics are personal, local and concrete, rarely reaching into the purely moral, and still more rarely and daintily into the religious. The Romanist, the Jew, and the Protestant, of whatever order, get like place and courtesy—some-what overshadowed by the theatre, the horse-race and the prize-ring, which, however, are treated with equal impartiality.

Still further, the founding of a daily newspaper is primarily and pre-eminently a financial enterprise. Its reason for being is no more specifically religious, moral or benevolent than that of a railroad or banking corporation. Whether it be an organ of general or social news, of commerce at large, or of a particular trade or party, the business feature of the alliance is the particular "star" to which it "hitches its wagon." If its *forte* is news, it can safely enough, like one of the great journals of our time, announce its purpose from the beginning to "have nothing to do with that claptrap, principle." Remaining pre-eminent in its particular sphere, the daily paper can, without loss of caste or patronage, sneer at laws for the suppression of gambling, drunkenness and unchastity; denounce the execution of such laws by those sworn to enforce them, and encourage the outlaws who trample them under foot. If the champion of a particular guild or party, it may strain the moral code by equivocal defences of selfish measures, or bark, like a dog jealous of its master's favor, at any rival that seeks to become its coadjutor, but is likely also to divide its patronage. The number of those who refer to the daily press for current facts, for entertaining gossip, for sprightly comment and repartee, for discussion of matters of local and immediate concern, is enormously large; but of those who lean upon it for sober and authoritative utterance, in matters of conscience and worship, insignificantly small. Who is willing to be guided to battle by a trumpet that not only gives an uncertain sound, but that offers itself to be blown upon for a consideration, by any passing breath of friend or foe?

Imagine now a pulpit which is even doubtfully, not to say confessedly, controlled by supremely mercenary motives—which is boldly unscrupulous in warping truth to party ends—which caresses vice and sneers at virtue to gratify its own caprice; and consider how instantly it would beget contempt and be trodden out. How comes the public, then, to reckon intolerable in the pulpit what neither surprises nor disgusts it in the press? How, except it reckons vital in the one what is merely incidental in the other?

It turns to the pulpit still for sober discussion of the central themes of duty and faith, and is mortally offended at insincerity or trifling there. It turns to the press for news, badinage, politics, and if it find sophistry, irreverence, or immorality by the way, it suffers only momentary revolt and passes it as insignificant. The "preaching Friar" has come, but the pulpit abides as before.

Of the wide and varied range of magazine and book literature, it is more difficult to speak intelligently. Its rapid expansion, like that of the newspaper, helps no doubt to divert and preoccupy men's minds, and by so much to neutralize the influence of the pulpit. Some "preaching novels" appear from time to time on either side: but those who are seeking a novel rarely heed the preaching, and those who want preaching know where to find it in more legitimate forms; so that they are not much prized. Of directly polemic theology there is considerable, but it is distributed somewhat evenly in quantity and power.

The principal field of discussion, and perhaps most influential, is the Review. This is rarely anti-Christian, often non-Christian, or professedly "liberal." Here disbelievers and unbelievers have free utterance, and are conspicuous and urgent, for men who doubt or deny are apt to be more clamorous than those who have settled into faith. The Review of this class commands the services of many learned and influential contributors, and secures earnest readers. But its constituency is limited, and its sphere of discussion remote from the popular thought. In so far as its influence is directly inimical to that of the pulpit it will be considered directly. Meantime it need not concern us further.

Turning now from the supposed rivals to the direct antagonists of the pulpit in our day I recognize three of special consequence, two of which have been discussed in previous papers, and all of which may be dismissed with brief remark. These are:

1. *Mammon worship*. The love of money is a venerable and constant trait in human nature. There has rarely been a community that might not have been successfully probed as Athens was by the mountebank, who promised to tell the people who should gather at the market place on a certain day what was their inmost thought, and assured those who came that it was "how they might buy cheap and sell dear."

Nevertheless, there are times, of which ours is one, when this appetite becomes almost maniacal. The passing of the reign of force, the abolition of titular distinction, the growth of manufacture and international communication have made this a commercial era, and wealth the peculiar avenue to and criterion of rank. Money never attracted more, tempted more, enslaved more, ruined more than now. But the preached gospel has not been dwarfed nor beaten back by this gigantic adversary. This is beyond all other the era of costly missionary enterprises, magnificent Bible gifts, and rich endowment of religious institutions. Never before did money flow so abundantly into channels of Christian beneficence. And these riches are not wrung by threats, nor beguiled by ghostly devices from the dying clutch of robber-barons, but fall like ripened fruit from healthful boughs, as the intelligent and grateful surrender to its rightful owner of increase earned as stewards in his service.

2. *Skepticism.* Here, too, a constant phenomenon has certainly taken on an exaggerated form. The world has fallen heir to a vast wealth of new facts which it has had no time to weigh or assort. It has the sudden sense of wealth, therefore, without experience or coolness to use it aright, and is bewildered and tempted accordingly. Prof. Huxley describes his fellow explorers in the realm of scientific fancy as colts turned loose into a boundless pasture, whose curvetings are as grotesque and capricious as they are abundant. There is peculiar fascination in connection with all studies of nature, because of constant coming upon facts new, curious and full of suggestive analogies. When one fancies that he is about to seize or has already seized, in one of these facts, upon the "clew of the maze," it is not wonderful if he becomes an enthusiast and a breeder of enthusiasts. This has happened in the supposed discovery of "evolution" as a primal cause of things. This word has rallied a considerable company of devotees, whose confused and contradictory voices remind one of the mob at Ephesus, who "knew not wherefore they were come together."

While this uproar is going on among the body of disputants the pioneers of the evolution philosophy have gone on to results. And this is the especially hopeful feature in the skeptical development of the time that it has so speedily thought itself out to the end. A system that has yielded agnosticism in religion, pessimism in morals, and nihilism in society, cannot long attract thinking men. We may be grateful to the adventurous hand that ventured out to the crumbling edge and dropped the lantern over to show us that there is nothing there but an abyss. A "leap into the dark" is no more attractive and no less "awful" to most men than it was to the dying Hume.

3. *Restlessness.* Chrysostom used to sit and read homilies to the people for two hours, and they stood patiently to hear. The preacher now stands and the people sit, and they are weary in half an hour.

The world's pulse has quickened enormously. Life, like electricity, has become incandescent and snaps and gleams with fervid energy. Hereditary, traditional, customary bonds break like a thin ice crust in a strong wind. Men "run to and fro" with immense alacrity. The preacher has before him a heterogeneous assembly like that of Pentecost, alien each from each in origin, education, environment, and prejudice. How can he speak to each in his own vernacular? Yet it is done, and unity of heart and soul is secured in church life, such as politics, education, and even national affinity cannot attain.

If, as has been here maintained, there is no actual decline in pulpit power, there remains no question of "remedy." But it may be well in closing to add one or two suggestions as to the nature and present drift of that power. It is noticeable that

1. *Whatever power the pulpit has to-day is legitimately earned and held.* There was a time when the priest held mastery through superstitious dread. He could fulminate curses and shut up heaven against those who rejected his words. There was a time when, within the civil district called a "parish," he had official authority bringing him reverence from all its inhabitants. But neither of these was pulpit power; and they are utterly gone, at least from among us. The preacher has now no sanctity but that of character, no authority but that of confidence secured. He makes his own parish, and holds it by personal affinity and demonstrated ability to help. He is no longer borne of angels in popular fancy, nor is propped up by the State, but must stand on his own feet and be responsible for his own perpendicularity. He wears no tiara, sits on no throne, accepts no false homage, like the "successor of Peter," but, like Peter himself, says to every cringing Cornelius, "Stand up; I myself also am a man."

2. *The power of the pulpit finds its legitimate channel more distinctly than ever before, in the development of Christian character.* The relative rise of the laity in influence and service, the growth of Sunday-schools and young men's Christian associations, the multiplication of organizations for the promotion of benevolence and social reforms might at first seem to imply a corresponding decline in ministerial power. So far from this, however, I think it will appear on reflection that these are the very fruits and proofs of that power. For what is the function of the pulpit in the church if not to build, equip and inspire men for personal service?

In the apostolic enumeration of gifts to the Church it has always seemed to me that there was a prophetic as well as a historic hint; a chronological as well as a logical order. First "apostles and prophets"—first and briefly, for they had extraordinary functions. They were a "foundation," and that needed to be only once laid. Then "Evangelists" bringing "good news" to fresh ears; pioneers pushing the frontier further on, as missionaries do to-day. A message often repeated is

"news" no longer. Then "pastors and teachers"—shepherds and guides of the flock gathered—who were to "perfect the saints for service," "building them together." It may be that the effort to prolong the apostolic function, or to absorb the preacher in "evangelism," would bring anachronism. The great bulk of the New Testament is devoted to the training of the Church. Peter preached to the multitude at Pentecost, and 3,000 were converted; he showed them a man made whole, and 5,000 believed. Perhaps the mightiest work of to-day is not the preaching of an eloquent sermon, but the production of an eloquent life. The world may question the literary superiority, the argumentative skill, the popular attractiveness of the sermon of to-day, but, so long as a preached gospel brings into ripeness such men as the late Earl of Shaftesbury and the late William E. Dodge, they can "say nothing against it."

IX.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. XI.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

CXXIX. *Unconverted teachers* in a Sunday-school remind me of the stucco figure sustaining the gas jets in the Music Hall in Glasgow, guiding others in a way in which they never walk themselves.

CXXX. *Little words with big meaning.* "It is one feature of God's Holy Book that small words get invested with a deep meaning, in consequence of being connected with other words. This is true of short prepositions and pronouns. Take for instance the little words, '*In, my, with.*' When these are associated with the Savior, how deep is their signification. '*In Christ,*' '*My beloved,*' '*With the Lord.*' Here we have *safety, riches, and fruition.* Many other instances might be given."

CXXXI. *Involuntary and voluntary hardening.* No human soul is ever in exactly the same state or on the same plane after the truth is heard—better or worse, softer or harder, higher or lower, always. There is a hardening process which is *involuntary*, and which consists simply in the *repetition of the same impression.* To handle tools makes a callous hand; no event, however startling, could impress us a second time as it did the first; and so by handling truth carelessly we get callous of mind, and an unheeded warning or invitation of providence or grace can never arouse us a second time as it did at first. No spiritual impression can ever repeat itself in the same form or by the same means. A conviction resisted becomes ultimately a conviction lost; a heart refusing to respond to love becomes at last insensible to love; a conscience disobeyed becomes by and by silent; a will choosing evil becomes finally incapable of any other choice. This is the law of involuntary and perhaps unconscious hardening.

There is therefore also a *voluntary* process of hardening. We may cultivate insensibility to want and woe—willfully resist the truth, shut our eyes to light and turn the very message of life into a sentence of death. The sunshine that might melt us like wax hardens us like clay. Nay, we may deliberately sell ourselves to Satan, as Aaron Burr, after forty-eight hours of secluded thought, coolly decided in favor of the world, the flesh and the devil. We may buy the "marble heart" if we will, and buy it cheap. We may sear conscience as with a hot iron, and it will cost but little pain to make it painless.

CXXXII. *Practical confession of Christ.* Canon Liddon in a sermon at St. Paul's was

lately advocating the public acknowledgment of Christ. There were, he said, workshops where a fierce scowl would be the herald of more active opposition if the claims of Christianity were acknowledged or pressed, and in the clubs of the educated classes there was not the less bitter curl of the mouth and the contemptuous shrug of the shoulders for those who generally professed Christ. Here followed a remarkable illustration. Fifty years ago, at a dinner party, given in the West End of London, when the ladies had retired the conversation of the gentlemen turned on what was dishonoring to Christ as our Lord. One guest was silent, and presently asked that the bell might be rung. On the appearance of the servant, he ordered his carriage, and with perfect and polished courtesy he apologized to his host for his enforced departure, *for he was still a Christian*. The Canon proceeded: "All will think it must have been a bishop or at least a clergyman. It was not; he was then a rising member of Parliament, and became the popular Prime Minister of the early days of Queen Victoria's reign. It was the late Sir Robert Peel."

CXXXIII. *Testimony to the Bible from a skeptic.* The leading skeptical statesman of America, Thomas Jefferson, was wise enough to make this confession: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." The words explain the source of America's prosperity. The Christian statesman, Edward Everett, said: "All the distinctive features and superiority of our Republican institutions are derived from the teachings of Scripture."

CXXXIV. *Pride in the preacher humbled.* Carlyle in one of his letters says: "I have heard of an Italian popular preacher who one day before a grand audience fairly broke down, and had not a word to say. His shame was great; he blushed; he almost wept; but gathering himself at last, he said: 'My friends, it is the punishment of my pride; let me lay it to heart, and take a lesson by it.'"

CXXXV. *An anecdote of Isaac Barrow.* It is related that at his examination for orders, when the usual questions were propounded to the candidates. Isaac Barrow, when his turn came, quickly replied to the "*Quid est Fides?*"

"*Quod non vides.*"

"Good!" exclaimed the examiner, continuing, "*Quid est Spes?*"

"*Nondum res,*" replied Barrow.

"Better yet!" cried the delighted dignitary. "*Quid est Caritas?*"

"Ah, magister, *id est raritas.*"

"Best of all!" cried the examiner. "It must be 'either Erasmus or the devil.'"

CXXXVI. *The importance of Sabbath preservation.* That celebrated statue of Troy was called from Pallas—one name of Minerva—the Palladium; it was regarded as the talisman on whose preservation hung the safety of the capitol. So confident were the Trojans in the power of its presence that, while it remained in the citadel, the citizens braved a siege of ten years, but when, by Diomedes and Ulysses, the image was stolen, they gave way to despair, feeling that all was lost, as did the Jews when they saw the marble and gold of their temple wrapped in a winding sheet of flame. If there be any real Palladium to the Christian Commonwealth, any gift of God that has come down from heaven to stand in the midst of the state as the talisman of our national life, it is the Christian Sabbath. Enshrine that in the popular heart, and all else is comparatively safe. About the Sabbath cluster all religious interests. It is linked with an open sanctuary and an open Bible, with the worship of God and the works of piety; and while Sabbath keeping is encouraged, all these grand agencies of religious development and moral culture are a thousand-fold more potent. But rudely or recklessly break down the sacred limits which enclose the day of God—and holy hours and holy places and holy things are alike exposed to the trampling feet of the scoffer and the skeptic, the ir-

religious and the infidel. A blow is struck at national prosperity, national morality, national perpetuity.

XXXXVII. *An honest saloon advertisement.* FRIENDS AND NEIGHBORS: Grateful for past patronage, and having a new stock of choice wines, spirits and lager beer, I continue to make drunkards and beggars out of sober and industrious people. My liquors excite riot, robbery and bloodshed, diminish comforts, increase expenses and shorten lives, and are sure to multiply fatal accidents and distressing diseases, and likely to render these latter incurable. They will cost some of you life, some of you reason, many of you character, and all of you peace; will make fathers and mothers fiends, wives widows, children orphans, and all poor. I train the young to ignorance, infidelity, dissipation, lewdness and every vice; corrupt the ministers of religion and members of the Church, hinder the Gospel and send hundreds to temporal and eternal death. "I will accommodate the public," even at the cost of my own soul; for I have a family to support—and the trade pays, for the public encourage it. I have a license; my traffic is therefore lawful, and even Christians countenance it; and if I do not sell drink somebody else will. I know the Bible says, "Thou shalt not kill;" "Woe unto him that giveth his neighbor drink;" and not to "put a stumbling block in a brother's way." I also read that "no drunkard shall inherit the kingdom of God," and I suppose a drunkard-maker will not share any better fate; but I want a lazy living, and have made up my mind that my iniquity pays very good wages. I shall, therefore, carry on my trade, and do my best to decrease the wealth, impair the health and endanger the safety of the people. As my traffic flourishes in proportion to your ignorance and indulgence, I must do all I can to prevent your mental culture, moral purity, social happiness and eternal welfare. For proof of my ability, I refer to the pawn-shop, the police office, the hospital, lunatic asylum, jail and the gallows, whither so many of my customers have gone. I teach old and young to drink, and charge only for the materials. A very few lessons are enough. Yours till death,

LICK R. SELLER.

XXXXVIII. *Preaching.* It is a divine science. The preacher may say, as Kepler did of his astronomical researches and discoveries: "O, Almighty God, I think Thy thoughts after Thee!" So is it a divine art; as Paul Veronese said of painting: "It is a gift from God." The preacher, like Michael Angelo, sees the angel imprisoned in the dingy, yellow block, and by God's help sets the angel free. A sermon is the Word of God as found in the Bible, used to save and sanctify souls, through the utterance of an anointed tongue. It implies the Bible with a man behind it, to enforce and emphasize it by personal experience. Hence converted men are chosen, rather than angels, to preach; for

"Never did angels taste above,
Redeeming grace and dying Love."

And so the humblest believer can preach better than Gabriel, for he can say, "I am a sinner saved by grace."

SERMONIC SECTION.

FAITH IN GOD.

BY RICHARD S. STORRS, D.D. [CHURCH OF THE PILGRIMS], BROOKLYN.

Ye believe in God.—John xiv: 1.

THIS text should better be translated, "Believe ye in God." The indicative and the imperative form in the Greek verb employed is the same, and whether the indicative or the imperative mood is used is to be determined, as oftentimes elsewhere, by the connection. There is, as you observe, a series of directions given to the disciples, who were under the shadow of a greater grief and shock to their hearts than they yet knew. The Lord Himself was to be crucified. They anticipated something sad and terrible as possibly soon to occur but the thought of His crucifixion, whom they believed to be the Messiah of the world, had not as yet made its distinct and full impression upon their hearts. The Savior knew it, and so He desires to confirm what of strength there was already within them, and to add what of strength they needed, by these instructions; and He begins with these commands: "Let not your heart be troubled: believe ye in God, believe also in me. In my Father's house are many mansions."

But thus reading the words, the question naturally occurs, Why should it have been needful to give such a command as this to the disciples? In fact, why is it needful to give such a command to any intelligent person living upon the earth? In one sense, all men believe in God. There is a native intuition of something passing sight, passing measure; some life in the universe, the source of all the life with which we are acquainted; which is so supreme as to be hidden from our perception. We look to the tree, and above it to the cloud, and above it to the star,

and above that to something that we cannot define, but the reality of which we are impelled by an instinct of the soul to affirm. We acknowledge and recognize a Power which passes all control, passes all measurement, passes all conception or thought. We recognize an authority to which we are responsible; and every man, in the moment of his deepest personal spiritual experience, feels the reality and presence of that authority over him. As the moral nature is cultivated, we recognize a moral order in the universe, a law of righteousness, and therefore a Law-giver and a Judge; and this sense of a moral administration in the world becomes more and more clear and definite with us as the conscience and the reason within are enlightened and cultured.

So it is that in the time of calamity all men call upon God; in the time of death, all men passing into the great shadow feel centrally, at the heart, the sense of God beyond and above the shadow. Every oath recognizes God, as well as every devout and earnest Christian prayer; and no tribe of men has been found in which there was not a certain sense of an invisible power that could not be controlled, but might be propitiated, it was thought, by sacrifice and offering.

Why, then, teach men to believe in God, and command it? and especially why command the disciples, who had been trained under the ancient system, which, whatever it lacked, did not lack the clear presentation of the authority of God in His unity and His majesty? And why extend the reach of the words to us, who have been trained from infancy in the knowledge of the Scriptures; who were taught with our earliest utterance to syllable the prayer to God; who have been under the influence of Christian institutions and in-

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structions from that day to this, with the Bible open before us, with the universe revealing, something, at least, of the power and majesty, and the love of beauty, in Him by whom it is created? Why is it necessary to call upon us with explicit and positive command from the Savior of the world, saying, "Believe ye in God?"

Of course, the answer is at once obvious and sufficient, that belief may be real and yet may be languid, inert and latent, wholly ineffective over action and in character. As you trip upon the carpet and stretch the hand suddenly toward the branch of metal depending from the wall, there flashes a quick spark from it to your fingers. It is electric, but it is not sufficient to carry your message a thousand miles. You see the vapor issuing from the lid of the kettle, and melting and disappearing through the air. It is steam-power, but not enough to drive or draw the loaded train. You step upon the beach as the tide recedes, and find the little puddles of water left here and there. It is water which fills them, but not enough to float the boat, not enough to keep alive the fish. So it is that belief may be real in the mind and yet be entirely ineffective, insufficient for any useful and inspiring purpose. Thus it is that the Master says, "Believe ye," not merely with a latent and languid conviction—with the whole heart and soul. We may have an intellectual conviction in regard to the nobleness of a person, the beauty and moral greatness of a cause, which, after all, shall not be sufficient to inspire in us enthusiasm for the person or the cause. The Master would have us carry our belief in God to a point where it shall involve every spiritual force within us, and bring it into lively, energetic and sovereign exercise. Believe to the roots of your nature; believe with all your strength and life; believe thus in God, and your heart shall not be trouted. It was a just and timely precept to address to those who were standing under this heavier calamity than as yet they fairly recognized; and it is a just and timely pre-

cept to address to us at any time, especially, perhaps, as we stand at the front of the year, holding within it we know not what of grief and sorrow, or of gladness and prosperity, of manifold vicissitudes.

What is it thus to believe in God, fulfilling the precept of the Master? It is evidently to affirm, for one thing, His absolute original personality of existence. And yet this it is not easy for us to do. We may think that it is a matter of course to affirm the personal being of God; but if we search into our thoughts we shall find very often that He is to us rather an impalpable ether, diffused through the universe, a vast regulating cosmical law, a force impersonal, without affection, intelligence, and life. So it is that multitudes of men conceive of God, really, the element of personality disappearing from their thoughts; and scientific investigation often, as we know, comes in to quicken and encourage this tendency of thought, regarding the personality of the Divine Being as an unproved, indifferent, and unnecessary hypothesis, and hiding that personality behind the phenomena, and the laws governing phenomena, which are obvious to sense and to every intelligence. On the other hand, the Scripture everywhere, in the ancient and in the later Testaments, manifests to us God as a person. If there be any authority in this Word, if its inspiration comes from the Holy Ghost, which pervades all Scripture, making it holy, vital, and majestic in every part, then God is here declared to us a person; as strictly a person in His existence and life as either of us, having all the elements and powers of a perfect personality in His eternal intelligence and will and heart. Our own personal constitution reflects, and one may say demonstrates, that personality in God. Personality is the highest fact in the universe. The lower fact cannot create the higher. It is impossible that any mechanism should generate that which is not involved essentially, in its elements, in the mechanism and its operation. As impossible

as that the clod of the valley should generate a human soul; as impossible as that the blossoming branch of the tree should bring forth its fruit in living intelligences; so impossible is it that personality in you and me should come from impersonal forces and mechanical laws in the creation around us. Our own souls, therefore, demonstrate that personality in God. We see the indications of it, at any rate, in His works; in those manifold departments of the universe where intelligent contrivance, where serene and overmastering skill, present themselves to us in the adjustment of force to force, in the relations of one object to another associated with it; and we have the clear discovery of this personality in Christ. As a person He walked in the solitary places, and amid the groups and companies of men; as a person He spake His words of instruction and of cheer; He announced His law, He wrought His miracles, He suffered on the cross, He rose from the dead. The supreme and everlasting personality in God is represented to us, and demonstrated, in the example of Christ, who said, "I and my father are one." And this is to be affirmed with all energy of conviction, and with all intensity of feeling, as the absolute and everlasting truth, by any who would fulfill the precept of the Master, "Believe ye in God." This is primary, underlying everything.

But then we must believe, as well, in His presence with us; not merely in His recognition of us, but in His presence in every hour, and every place, throughout the universe which He maintains. Amazing! Yes, God is amazing in every attribute. The soul is amazing in each power and sensibility, because it has something of God within it. Everything in the universe terminates in mystery; and we must exclude nothing of which we are otherwise assured, because it has the penumbra of mystery around it; because then we shall believe in nothing, and to believe in nothing is harder than to believe in all occult mysteries of thought. God present with us everywhere! Even nat-

ural theology affirms that; for it would imply divine imperfection if He were not everywhere. The recognition of a moral order in the universe implies that; for otherwise the administration of that order would be necessarily imperfect and fragmentary. The very constitution of the universe implies that; since otherwise there would be parts of the universe self-supporting and independent of God—that is, there would be parts liable to drop into annihilation at any instant. His omnipresence shines, as you know, throughout the whole discovery of Him made in the ancient Scriptures; shines throughout all the prayer and all the preaching of the Master and of His disciples. There are times in spiritual experience when we feel it; it is certain to us as sight. The presence of any friend is then no more real than the presence of God. And those are not moments set apart from our experience in intrinsic separation; they are only the moments in which the recognition by the soul of things unseen, through its stimulated faculty, through its aroused sensibility, is clearer and keener than before.

But you say, We do not see Him! Do we see the air? Do we see the power of magnetism? Do we see the productive force in nature working under the snow and ice, but out of which shall come the blossom of the spring and the fruitage of the harvest? Do we see music, filling the air with its melodious waves? Do we see fragrance, diffusing itself from the petals of the flower? Do we see the voice of a friend, speaking to us words of counsel and cheer? Do we see the spirit of enterprise that builds up cities and conquers seas? Has any one ever seen thought, or love, or joy, or the soul itself? We see the result. We see that which is accomplished by the unseen power, never the power itself. And God is present with us in every place, although we see Him not—present to answer our prayer and to supply our need. No belief in Him is energetic or sufficient which does not recognize His personal intelligence, glorious in the heavens and worshiped

of the angels; present in this church, present in yonder home; present as we walk the street; present as we pass through death.

Beyond this we must affirm His character of perfect holiness and perfect tenderness. Undoubtedly there is much to perplex us in our conception of the divine holiness as absolute and immutable, in the phenomena of society, as in the prevalence of sin in the world, the vast prosperity which sometimes attends it, the long delay of punishment which has often been seen in the ancient time as in the present. These facts disturb our impression of the divine holiness. And yet we do not doubt the sun when for a time obscured by cloud; we do not doubt the reality of the earth when the mist hangs upon and enwraps it so that we cannot see a rod beyond the point at which we stand. We may not doubt the holiness of God because of the phenomena of sin unpunished and prospered, which meet us in the world. These are mysteries by and by to be revealed to our illumined and uplifted spirits.

The holiness of God must be recognized by any one who would for a moment feel safe in the universe. If God were otherwise than holy and just, what could restrain any arbitrary exercise of His power? How could we know that the most terrific catastrophe the human imagination ever conceived shall not at the next moment befall the creation? His holiness which men hate, is the safeguard of the universe in which they live. He could not properly be worshiped except He were holy. Worship mere power, and it demoralizes, it demonizes. Worship intellect, and it degrades the moral nature in us. Worship can only be offered to absolute and sovereign purity of character; and that must be God's character, or else let every harp on high be silent and every heart on earth be dumb; shut up the psalms and seal them; put an end to every service of praise in the creation. God's holiness shines upon us through His law, shines in our own reason and conscience and their intuitions,

shines clear and evident in the person of Christ, and is the fundamental fact of character which we are always to affirm. But then, with this holiness is united tenderness; and it is that which it seems harder still to recognize and declare, for we associate austerity with holiness; we associate the Divine holiness with infinite, solitary and self-absorbed grandeur, cold and high and far away. We associate with absolute justice absolute sovereignty, rather than absolute tenderness: and yet there is in His Word, even in the ancient Scripture, the declaration of His tenderness. There is a reflection of that tenderness in our own hearts. Whence did these tender loves within us spring? Were they born of the wind? Were they dropped from the air? Did they sprout from the earth around us? It is idle to say they are transmitted by parents. From whence did they come to those parents? These tender loves, which will give up so much and bear so much, and smile in the midst of pain, and whisper words of cheer and love even when the darkness gathers heaviest about us, are born of God: and they are immortally in the mind of Him from whom ours came. We see them illustrated most beautifully and perfectly, of course, in the life of the Son of God, whose mission it was to reveal the infinite Father to us, that we might not be afraid of His holiness, but might see the very splendor of that holiness surrounded and crowned with the sunny radiance of this tenderness. And we must affirm that tenderness, combined with that perfect holiness in God, in order to fulfill the precept of the Master, and thoroughly, with heart and soul, believe in Him. The heart instructs us here more than the understanding. The critical intellect may not apprehend the divine tenderness, though it can see His wisdom and His power; but the tender spirit in man or woman feels this tenderness and knows it, even as the tender flesh feels the dropping of the dew on the softest summer night.

Further and finally, we must also recognize in God affectionate solicitude for

every one who seeks Him; an affectionate and welcoming eagerness toward what is best and noblest in their character. And this, it seems to me, is the most difficult of all things to accomplish in regard to our belief in God. He is so infinite, and we are so weak; He is so glorious in holiness and majesty, and we are so unworthy—it seems incredible that He can regard us with affectionate solicitude, and watch and help the elements of character which are beautiful in our sight and in His sight. Yet even here we find instruction from those who are nearest to Him in spirit and character. They are always most affectionate in their anxiety for others, most eager to help and welcome every grace appearing in other spirits. We get our clearest view of it from Christ, again, always so welcoming to all who sought Him, always so tender toward those who trusted and who loved Him. And, difficult as it is to associate infinite power and majesty and eternity with a tender and thoughtful solicitude for others—for you and me, for the little child, and for the aged and the weary—we must do this before we do truly and fully believe in God, His personality of being, His universal presence, His holiness conjoined with tenderness, His affectionate regard for each of us.

When the Master said, "Believe ye in God," He meant, Believe ye, in each and all of these particulars, in God. He came Himself that the world might believe in all these. It is the glory of His mission, in part, that He authorizes the world, and inspires it, thus to believe. It is the glory of the Bible to teach this conception of God, and the glory of the Church to make it universal in the world. If thus we believe in God, then there is peace for us and in us. We shall no more be afraid of any real harm to come to us afterward, while we are affiliated with God in spirit, than we shall be afraid that the skies will drop. His power will uphold the stars upon their poise; His power and kindness and grace will keep us from any essential immortal injury.

There is power in this belief, as well as peace; the power which sent forth the disciples on their errands of love—the power in which they were enabled to work miracles; and we are enabled to work miracles also, which are greater and more intrinsic in their evidence of divinity than were the physical. The miracle of perfect consecration, the miracle of long and uncomplaining endurance, the miracle of absolute self-sacrifice, the miracle of spiritual aspiration for gifts and goods above the earthly, the miracle of the hope that never wavers or blanches, no matter what the pain and peril surrounding it may be—these come from the power of this belief in God, inspiring, exalting and renewing to every noblest effort. When we have this belief in God we understand creation and redemption. Creation reveals its mystery of majesty and loveliness to us, and redemption its higher glories both of majesty and beauty. Then we are prepared to anticipate the promises and the provisions of grace, to welcome Christ as the messenger telling us of the infinite Father, and to know that God hath prepared for them that love Him things which as yet they cannot fully apprehend, but the sweetness and delight of which they can in a measure conceive in the heart. I cannot understand the sunshine, the mighty philosophy of its sweep through creation, the marvelous constitution of its weightless beauty—how it is that it revives life in Nature and in me—but I feel the blessing and benison of it as often as it comes. I cannot understand the love of God and the redemption which He has prepared for me; but I know it all when I believe in Him as the Master sets Him forth, and I feel it all when I take that redemption to my own spirit.

He will be assured of the victory of righteousness in the world, who thus believes in God. Nothing can withstand the omnipotence of His wisdom and love. He will be assured of the immortality, bright and grand, waiting for them who are united unto God. With all the power which is at His com-

mand, with all the treasures of the universe for His own, with perfect righteousness, and perfect tenderness, and perfect and eternal solicitude for His beloved, God will build for them a home, of which thought, as yet, can form no pattern to itself. Paradise shall be beautiful in its time, and its time shall be eternity.

So, as we stand at the opening of the year, looking back upon the past, when this community around us has been swept as with a scythe, and so many homes have been left desolate, knowing not what may be waiting for us in the months on the threshold of which we are now standing, let us go forth, writing over the arch of the new year, as we pass beneath its portal into the experience to come, those glowing and glorious words of the Master, spoken before the crucifixion, and spoken in view of all that His disciples were to do and suffer in the world and to attain on high: "Believe ye in God, believe ye in me; and then your hearts shall not be troubled."

CASTING SHADOWS IN LIFE.

By JOSEPH M. McNULTY, D.D. [PRESBYTERIAN], WOODBRIDGE, N. J.

They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.—Acts v: 15.

THE ages are necessarily linked together. One has usually been a stepping-stone to another in science, education and religion, until the latest age is the grandest of all. The classic idea of the golden age *already past* was wrong, and in the best sense we turn to the Gospel for its realization still in the future. Yet, while in the main, no age has ever been superior to this latest in which we live, there are some aspects religiously in which the earliest age of church life after Christ transcended this. In rapidity of development it was so, in self-sacrifice and heroism, and in the spirit of consecration which characterized it. It should shame the

Church of the present that that age still stands at the front.

Our text is connected with that period. It records the wonderful success of apostolic preaching consequent upon divine miracles and judgments. The incident occurred in the City of Jerusalem, where the most usual and convenient place of concourse was the ample and magnificent porch of Solomon's Temple. Peter, with both a natural and sanctified enthusiasm, seemed to be the leading spirit, and unconsciously drew a large measure of popular attention to himself. As he went and came from time to time, friends of the sick who could not bring them to the place of meeting, brought them out to the doors of their homes as he passed along their streets, that his shadow at least, falling upon some of them, might exert a healing influence. We do not understand the text to assert that Peter's shadow did heal any one; it may, or it may not have done so, but it shows us the popular estimate of Peter's character and benevolence, and the far-reaching influence he was exerting. Unconsciously as he moved about his life was telling for Christ.

Our text suggests and illustrates several truths in Christian life. For a fact like this, prosaic perhaps at first to the reflective mind, is soon transmitted into a rhythmic and significant figure, full of subtle and beautiful music. It shows:

I. *The power there may be in comparative trifles.* As a metaphor few figures are more frequently used in the Scriptures than that of the "shadow." Sometimes it is suggestive of blessing, as "the shadow of a great rock in a weary land," or "the shadow of the Almighty"; sometimes the opposite, as "the shadow of death." Whether regarded as a figure or a fact, it often expresses the same truth. Either way it suggests the thought just announced.

A shadow! What is more insignificant. Intangible and unsubstantial, is it not the veriest trifle? Attempt to sample it for analysis, and how it eludes your grasp. Though so elusive and

ethereal, silent and subtle, yet how solemnly impressive it is. Though the sick ones and their friends knew it was the most trifling and involuntary influence Peter could exert, yet how eagerly they sought and valued it. They recognized the great law of the universe, that mightiest results are constantly flowing from most trifling causes. The most irresistible forces of the world in nature are those that we can neither see nor hear. The earthquake's tread makes us tremble, and so does the roar of the hurricane. How appalling the thunder and lightning as we look and listen; but how far inferior are they in either benign or blasting influence to the quieter, subtler force of electricity, gravitation, heat or light. As in nature, so in science and civilization, the quieter forces have counted most. The grandest discoveries have usually emerged from some by-way of accident. The most thrilling pages of history are but chronicles of events that have nearly all turned on the pivot of some trivial circumstance. Trifles have made or unmade kings and moulded great empires. Mohammedanism, with its centuries of superstition and woe for the world, was the product of a spider's web woven behind the fleeing prophet and deceiving his pursuers. The battle of Waterloo, which caused the whole civilized world to change front, was suspended in its desperateness upon the co-operation of Blücher, the Prussian general, with Wellington; yet his life escaped the enemy's sword before he reached him, by the simple circumstance of wearing the cap of a common soldier, and for the reason that the clasp of his own helmet had broken.

Just so it is in religious directions. Are we not astonished often to find that the little things we say and do tell more radically and widely upon the souls of men than some of our most demonstrative actions? Constant and quiet efforts carry with them the most of genuine character, and are credited accordingly, for quality of influence is always a potent factor in its computation. Little things betray the atmosphere we are constantly

breathing, larger ones are open to the suspicion of a stimulating element. Then too, the very constancy of those trifles tells. Repeated blows of a little hammer may be more effective than the single downfall of the ponderous sledge. The clock strikes at intervals, the ticking is momentary; we hear the one, we do not notice the other; yet the hour stroke comes not if the ticking fails. How significant on this line, that to illustrate greatness our Savior chose a little child, and when he would make earthly glory pale, he calls attention to the lily.

II. *As no shadow can be cast without light, our text illustrates the essential place Christ holds in all true religion, in the world and in the soul.* If the sun be clouded, or the atmosphere hazy, it produces a general gloom, but no distinct shadows can be cast. The sun must shine out to make shadows. The clearer the shining the stronger the shadow. So that the shadow is the result of the light. My shadow is the exact reproduction in outline, under the light, of myself—one's other self, inseparable from oneself, and by means of the shining of the sun. So the distinctness of shadows of grace indicate the strong or feeble shining of the "Sun of Righteousness." Nationalities like Italy and Russia and South America, tell us of "the cloudy and dark day," the shadows of beneficent institutions under the prevalence of a corrupt Christianity but feebly and indistinctly cast. England and America on the other hand bourgeoned with beauty, "fields which the Lord hath blessed," as you everywhere see the shadows of the "trees of righteousness" refreshingly flecking the landscape, tell of the sun shining warmly and clearly from a gospel sky. Is the sun necessary to the shadow? Is the sharpness and intensity of the shadow in proportion to the clearness of the light? So necessary is Christ to divine life and light in the world, and the fullness of His presence is declared by the fullness of beneficent result.

As in the world, so in the soul. Saul of Tarsus "breathing out threatenings

and slaughter" against the Christians on his way to Damascus stands in striking contrast with Paul, the singing pilgrim in the dungeon of Philippi, and the same man standing near the martyr's stake in Rome exclaiming, "I am now ready to be offered up—I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of glory!" Whence came the difference? Ah! Christ commenced shining upon him near that Damascus gate, and the light grew brighter and sweeter and clearer every day, so that he shouted, "I live, yet not I but Christ liveth in me!" Hence the song in the prison cell and the triumphant hope beyond the kindling martyr-fires. Those great, clear, benevolent shadows lay all about his life, because the sun of his soul beamed so brightly on him. How came Andrew and Philip, those earlier disciples, so persistently to seek out and draw their friends Peter and Nathaniel toward Jesus? For the simple reason that he had so manifested himself to them that they were led with joyful hearts to say, "We have found the Messias!" Why, a little later, did Peter and James and John exclaim together on a glory-lit summit, "It is good to be here!" but because "Jesus in the midst" was the centre of the glory? Such shadows of noble action and happy feeling can come from those only who are wont to bask in the light of "one above the brightness of the sun."

III. *It illustrates the fact that every one exerts an influence, quiet but real, unconscious but a fact; every one casts a shadow.* The ghost of Banquo no more persistently refuses to "down at the bidding" of Macbeth when he exclaimed,

'Hence, horrible shadow!
Unreal mockery, hence!"

than the ghostly shadow of the person or thing on which the sun is falling, refuses to disappear. The poisoned garment of Hercules in the legend clung no closer to him than does the shadow of influence to every one wheresoever they may move, for good or for ill. A man may simply stand stock still in a

thoroughfare, saying nothing and looking at none; he will soon find all eyes upon him, and all excitement about him. Every act, every word, every look, every attitude is a moral dynamic upon those around us. They are forces with which we are building or destroying. A whisper has often been clothed with the attribute of thunder. A man's principles, his declarations, his example, are speaking every day and hour. Unconsciousness of it is no argument against the fact. Peter was not thinking of the shadow he threw as he passed through the narrow, crowded street; much less was he aware how eagerly the sick sought it. So lasting is the influence that it lingers behind when the living have passed away. "He being dead yet speaketh," was true not alone of Abel. How emphatic is the apostle's asseveration, "No man liveth to himself, and no man dieth to himself." How startling the warning to the worker of wickedness, while the good may take its lessons of perpetual encouragement. It is one of the saddest reflections that the influence of the sons of evil in life and literature could not be confined with them when they "slept the last sleep," nay, the evil that men do as well as the good, "lives after them." We know what a poisonous miasma filled the air wherever Voltaire and Payne and Bolingbroke moved in their time, and alas that it still infects the atmosphere of literature to-day! On the other hand, heaven rejoices as well as earth, that such a voice as that of Moses is still heard, not only at the head of bannered Israel, but of the world's great sacramental host; that David's life had such a potent spell, and that his harp is sounding still to-day; that Paul was so stalwart and noble in principle and action, and that his example is as well known and as potential as ever; that such an one as Luther was influential enough by divine grace to call Christianity back from the dead, and that his spirit of resurrection has been going triumphantly on ever since "conquering and to conquer."

While this is true of these grander

lives, it is equally true of the humblest. The reality of influence is the same, the difference is only in degree. The intoning of Niagara can be heard farther away, but the rippling of the rill is just as real. The one is invested with more majesty, but the other with more sweetness. Mont Blanc stands grandly up for God, and witnesses to divine power, but not more effectually than the violet and the lily down in the lowly vale, tell us of the divine skill and goodness by their beauty and fragrance. The eagle may soar higher, with the sun in his eye, but the little canary has a sweeter song. As I mark the trivial act of the poor widow dropping her two mites into the Temple chest, unconscious that any eye was watching, and then remember what a sermon that lowly act has been preaching to the world from that day to this on the essence of charity; as I turn aside to the house of Simon the Pharisee and notice the prostrate form of "the woman that was a sinner," alternately kissing the feet of Jesus, washing them with her tears and wiping them with the flowing hair of her head; as I listen to His voice of forgiveness and His words of assurance and blessing to that broken-hearted penitent, and then remember that that humble woman has been teaching the world for eighteen centuries the intensity of grateful love that may and ought to have its place in a pardoned sinner's soul; when I stop at the home of Bethany and look on the quiet Mary, breaking in passionate love the alabaster vase of precious perfume above the head of the Divine Master, and then discover through his admiring encomium that it was to be handed over to the Church for a study of genuine Christian consecration to the end of time;—then am I ready to turn round and express the deep conviction that a shadow of influence beyond conception for "height and depth and length and breadth," cling to the most obscure person; and often the humblest act. How this fact shows the dignity and importance of human life, and with what tremendous responsibility it invests it!

IV. *Our text suggests further, the sombre and empty character of some kinds of religion; only a shadow.* The shadow is dark and intangible; alas if our religion be "only that and nothing more!" Pity that any should get but a gloomy, and so a false impression of religion from the representation we give them; yet there are multitudes, who, if by the triviality and hypocrisy of their religion they do not impress those around them that it is vain and empty as a shadow, they do impress upon them the idea that it is mainly a gloomy thing. Harps on the willows, without Babylon for a warrant, would more appropriately photograph them than the "threescore and ten palm trees" waving invitingly in the sun by the fountains of water. It has been said that "every one lives for a funeral;" but can we not wait for the funeral till life is over? Must we see it every day? The leper's moan from the dust may sometimes be appropriate over special sin, but why have it escaping from the sackcloth and the muffled lip all the while? "We meet such people," says a writer, "every day, and they have always some new distress for us. Their sweetest smile is suggestive of the neuralgia, and their most cordial greeting depresses like a Boston east wind. They go home at night like an undertaker to a funeral, and children cease singing, and wives refrain from smiles. They go abroad in the morning like a Scotch mist from the Highlands, to drizzle discontent in the street and market-place. They enter the house of God to render its songs of praise requiems, and its oil of joy ice water; and their religious light shines before men as heaven's sunshine through stained glass, and the priest at the shrine looks like a variegated ghost, and the reverend worshipers like brindled hobgoblins. A croaking raven is the device on their shields—a coffin with cross-bones the blazon on their banner."

Surely such a religious spirit and demeanor argue a wrong idea altogether of God and of truth. Peevish, morose, severe, fault-finding and censorious

Christians are guilty, though they may not mean it, of dishonoring their Lord and defaming the Church by the cheat of a shadow. True religion is sweet as the light, joyous as childhood, and benevolent as love. So the Scriptures represent it, and true hearts have ever felt it. This suggests a final thought.

V. *That our text is emblematic of the real benevolence and cheer there is, or ought to be, in genuine religion.* Peter's shadow was eagerly sought by the sick ones or their friends, not because it was a shadow but because to them it was the symbol of healing and cheer. So on whatever threshold the shadow of a Christian falls, in whatever company he moves, his coming should start a smile of pleasure; a manifest benison should beam in his face. "Good will to men," was the cradle song over the Savior, and it should be perpetuated as an echo in the life of every child of God. Heaven, as represented to us, is all joy, and earth should resemble heaven as far as sin and suffering will allow, by the prevalence of an atmosphere of cheerfulness over it. "Winsome Christianity" is the name of a book, and that is the kind of life everywhere needed. There are those whose presence is like the ripple of water by the wayside or the shadow of groves on a hot day, like an oasis in a vast sandy desert, or the singing of the nightingale in the darkness. Oliver Wendel Holmes has beautifully said: "If one should give me a dish of sand, and tell me that there were particles of iron in it, I might search for them with my clumsy fingers and be unable to detect them; but take a magnet and swing through it, and the magnet will draw to it the particles of iron immediately. So let the thankful heart sweep through the day, and as the magnet finds the iron, it will find in every hour some heavenly blessings; only the iron in God's sand is *always gold*."

Those of our own kindred who have gone away to another land are still casting shadows back upon us, beautifully helpful or significantly warning. If

it be true of the living, as we have seen, that though

"Each creature holds an insular point in space;
Yet what man stirs a finger, breathes a sound,
But all the multitudinous beings round,
In all the countless worlds with time and place
For their conditions, down to the central base,
Thrill, haply, in vibration and rebound,
Life answering life across the vast profound,
In full antiphony."

If that be true of the living, it is equally true of the dead in our homes. Yes!

"Our dying friends come o'er us like a cloud,
To damp our brainless ardors and abate
That glare of life which often blinds the wise."

Joseph recognized those potent shadow-influences of the dead, when "by faith he gave commandment concerning his bones," to Israel, that they might be carried with them all those years in the wilderness, not only to be laid at length in Canaan's soil, but, as one strikingly suggests, that his memory might cast a shadow of protecting influence over his children, and that the nation might remember his prophecies of the land and his royal counsels to them while he lived. So the shadows of the great and good whom we have loved, and in some instances the bad, are going forth among us to-day, for good or for ill. Men and women who crossed life's stage years ago, and behind whom the curtain has fallen, are still potently living and moving in many a household and many a heart. It may be a form that lingers in a shadowy way in our home that went away one day from it with no promise of return. It may be a voice that haunts us, or a strain of music from singing lips, the indefinite shadow, yet very clear, of a life that was ours, and was very sweet. There are

"Dead but accepted monarchs who still rule
Our spirits from their urns."

"Such deaths are like the broken alabaster box
That held the precious ointment; ne'er again
Shall it be gathered to its comely shape:
But the spilt perfume still throughout the house
Yields up perpetual fragrance, and the hearts
That clustered round it, have themselves become
Purer and sweeter for the sacrifice."

Is the child dead whom you laid under the sod years ago? Is the voice and

power of your life-companion, or your friend, whom you buried long since, "clean gone forever?" Oh no! Even now they

"Come to your side in the twilight dim,
Where the spirit's eye only sees."

So let us try to have the substance of our lives pervaded with grace, that their shadows shall always fall softly and sweetly, and not sombrely upon a single soul, either now or hereafter.

THE BLASPHEMY AGAINST THE HOLY GHOST.

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Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.—Matt. xii: 31.

THERE is, perhaps, no part of the Scripture which is so frequently misunderstood and perverted as the verse we have chosen for our text. Most people have a vague apprehension that there is such a thing as the unpardonable sin; but very few have a clear understanding of what that sin is. And yet it is strange that there should be any misapprehension or difference of opinion on the subject. The sin which the Savior declares shall not be forgiven *had been committed in His presence*. It is named in His denunciation of it; and it is *fully described* in the narrative with which the text stands connected by its solemn "wherefore." If, therefore, we would know what the unpardonable sin is, we have only to dismiss all preconceived and superstitious notions and accept the plain teaching of the narrative before us. The Savior had bestowed sight and speech upon one who had been blind and dumb. But the miracle did not consist in the mere healing of these physical maladies; it was the deliverance of a man's whole nature from a malignant spiritual power of whose dominion blindness and dumbness were but the outward evidences. The man was possessed by a devil; and the greatness of the miracle is in the

fact that Christ *cast out* the devil by the word of His power, and so delivered the man, body and soul, from the dominion of the evil one. All the people were amazed at this wonderful work, and said, "Is not this the Son of David?"—i. e., the Messiah. The Pharisees saw at once that the miraculous proof by which Jesus was supporting His claims must be discredited if they would retain their influence. They could not deny nor explain away the miracles. The facts were too open and notorious for that. And yet they were determined, at all hazards, to deny and set aside the inference which the people drew from these facts. The miracles which could not be denied must be accounted for upon some theory inconsistent with the divine nature and mission of the Savior. And so they said, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." They affirmed that Christ was in league with Satan, and that His miracles were wrought by the same power which He professed to destroy.

"But Jesus knew their *thoughts*"; not only the words they uttered, but their motives, and their utter disregard for truth in the arguments by which they were trying to persuade and pervert the people. How clearly does He expose their deceitfulness!

He shows, *first*, the *utter absurdity* of the supposition that Satan would cast out Satan, and thus fight against his own dominion. (vs. 25, 26.) *Secondly*, He shows that the theory by which they undertook to explain His miracles contradicts the universal judgment of men. No one had ever pretended to cast devils by the power of the devil. (v. 27.) It is difficult to determine who are here meant by "*your children*." Some commentators say it refers to the old prophets whom the Pharisees acknowledged and gloried in. Others apply it to the Jewish exorcists, of whose doings we have a record in Acts xix: 13-17. But whoever may be meant by "*your children*," the force of the Savior's argument is plain. He reminds His revilers that every one who has ever professed

to cast out devils has done it, or pretended to do it, by a *divine power*; and that their explanation of His miracles was utterly false and did not express their own real opinions. *Thirdly*, He points out the evidence presented by His miracles to the fact that the kingdom of God had come nigh unto them; that the new dispensation promised by the prophets was about to be set up in His person and work. (vs. 28, 29.) This is the same argument which He used with the disciples of John the Baptist. (Luke vii: 21, 22.) These miracles were the signs of His Messiahship to that and to all succeeding generations. They left men without excuse for rejecting Him. "If I had not done among them the works which no other man ever did—they had not had sin." The apostle repeats the same truth in Heb. ii: 3. Here you will observe miracles are called "gifts of the Holy Ghost." And so also in the record before us Christ says He casts out devils "by the Spirit of God." We may not be able to explain all that is meant by this; but two facts are obvious: (1) That in the economy of redemption the whole work of convincing men of the truth and producing faith in them is attributed to the Holy Ghost; and hence every argument by which conviction is wrought is said to be a work of the Spirit. Moreover, (2) Christ himself, in His person and office, as our Redeemer and as a preparation for His public ministry, was endowed with the full power of the Holy Spirit. He was anointed by the Spirit to preach the Gospel. The Spirit was given to Him, not by measure, but to an infinite degree. "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed by the devil." These and many similar Scriptures warrant the general statement that the whole department of Christian evidences is under the control of the Holy Spirit, and therefore whatever is arrayed against these evidences is against Him. Hence the Savior proceeds, *fourthly*, to declare that those who had wilfully rejected the clear evidences of His Mes-

siahship which He had presented in His miracles, and had attributed these miracles, which He had wrought by the Spirit of God, to Beelzebub, the prince of the devils, had blasphemed against the Holy Ghost. And He further declares that for this sin which they had committed there is no forgiveness. We have been thus careful to explain the connection in which the text is found, because it gives us the true answer to the question, What is the "unpardonable sin?" And it is very important to answer this question clearly. There is a vast deal of superstitious and morbid sentiment connected with the subject. Religious melancholy is very apt to seize upon such passages of Scripture as our text, and use them as instruments of self-torture. When the mind is weakened by bodily disease, it becomes a prey to painful doubts and self-accusations. The only way to quench these fiery darts is by faith. But faith must be based upon a true knowledge of God's Word. Doubt can flourish only in an atmosphere of darkness. The entrance of God's Word gives light; and the time to fill ourselves with this light is when we are in bodily and mental vigor, and our understanding is not clouded by morbid fancies. Every Christian, for his own security and comfort, as well as for his usefulness to others, ought to be able to give a clear and scriptural answer to the question, *What is the unpardonable sin?*

Bearing in mind the exposition of the text we have already presented, let me ask you to observe,

1. That there is no such expression in Scripture as "*the sin against the Holy Ghost*." Every sin, indeed, is a sin against the Holy Ghost, inasmuch as He is God, and especially because it is His peculiar office to sanctify the soul and deliver it from the power of sin; and therefore whatever hinders this work of sanctification is *against* the Holy Ghost. It is also true that by a final persistence in any course of sin a man may harden his heart and grieve away the Spirit, and so cut himself off from forgiveness, by wasting his day of grace

and cutting himself off from the time and opportunity for repentance.

But all this does not define the particular sin of which it is declared that it is never forgiven. That is always spoken of as the *blasphemy against the Holy Ghost*. The unpardonable sin is blasphemy against the Holy Ghost. Thus the Savior says in our text, "Wherefore," etc. So also in Mark iii: 28-30: "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." And again in Luke xii: 10: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Bearing in mind that the unpardonable sin always consists in blasphemy, and blasphemy uttered against the Holy Ghost, let us observe,

2. What are the essential elements of this blasphemy? And here I think we are bound to adhere closely to the facts, in connection with which the Savior uttered the solemn declaration of our text.

Blasphemy against the Holy Ghost consists in the rejection and villifying of Christ in the face of the evidence of His Messiahship which the Holy Ghost has given us. There must be a determined and willful rejection of Christ as the Son of God and the Savior of men. Such a rejection of Him may coexist with the admission of His historic existence as a great teacher and a worker of miracles. All this the Pharisees admitted. But they had determined beforehand that they would not receive Him upon any evidence in the character which He distinctly claimed for himself. Indeed, these claims were the very ground upon which they undertook to justify their rejection of Him, in spite of both His teaching and His miracles. They said, "For a good work we stone thee not, but because thou being a man makest thyself

God." And again before Pilate, when they clamored for His crucifixion, they said, "He ought to die, because he made himself the Son of God."

Moreover, this rejection of Christ must be *open and avowed*. The sin consists, not merely in an unbelieving and hostile state of heart, but in the speaking of the mouth out of its fulness. There can be no blasphemy without spoken words. It is not true, in reference to this or any other subject, that it is just as bad to think it as to say it. Evil thoughts may come into the mind and be rejected without leaving any guilt behind them; but when they are accepted and adopted and avowed, the utterance of them not only endows them with power to influence others, but it intensifies and fixes the inward wickedness from whence they proceed. And, furthermore, in order to constitute the unpardonable sin, there must be not only a willful rejection of Christ and the open avowal of it, but there must be also a villifying of the evidence which the Holy Ghost has given us to show that Christ is what He claims to be. It is just this which makes it a blasphemy *against the Holy Ghost*, and not merely against the Son of man. It was just here that the wickedness of the Pharisees came to a head. We do not affirm that they admitted to themselves that the evidence presented in Christ's miracles was satisfactory and conclusive. But they certainly hoodwinked their own conscience, and blinded their own understanding, by resolving beforehand that they would not be satisfied with it. And hence, when the miracles were plainly wrought before their eyes, they looked about for some plausible explanation of them which would break the force of their evidence and persuade the people to disregard them. And because they could find no better, they said: "This fellow casteth out devils, indeed; but he does it by Beelzebub, the prince of the devils;" which was as much as to say, "He is a devil himself."

Let it be still further observed that this blasphemy against the Holy Ghost

is excluded from forgiveness both in this world and the next; not because in its own nature it differs from other sins; nor because its guilt is too great for the blood of Christ to atone for it; nor because there is not mercy in God to forgive it; but because when a man has so far hardened his heart as thus to blaspheme against the Holy Ghost, it is morally sure that the Holy Spirit has forsaken him, and equally sure that he will never repent and ask for pardon.

The subject we have discussed is full of comfort, and at the same time of warning. It is full of comfort to souls downcast and trembling under the apprehension that in some unknown way they have committed a sin which puts them beyond the reach of pardon. If there be such an one here, I pray you to listen to words of truth and soberness. The unpardonable sin is not one into which a man can stumble unawares. Nor does the commission of this sin ever leave the heart tender and anxious about its sinfulness. The simple fact that you are troubled on the subject—that you deprecate and fear the unpardonable sin, shows that you have not committed it. Have you wilfully rejected Christ and determined not to acknowledge Him as your divine Savior, and openly avowed your rejection of His claims? Have you tried to evade and break the force of the evidence by which the Holy Ghost would convince you that He is the Son of God? Have you villified Christ's works and joined with those who said, "He is mad and hath a devil; why hear ye him?" "No!" you exclaim; "my soul abhors such blasphemy." Well, then, you have *not* committed the unpardonable sin; and while you are in your present state of mind it is *not possible* for you to commit it. The passages in which that sin is described have no application to you. Turn your thoughts to other Scriptures which breathe for you the fulness of the Savior's love and power to save. The blood of Jesus Christ cleanses from all manner of sin and blasphemy, except that blasphemy which you have not uttered; and the only reason why

that is declared to be beyond the saving efficacy of that blood, is because it is morally certain the hardened wretch who has been guilty of it will never come to Christ that he *may* be saved. Do not put yourself in the same hopeless state by refusing to believe the invitations and promises of Christ addressed to all who are willing to come to Him that they may have life.

The subject we have discussed is full of solemn warning. Do men nowadays blaspheme against the Holy Ghost? *Certainly they do.* The social atmosphere, the newspapers, the current literature, are full of it. When a man exalts himself above the divine testimony, and rejects any claim or doctrine of Christ simply upon the ground that he does not like it, he puts himself in precisely the same attitude with these blaspheming Pharisees. He has set himself up as superior to any revelation of truth which may be brought to bear upon him. He has prejudged and rejected without a hearing the testimony of God and the witness of the Holy Spirit; and therefore all arguments from men, and all persuasions of the divine Spirit fall upon his soul like light upon a blind eye, or the dew of heaven upon a stone. He has determined to live as he pleases, no matter what Christ and His Gospel may say to the contrary; and whenever the *claims* of Christ are thrown across his path, he is determined beforehand to thrust them aside at all hazards. He may not have found it necessary as yet, in order to maintain his position, to villify Christ, or to utter any blasphemy against the evidences of Christianity; but the attitude which he assumes to this whole subject is precisely the same that the Pharisees assumed; and, if it be consistently maintained, will inevitably lead to the same results. This is a true estimate of very much of what now passes for philosophic and scientific infidelity; and especially does it apply to that flippant and irreverent cavilling which is heard from the lips of young men who pretend, in a few months or years, and that without any training for the task, to have investigated and

decided questions upon which men of real learning have spent their lives with very different results. Oh, the conceit, the bombast, the Phariseism, and the hypocrisy of these pretenders to philosophy and science. If it were not so sad, it would be supremely ridiculous. But these pretended philosophers and theologians of twenty are materials out of which the blasphemers of fifty are developed.

Of course we do not object to free thought and the thorough investigation of Christ's claims. We have a profound respect for every man's honest doubts. The question whether Jesus Christ and His doctrine are to be received as divine—whether the record of His life in the New Testament is authentic and inspired—whether He really wrought the miracles attributed to Him—these are questions proper to be discussed. Every one should decide them for himself. They ought not to be decided except upon sufficient evidence. What we complain of and warn men against, is the practical decision of these questions *without* investigation; the ignorance that judges and condemns the Bible without studying the Bible; and, above all, the self-sufficient flippant and irreverent spirit in which men prejudice and thrust aside the claims of Christ upon their personal allegiance. If the Gospel is true at all it is terribly true. If Christ is a real historic person, such as the Gospel represents Him to be, it is of infinite and eternal importance whether we are for Him or against Him. "Who-soever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." All manner of sin and blasphemy shall be forgiven to men if they will only repent and turn to God through Jesus Christ. But he who rejects Christ because His doctrine is disagreeable, and villifies His works, and blasphemes the evidence which the Holy Ghost gives to show that He is the Son of God, *has no forgiveness*. He has perverted his own moral nature, and darkened his own understanding, so that the light of the glorious Gospel cannot shine into him. May God keep

us all from this suicidal folly, and give us all a reverent, teachable, and believing spirit! Such a spirit cannot commit the unpardonable sin, nor fail to come to the ultimate knowledge of the truth.

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THE PROPAGATION OF THE GOSPEL ALONG THE LINES OF KINDRED AND FRIENDSHIP.

BY REV. BENJAMIN WIENER BACON [CONGREGATIONAL], LYME, CONN.

He findeth first his own brother.—John i: 41.

THOSE who take pains to examine the Gospel narrative carefully will be struck with this notable feature, among others: While its interests are absolutely world-wide, its characters are comprised within the narrow limits of a few families in northern Palestine. Its whole genius and spirit are broad and comprehensive beyond the utmost conception of that period, or, indeed, of any other, marked by a spirit of cosmopolitanism the very reverse of clannish or provincial; but its principal figures belong all to one small circle of Galilean families.

The ends which the Gospel proposes—nay, thank God, not only proposes, but achieves—embrace all humanity, all races, all peoples, all tongues. Its declared, its uncompromising determination is, "that every knee shall bow and every tongue confess" Christ's lordship, not only of this world, but "both of things in heaven and things on earth and things under the earth;" and yet its apostles and founders are selected with no reference to the vast range of types of humanity, nor to their different classes and nationalities. Christ takes no pains, apparently, to secure one apostle specially adapted to the rich, another to the poor, another to the learned: one for the Semitic races, another for the Japhetic. They are all Jews, all apparently of about the average type and average station (if anything, rather below it); all, or nearly all, Galileans, and, a large proportion of them, engaged in the same industry. Most remarkable of all, a considerable number of them are related to one an-

other and to Him. In short, it is obvious that the same policy which led our Savior to confine His own labors and teachings to that little beat of a few miles up and down the eastern coast of the Mediterranean (never once in all the period of His ministry does He go more than 70 miles from His home) is still more strictly conformed to in the choice of His disciples. He does not go far from home to get them: He takes those who are close at hand.

Probably there were abler men than any of the Twelve, in Jerusalem; certainly there must have been in Antioch, only a little further off—at least, there were in Alexandria, or Athens—men, too, who would have proved just as brave and faithful. There surely were richer and more learned ones. But Jesus does not reach abroad to secure the most efficient and able supporters. He does not even exclude from the twelve whom He had chosen, one that was “a devil.”

His enemies, if they wished, were quite at liberty to stigmatize the preaching of His kingdom as “a family affair.” It was “a family affair” very largely. John the Baptist, His forerunner and herald, is His second cousin. Two out of the three disciples specially attached to His person are own brothers, and probably are also cousins of Jesus; the third has a brother among the others of the twelve; and as for these others, we can trace ties of kindred and friendship among nearly all.

The passage from which our text is taken gives the links of connection by which three of the apostles are first drawn into this intimate connection with our Lord. John and Andrew were listening to the teaching of the Baptist, and heard his words as he turned toward Christ and said, “Behold the Lamb of God!” They followed Jesus, and—the same evening, seemingly—Andrew “findeth first his own brother Simon.” The form of statement rather implies that each of the two sallied out in search of his brother; John seeking James, and Andrew seeking and finding “first” his brother Simon. On the

morning Philip is added to the group, and he, we are significantly told, was “of the city of Andrew and Peter.” Philip, in turn, brings his friend, a native of the neighboring town of Cana—Nathaniel, or Bartholomew. “The third day” we find all these, “Jesus and his disciples,” invited to a wedding in Cana, where Jesus’ mother appears almost as a member of the family, giving orders to the servants, and anxious about the supply of refreshments. This family, consequently, are friends, if not relatives, both of Jesus and of the disciples also.

We are introduced thus into a little circle of families in Galilee—neighbors, friends, relatives. It is among these that Christianity springs up; the relations of family and social life forming the natural and easy channels along which the divine current of “the truth as it is in Jesus” begins to flow. The apostles, at a later period, are sent forth as foreign missionaries; but Christ himself was, in every sense of the word, a home missionary, and even the apostles were to begin at home.

As already remarked, our Savior—though well aware that His kingdom was one that should fill the earth—went not abroad to draw the noblest minds of Greece, of Rome, of Egypt—no, not even of Jerusalem—to His standard, to make of them vehicles of gospel truth to men everywhere. No; He contented Himself with the humble circle of relatives and friends immediately around Him. The simple, honest villagers of Galilee, whose speech betrayed their rustic birth as soon as they entered Jerusalem, are His chosen leaders, His mother, His sisters, His brethren, when at last the resurrection, that crowning miracle, had overcome their family prejudices, these are the first converts of His preaching—His cousins and their friends and the neighbors; these form the humble little circle of everyday people upon which He is content to labor; these are the men whom He chooses as the foundation of His universal kingdom, whom He sends forth at last to “go into all the world, and preach the gospel to every creature.”

Two things, at least, this ought to convince us of. First, that the power of all this, the world-renovating power, lay not in the persons of these few, uncultured men, but in a personality behind them, a power independent of their greatness or littleness; in other words, that the power of Christianity—the most colossal force in history—lies in the person of Jesus himself.

Second, we may feel assured that some very commonplace people are just as likely, perhaps more likely, than others, to be the ones that Jesus in His wisdom will use to make this power felt in the world. Perhaps one or two of that group of disciples, Peter or John, were by nature gifted men; but, to say the least, a very large part of their power must be ascribed to the subsequent teaching and influence of Jesus. But it is impossible—the choice of apostles having been made as this chapter shows it to have been made—that *all* were gifted and able: on the contrary, everything leads us to the simple conclusion that Jesus adopted the material which He found ready to hand in the humble circle of His own social surroundings, for the instruments of His marvelous work. Then, why not you and me? He is just as near to us. We can learn of Him as well. The simplicity of the gospel is the main thing—simply to be as like Christ as we can be, and proclaim Him in word and work to be the Messiah indeed. That is all they undertook to do; and see how they succeeded.

But after all, the main fact which I wish to point out is the course, which in a perfectly natural and simple way, was taken in the progress of Christian truth. "Andrew findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is being interpreted Christ). He brought him to Jesus." John, with his usual modesty, avoids the direct mention of himself and *his* brother; but the form of the sentence in Greek implies that he himself took the same course with James. The word translated "his own"

would be better expressed by "*his*" in italics: "First Andrew finds *his* brother." It is a significant indication of the first impulse of gospel influence. The first, the fundamental, the divinely appointed, divinely sanctioned methods of Christian progress are along the lines of family and social relations. First Peter, then Philip: first a brother, then a friend. So moved the earliest wave of Christian truth; so moves the vast tide of Christianity, as to-day it surges from pole to pole.

The Christian religion is founded upon the sacred relations of the family and the home. No religion, no government, can be true or lasting which is not so founded. In the sacred precincts of the home, the humble circle of friends and neighbors, Christ himself fulfilled His ministry. The whole language of gospel progress is full of the terms, "thy brother," "thy neighbor." To these each one of us is sent, a special apostle, by the divine appointment of a sacred relation of unique power and influence. The Master may call us hereafter to go forth and preach the Gospel to all nations, but He will add, "beginning at Jerusalem." He may call us to a service of evangelization to thousands of strangers; but if the impulse is a true one, it will send us *first* to our own brothers and fellow-townsmen.

For Christ's sake, let not the influences of home, of family, of friendship, be lost to His cause, for these are the most sacred, the most divine, of the channels by which His grace must flow. Along their course He himself directed it, trusting most of all for the propagation of His gospel to those sweet simple ties, ordained of God from the beginning, to be chief avenues of heavenly good to man. Consecrate, I beseech you, parents, friends, sisters, brothers, these dearest relations to Christ. Use them in His service, even as that earliest disciple who, when he had been with Jesus *one hour* "findeth first his own brother Simon, and saith unto him, We have found the Messiah." "He brought him unto Jesus."

LOMON'S EXPERIENCE.

JOSEPH HOLLINGSHEAD, IN THE
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*mine heart, Go to now, I will
see with mirth, therefore enjoy
: and, behold, this also is vanity.
: 1.*

is a dual nature. He is a com-
the material and spiritual: in
rds, he has an earthward and a
rd side to his nature, and two
f objects are requisite to meet
ities. Neither class is suited
posite side, for the material
satisfy the spiritual, nor can
tual satisfy his physical na-
he eye must have light, the
st have air, and the body must
fruits of the earth to nourish
ngthen it, and these are sup-
nature; but such things can-
y the desires and cravings of the
l principle that tenants the
n the other hand, spiritual
cannot satisfy hunger, or meet
sities of the physical part of
ut God is a Spirit, and He is
to our spiritual nature; and He
fill the capacity and satisfy
at longings of the soul. Thus
is made to meet the wants of
his twofold nature.

ad that men are making a great

They have been doing so in
and countries. It is probable
ll continue to do so through
ages, for they are so perverse
y do not profit by the experi-
the past. The mistake they
in trying to satisfy the spiritual
things of time and sense. Sol-
d so. He sat on the throne of
erous nation. He had wealth,
his projects could be carried into
n. He tells us that he built
uses and erected great works.
ed orchards and vineyards with
vines and trees. He had flocks
rds, and that in abundance.
ingers and skillful players on
instruments furnished him with
ul entertainments. He had gold
er, the treasures of princes, and

all the peculiar delights of the children
of men. In a word, he had all that
heart could desire. But when he thought
of his works and possessions and
enjoyments, he was led to exclaim,
"All is vanity and vexation of spirit."
He tried long and hard to satisfy the
soul with the best the world could
afford, but he met with disappoint-
ment.

We see the same thing exemplified
now. Men are trying in a thousand
ways to meet soul want. Some seek it
in intellectual pursuits; others in pleas-
ant homes amid charming surround-
ings. Some seek it in travel to see the
wonders and beauties of Nature, and
cities rich in historic interest and treas-
ured stores of art; others at the festal
board, in halls of amusement, and in
the society of the gay and mirthful. For
this purpose, some seek after wealth.
Their hopes are realized. The cosy cot-
tage is exchanged for the stately villa,
and the street-car for the splendid turn-
out, with liveried servants. But their
accumulations bring increasing dangers
and anxieties. See the business man:
he has a multiplicity of cares, and is
under pressure continually. His mind
is kept on a strain; the demands of
business encroach on his hours for rest;
and he is almost deprived of domestic
and social enjoyments. He is chafed
by losses and disappointments, and re-
verses may threaten to involve him in
financial ruin. In his case toil is inces-
sant and cares are consuming.

Others aspire after greatness. Ambition prompts them to tax their powers
that they may rise to eminence. One
becomes a renowned statesman: but as
he climbs step after step he is envied
by rivals. What he says and does is
severely criticised. Calumnies are
heaped upon him, and his motives are
impugned. Plots are formed to effect
his downfall and involve him in ruin
and disgrace. Could you but read his
thoughts and know his feelings amid
corroding cares and crushing responsi-
bilities and multiplied and irritating
annoyances, you would feel thankful for
a humbler lot in life.

See Gladstone, England's late Premier. Indignities were heaped upon him during Disraeli's administration. When it was overwhelmed he was called to the premiership, and he assumed grave responsibilities. He found the nation in the midst of serious complications, and he began cautiously to thread his way out of them. He is one of the purest and best of England's statesmen. During the latter part of his ministry he labored hard to prevent a long and bloody struggle with Russia. But his policy was denounced by the people and press. He calmly bore abuse, for what he did was in the interest of peace and humanity. The gravity of the situation, and the scheming and attacks of his political opponents, were enough to drive him to distraction. Such is the penalty for gaining distinction. In these ways men are trying to satisfy soul-hunger, but they are inadequate for the purpose. These things can no more fill man's capacity than matter can fill the realms of thought.

But the longed-for satisfaction may be found. It is clearly pointed out to the candid inquirer. Said the Great Teacher, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." First in order is the spiritual. It should be first in point of time, as it is first in point of importance. We belong to time as well as to eternity. We have interests on earth as well as in a future state. While we meet the claims of time, we should endeavor to meet the claims of eternity. While we labor for the bread that perisheth, we should labor for the bread of heaven. While we wear the honors the world is pleased to bestow, we should seek after the honor that cometh from above. While we enjoy the present life, we should seek after everlasting life. This is the only rational course to pursue. It will promote our interests for time and eternity.

Past attempts have resulted in failure and bitter disappointments have been experienced. Let there be earnest intention for the right way.

THE VITALITY OF VISION.

By REV. JOHN MATTHEWS, LONDON, ENGLAND.

Where there is no vision the people perish.

—Prov. xxix: 18.

THERE is an inner and an outer side to life. Within the visible there are invisible universes not yet discovered, but ever felt, and actively influential. More wonderful than the glory the senses reveal is the hidden splendor. Nature's forces are a gradation from the more ponderous forms of matter up to the more ethereal, that more directly suggest spirit. As there are kingdoms within kingdoms in nature, so there are in us eyes within eyes, nerves within nerves, hands within hands, organisms within organisms, correlated with the invisible universes that are about us. The inner eye, which we call intuition, insight, reason, understanding, interprets both the ideal and the visible. By that spiritual insight we become members of the spiritual universe, and one with the glorified. "Jesus Christ's grace and presence in us awaken and develop these powers of perception. By them we are enabled to realize the glorified Christ. The apostles apprehended that Presence, and viewed all life in the light of it. These powers and experiences are still the possession of the Church. We must cultivate this faculty more thoroughly. If we are to realize the Divine Presence in nature and life, in the majesty of duty, the glory of the heavenly life, we must have inspired vision. By such vision the spiritual life is renewed, truth discovered, old errors exploded, and new enterprises begun. For all departments of activity—the pulpit, the lecture-room, the library, the studio, the senate, the exchange, the street—the great necessity is deeper spiritual vision.

I. *Where there is no vision of the glorified Christ faith perishes.* We live upon the historic Christ. We study His doings, His miracles, His words, and are blessed so far. But we ignore the Christ as *He is*—supreme, exalted, authoritative Sovereign of the universe. We do not discern, as we should, Christ in the pres-

ent life of His Church. The progress of the age is Christ's work. Beneficial operations of all kinds are His present-day miracles. The sympathy of the age, its mission, its humanity, its sacrifice, its enthusiasm for progress, is Christ's doing. Let us see Him in the past, and in the present. Let us read the Gospels that are being written before our eyes. Then we shall have a nobler faith, a larger charity, and a radiant hopefulness.

II. *Where there is no vision of the Divine Fatherhood devotion decays.* Our devotional life accords with the conception of God we hold up to our attention. If we think of God as stern, arbitrary, partial, we cannot experience love, worship, trust, sacrifice. The human heart is constituted to love only the lovable, and to worship the perfect and benevolent; to trust only the just and true. If these conceptions of God are kept before the mind, the nobler emotions will flow forth; all the powers will be aroused and educated by them, and the whole life will steadily progress.

III. *Where there is no vision of Divine Providence practical energy declines.* Give up the idea that there is a Supreme Mind caring for all, blessing all His creatures, and adapting their environment to their needs, and their powers to their surroundings, and life is not worth living. Let the vision of the all-embracing Providence of God, educating, blessing, and satisfying all, rewarding industry, and punishing disloyalty, and subordinating all events and processes to the advance of Christ's kingdom, and life will be transfigured; trial will become a stimulus and a blessing; all the energies of our nature will be united and concentrated upon our work, in the assurance that it must be successful. All Christian workers are thus sustained. Failure, loss, rejection, may be the record on the visible side; but Faith sees on the unseen side an all-comprehending spiritual kingdom, and says, "All things work together for good." That vision renews the power of our being.

IV. *Where there is no vision of Truth and*

Fact knowledge decays. As tradition and conservatism and liberalism predominate, truth becomes a dead carcass. The hour for revival, for reform, has come, and the minds that see the truth lead the new movement. Knowledge is kept fresh and living by ever-repeated vision of the sources of knowledge, in nature, in history, in the soul, in the life of God. So it is in all branches of knowledge—scientific, theological, political, social. The dreams of seers renew the life of the world's thought.

V. *Where there is no vision of the possibilities of human nature, sympathy decays.* If the teachings of materialistic science were true, and man were only an organized and intelligent animal, the sympathy that is part of our debt to one another would also perish, and with it all the higher ranges of ethical conduct. But man has instinctively recognized his fellow as spiritual, as free, as immortal, as possessing unlimited capacities of progress, and as the object, consequently, of intense interest, and of unlimited love. Christianity has, in its conception of man in Christ, given still higher expansions to this estimate, and called for enthusiastic devotion to humanity for Christ's sake. The vision of that ideal of man is the inspiration of all philanthropy.

VI. *Where there is no vision of Duty holiness declines.* Man is the subject of relations. The highest relation he maintains is to Christ. His life-care is the duty he owes to Christ. Jesus Christ has claims and rights over us. They should be our duties. As we have that vision before us, we shall ennoble all we do. Work, conduct, as duties owing to Christ, will be faithfully done by all who love Him supremely.

VII. *The vision of Heaven saves Hope from perishing.* The inspiration of all progress is hope; the conviction that there is a better future before us, that all past efforts will live and yield harvests of blessing there. Hope kept the Hebrew race united and progressive for centuries, inspired their prophets, and sustained their faith through the dark night of captivity. The most fruitful

hope we can cherish is the perfection of mankind in the celestial life in fellowship with Christ. That Jesus taught that fact accords with the deepest instincts of our being, with the law of continuity in nature, with the unity of the cosmos, with the doctrine of the conservation of energy, with the teachings of history, with the character of God. That vision is a necessity for healthy effort in the present. Such a necessity must be taxed as truth. "Every man that hath this hope purifies himself." Such a vision ennobles, sanctifies, vitalizes, lights up the present with heavenly radiance, and makes death the gate of life.

THE SAINTS' REST.

By WILLIAM F. GILL, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

And when he had said this, he fell asleep.—
Acts vii: 60.

I. WHO FELL ASLEEP? Stephen, one of the seven deacons; an official of the New Testament Church. The derivation of the word and the need for their services indicated their vocation. In the discharge of its functions they ministered to the poor, and thus relieved the apostles from the distraction of "serving tables." Unlike their modern representatives—the boards of trustees—membership of the church was an obligation; and Stephen was "full of the Holy Ghost and wisdom." Thus can we account for his being the first of "the noble army of martyrs" in the gospel of God's Son. Beaten to death, as if he were some hideous, unapproachable reptile, he sleeps well; the stones that set his spirit free forming a memorial more lasting than the monumental marble. Cæsar, when stabbed to death in the Roman Senate-House, displayed the calm magnanimity of a noble soul, in collecting his mantle that he might fall gracefully; but how much nobler still did Stephen fall asleep.

II. WHAT STEPHEN DID BEFORE HE FELL ASLEEP. "Looking up steadfastly into heaven, he saw the glory of God, and Jesus standing on the right hand of

God." All this he then and there proclaimed to his audience. It was his dying testimony to the truth. The Jesus he preached was not dead, but alive again for evermore. He was no unconcerned spectator of His servant's faithfulness and danger. From the cross He had ascended to "sit" upon the throne; now He "stands," to show the interest He felt in the conflict, cheering on His valiant soldier—one against a thousand—and holding up, as it were, the crown of life He had ready for the brow so soon to wear it. And as the gladiators of ancient Rome, with waving swords, deployed before the Emperor and cried, "O Cæsar! about to die, we salute thee," and then, succumbing in dread succession to their opponent's skill, the ghastly corpses were dragged from the blood-soaked arena—so did this noble soldier of the cross salute his enthroned Lord, and at His will laid down the life he had consecrated to Him who had purchased it with His own most precious blood; yielding not one inch of ground, but pressing on over discomfited controversialists and convicted consciences, this gallant warrior fell with all his harness on, "his back to the field and his feet to the foe," and, writing "Vici" on his shield, he fell asleep.

III. WHAT STEPHEN SAID BEFORE HE FELL ASLEEP.

1. *He prayed for himself*; "Lord Jesus, receive my spirit." To die praying is to die triumphing. It is a renunciation of all trust in self, and an acceptance of Jesus Christ as our substitute. It is the importation of all that is divine, to meet the demands which transcend the human. It is the naked soul hiding, not among the trees of the garden, but behind the cross, where alone it can be clothed with the spotless robes of Immanuel's righteousness. The look of faith by the dying one is always seen and honored by the glorified Lord. Amid the rude and angry surges of the Tiber great Julius sank and would have perished, had not the lusty arm of Cassius saved him, in answer to his urgent cry. Peter's prayer, "Lord, save me," moved the arm that moves the universe.

At all times indispensable to the growth of grace, prayer is specially needed in a dying hour, for then the devil is most earnest in plying his wiles; the body, weakened by medicine or enervated by disease, reacts prejudicially on the departing soul, undermining its hopes, conjuring up fears, distracting faith, extinguishing love, and melting the soul with trouble.

2. *For his murderers*: "Lord, lay not this sin to their charge." He loves me best who loves me in my prayers. He in this becomes most like our great Intercessor. "Blood for blood," demands the law: "My life for yours," says the Gospel. I forgive much, because forgiven much. Hoping for mercy, I show mercy. Loved freely, love constrains me. Having learned to say "Our Father," and to rejoice in the endearing relationship, the dying one will hold on to his privilege as a son who can have "all things" for the asking. And all this the more earnestly because he knows that soon he shall say "Farewell to Prayer," and shroud his "Welcome to Praise" that shall be changeless and endless.

And as the vision of the heavenly home dawns gloriously before him, the "thoughts that wander thro' eternity" somehow revert to the old home of early youth, and as then he lisped his prayers at a mother's knee, so now, lapped on the bosom of his Father, God, the wearied child bows his head and clasps his hands, as he faintly murmurs:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Theology of Money. "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."—Deut. viii: 18. Joseph Parker, D.D., London, England.
2. The Religiousness of Evil-doers. "Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest."—Judges xvii: 13. A. T. Pierson, D.D., Philadelphia.
3. The First Contribution-Box. "And Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar," etc.—2 Kings: xii: 9. C. S. Robinson, D.D., New York.
4. The Christian Doctrine of Prayer and Evolution. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"—Ps. xciv: 9, 10. A. J. F. Behrends, D.D., Brooklyn, N. Y.
5. The Value of the Word of God. "The law of thy mouth is better unto me than thousands of gold and silver."—Ps. cxix: 72. D. H. Macvicar, D.D., LL.D., Principal Presbyterian College, Montreal, Canada.
6. Swimming to Save. "He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim."—Isa. xxv: 11. T. De Witt Talmage, D.D., Brooklyn.
7. A Voice, and Nothing More. "The voice of one crying in the wilderness," etc.—Matt. iii: 3. C. S. Robinson, D.D., New York.
8. God's Will the Law of Duty. "Thy will be done."—Matt. vi: 10. W. H. Anderson, D.D., Methodist E. Church, South Brooklyn.
9. The Man who Performed an Impossibility. "Stretch forth thine hand."—Mark iii: 5. Henry J. Van Dyke, Jr., D.D., New York.
10. Thomas, the Desponder, and how Christ cured him. "Be not faithless, but believing."—John xx: 27. Henry J. Van Dyke, Jr., D.D., New York.
11. Christian Men: the Best Proof of the Christian Doctrine. "And beholding the man."—Acts iv: 14. Joseph Parker, D.D., London.
12. The Alacrity of Obedience. "And your feet shod with the preparation of the gospel of peace."—Eph. vi: 15. A. T. Pierson, D.D., Philadelphia.
13. The Conflict of the Light. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Heb. x: 32. Rev. J. Matthews, London, England.
14. Every Man his Work. "To every man his work."—Rev. xxii: 12. Jesse B. Thomas, D.D., Brooklyn.

SUGGESTIVE THEMES.

1. An Accusing Conscience. ("And when Joseph's brethren saw that their father was dead, they said, Joseph will," etc.—Gen. i: 15.)
2. The Faithful Schoolmaster. ("I have learned by experience."—Gen. xxx: 27.)
3. A Noteworthy Exception. ("And Esau said, I have enough, my brother."—Gen. xxxiii: 9.)
4. A False Judgment of Men. ("He [Saul] was higher than any of the people from his shoulders and upward . . . and all the people shouted . . . God save the King."—1 Sam. x: 23, 27.)
5. Drink Did It. ("Benhadad was drinking himself drunk in the pavilions, he and . . . the thirty and two kings that helped him. So these young men came . . . and they slew every one his man."—1 Kings xx: 16-20.)
6. Generosity Must Answer Generosity. ("Behold, thou hast been careful for us with all this care; what is to be done for thee?"—2 Kings iv: 13.)
7. Good as an Instrument; Bad as an Idol. ("And Moses made a serpent of brass and put it on a pole; and if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. xxi: 9. "He brake in pieces the brazen serpent that Moses had made . . . for the children of Israel did burn incense to it."—2 Kings xix: 4.)

8. The Dark Back Ground to a Sinful Life. ("Bejoice, O young man . . . and walk in the ways of thine heart, and in the sight of thine eyes: but . . . for all these things God will bring thee into judgment."—Eccl. xi: 9.)
9. God's Mysterious Grace. ("I have chosen thee in the furnace of affliction."—Isa. xlviii: 10.)
10. A Man Wanted. ("Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man."—Jer. v: 1.)
11. The Oppression of Wealth. ("Making the ephah small, and the shekel great, and falsifying the balances by deceit. That we may buy the poor for silver, and the needy for a pair of shoes," etc.—Amos viii: 5, 6.)
12. The Gospel Radical and Revolutionary. ("If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," etc.—Matt. xix: 21.)
13. Evil Must have a Bottomless Pit. ("Now this man purchased a field with the reward of iniquity. [Matt. xxvii: 5.] He went and hanged himself."—Acts i: 18.)
14. Separation from Men, Union with God. ("Wherefore, come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you."—2 Cor. vi: 17, 18.)
15. Moral Crucifixion Precedes Moral Resurrection. ("If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."—Col. iii: 1.)
16. The Closing and Opening Year. ("There is a remembrance of sin every year."—Heb. x: 3.)
17. Counterfeits in Circulation. ("Many deceivers are entered into the world."—1 John 7.)
18. Post-mortem Power, or Posthumous Influence. ("I will endeavor that ye may be able after my decease to have these things always in remembrance."—2 Pet. i: 15.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

DEC. 2.—THE POOR MAN'S GOSPEL.—
Luke vii: 22.

"To the poor the gospel is preached." Note the occasion on which our Lord spake these memorable words. John the Baptist sent to inquire of Him, "Art thou he that should come, or look we for another?" Mark the response of Jesus. He works divers miracles in the sight of John's messengers, and then says: "Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." The wonderful miracles wrought by Him were Divine attestations that He was the expected Messiah. But there was a higher proof still—the crowning, the supreme evidence that He came from God was the *Divine Message of love* He brought, and the fact that he preached it with its infinite fullness and mercy and grace "to the poor."

1. CONSIDER THE MESSAGE. "To the poor the gospel is preached." It was a message of "glad tidings of great joy." 1. It was a message of *love*. 2. A message of *reconciliation*. 3. A message of *deliverance* from the thralldom of sin. 4. A message of *peace and joy*. 5. A message of *life eternal*. He the Messiah had come, the Sun of Righteousness had arisen, God had come down to men and was filling earth with the radiance and blessings of Heaven.

II. This divine and glorious message was PREACHED "TO THE POOR." 1. It was a free salvation. 2. It knew no caste, recognized no distinctions set up by men; it was for *man as man*, poor and friendless and helpless in the sight of God. 3. It was universal in its adaptations, in its offers, in its provisions. 4. Its teachings were brought down to the level of the unlearned, its wealth of blessing put within the reach of the poorest, its infinite honors proffered to the lowly and the obscure. 5. Christ himself was born and trained among "the poor," so that it was one of their own rank who now spake to them, as never man spake, wondrous words of wisdom, love, power.

APPLICATION: The highest evidence of the truth of Christianity is found in these three particulars: (a) The import and character of the gospel itself. (b) The Personality of Him who taught it to men. (c) The characteristic fact that "to the poor the gospel is preached."

DEC. 9.—ROBBING GOD.—Malachi iii: 8.

It is a fearful crime to rob God, and yet it is done every day, and done by His professed friends as well as by His open enemies. God is robbed whenever His requirements are disregarded, whenever His rights are resisted, whenever the demands and interests of His

kingdom are neglected. The *sinner's* whole life, from first to last, is wanton, gross, defiant robbery of God, in His person, in His cause, in His rights, interests, dignity and glory. And God, by His prophet, charged also His *covenant people* with this crime. "Will a man rob God?" he asks, as if it were too awful to be thought of. "Yet ye have robbed me. . . Ye are cursed with a curse; for ye have robbed me, even this whole nation."—Consider,

WHEREIN GOD IS ROBBED BY HIS PEOPLE.

1. In the matter of *affection*. "My son, give me thine *heart*." That is the supreme offering. Vain are all other gifts—vain a lip and an outward service—while this is kept back. 2. In the matter of *consecration*, God will have the *whole* heart, life, gifts, or none. "Ye cannot serve God *and* mammon." While you divide with the world and the flesh, God is dishonored and robbed of His due. 3. In the matter of *service*. God's claim is absolute upon your time, influence, prayers, efforts, gifts, means; not only in their *entirety*, but for the most *exalted* and *potential* service that it is possible for you to render. What you *might* be and do, is the measure of your responsibility. 4. In the matter of *gratitude*. If a child of God, how much has been forgiven you! What a world of mercy, grace, love, bestowed upon you! Is your gratitude commensurate? Had you a thousand hearts and tongues and lives, you could not express your obligation through all eternity. O, the coldness of our hearts, the meagreness of our gratitude! 5. In *tithes and offerings*. God emphasizes these, though they are included in the other specifications. Israel withheld the required tithes and sacrifices from the temple worship, and often brought the "imperfect" as an offering, and God marked it, and "cursed" the people for their sin in this matter. And this is just what the Church is doing to-day. Zion languishes, the Spirit is withheld, the world slumbers on in sin, "the angel having the everlasting Gospel to preach" to the dying nations, is staid in

his flight, simply because God is robbed of His people's heart, consecration, service, gratitude, and required offerings of praise, prayer, wealth, etc. Hear ye what God saith: "Bring ye all the tithes into the storehouse," etc. (Mal. iii: 10-12.)

Dec. 16.—INFLUENCE AFTER DEATH.—
Heb. xi.

"None of us liveth to himself, and no man dieth to himself." The first man is sinning still, in all his posterity. The first sin is thrilling still, and will vibrate on through the whole line of being till it reaches the last of human kind. But good men live in a higher sense. They may be obscure; no monument may perpetuate their memory, and their names have no place in history; and still, by their superior worth, their holy living, or their pious activities, they impress their moral likeness on their age, and link their influence with all that is bright in human destiny.

I. INSTANCE, A FEW EXAMPLES. Abel, Enoch, Noah, Moses, Abraham, Joseph, David, Josiah, Isaiah, Daniel, Elijah, the band of primitive disciples, the Waldenses in the valleys of Piedmont, the Reformers, the Covenanters of Scotland, the Puritans, the Pilgrim Fathers, the Heroes of the Revolution and of our Civil War, Howard, Wilberforce, Garrison, Harlan Page, Brainerd, Edwards, Judson, Carey, Harriet Newall, Florence Nightingale and William E. Dodge. All of these, and those akin, are living actors in human affairs to-day—they live in those ideas, principles, compacts, influences which shape and give vitality and hope to the existing life of the race. All the good in the world to-day is the accumulation of all the past—the confluent waters of millions of tiny fountains and rills, which hands, now turned to dust, opened and started on their course; and into this broad "river of life," each disciple may send his tributary to swell its volume and roll down its living waters through the on-coming ages of time.

II. ENFORCE THE DUTY OF LIVING UP

SUCH AN INFLUENCE. 1. We may do it. 2. The *brevity of life* is a strong motive. If the grave bounds our influence, we live well nigh in vain. God's providence is an awful mystery, if the good, many of whom die early, and others just as they are ready for usefulness, leave nothing behind them but their ashes. 3. Holy men should leave their bequests of blessings to posterity, *because wicked men are sure to leave to it a legacy of sin and damnation.* The Voltaires and Paines and Byrons of past ages are leading actors to-day in the great drama of life. They live in all those sentiments and influences which are hostile to Christianity, and operate, through a corrupt literature, a false philosophy, and an infidel creed, along all the channels of human thought, affection and enterprise. What a harvest of ruin and damnation will such men reap! What a curse to entail upon untold generations! 4. *Every man must and will leave a life behind him either good or evil.* The life of every sinner reaches into the future. His influence corrupts and destroys beyond his death-bed. His example ruins his children; a whole community is affected by it; the poison courses through all veins of living men and down the currents of human life and destiny. Should not every good man treasure for posterity a holy influence, since he must leave one of some kind, to counteract the many examples of wickedness and help to perpetuate truth and godliness in the earth?

. There is a truth here which every minister and parent and Sunday-school teacher and man of wealth and position should bring home to his heart. There is a light of *warning* and a light of *encouragement* in it. Each of us may so live as that our very grave shall bloom till the resurrection day. The good we do is not to be measured by the length of our days, but by our stamp of character, the piety of our purposes, the grandeur of our aspirations. Then up and be doing, ye children of light! Every prayer, every charity, every effort for Christ, every tear shed over sinners,

will yield a revenue of reward and glory.

Dec. 23.—GOD'S CHRISTMAS GIFT TO MAN.—John iii: 16.

[We refer our readers to our "Christmas Service," (p. 530), for thoughts suitable to that occasion.—Ed.]

Dec. 30.—CONFESSIONS OF DYING MEN.—Heb. ix: 27.

All admit the solemn fact declared in this text, but very few feel its practical influence. (a) "Appointed"—no escape. (b) "To die"—the most tremendous event in human experience. (c) "Once to die"—retrieve impossible—no "second chance," for after death "the judgment."

Among the lessons taught by death-beds are the *confessions of men in that honest and revealing hour.* Let us glance at a few of them, and in the way of contrast. Chesterfield, a skeptic and devotee of pleasure, near the close of life, said: "When I reflect upon what I have seen and heard and done myself, I can hardly persuade myself that all the frivolous hurry and bustle and pleasure of the world are a reality, they seem to have been the dreams of restless nights." Voltaire, the infidel and blasphemous, said to his physician: "I will give you half of what I am worth if you will give me six months of life." "O time! time!" cried the dying Altamont, "how art thou fled forever. A month! Oh, for a single week! I ask not for years, though an age were too little for the much I have to do." Said Gibbon, the infidel historian: "The present is a fleeting moment, the past is no more, and my prospect of futurity is dark and doubtful." Hoffman, the voluptuary and novelist, who had not given one thought to religion and eternity while living, cried out in despair in his last moments, "We must then think on God!" Hobbes said, "If I had the whole world to dispose of, I would give it to live one day." Queen Elizabeth exclaimed when dying, "My kingdom for a moment's time!" "Oh," cried the vain and sinful Duke of Bucking-

ham, "what a prodigal have I been, of the most valuable of all possessions, time! I have squandered it away with the persuasion that it was lasting, and now, when a few days would be worth a hetacomb of worlds, I cannot flatter myself with the prospect of half a dozen hours."

Let these suffice. Then take a few of a different character. "I am now ready to be offered," etc. (2 Tim. iv: 6-8), wrote Paul on the eve of martyrdom. "Lord Jesus receive my spirit." were the last words of the stoned Stephen. "O, my friends," said the godly Jane-way, "we little think what Christ is worth on a death-bed. I would not for a world, nay, for millions of worlds, be without Christ and pardon." Richard Baxter said, as nature sank, "I am almost well." Owen, looking up in rapture, exclaimed to a friend, "O brother, the long looked-for day has come at last, in which I shall see the glory of Christ in another manner than I have ever done." Jonathan Edwards comforted his family as they stood around his dying-bed, "Trust in God, and you have nothing to fear." Evarts shouted, "Glory! Jesus reigns!" as he sank to rest. Payson exultingly cried, "The battle is fought! the battle is fought! and the victory is won forever!"

Fitting, then, this for the closing prayer-service of the year. It suggests a few practical questions which each should ponder in the light of these confessions, and of an open eternity.

1. Have I a proper appreciation of the value of time?
2. Do I habitually estimate life in the light of a dying hour?
3. Have I spent this now closing year wisely, living for eternity?
4. What kind of an influence have I treasured up as my legacy to posterity?
5. Am I quite ready to lie down on my death-bed and put on record my final confession?

"Nothing is worth a thought beneath,
But how we may escape that death
That never, never dies;
How make our election sure,
And when we fall on earth secure
A mansion in the skies."

Prayer-Meeting Topics for 1886.*

THIS department will be continued during 1886, and due pains will be taken to make the weekly Prayer-meeting Service suggestive to all, and especially helpful to pastors and others who are called upon to lead this important part of church service.—Ed.

JANUARY.

- Jan. 6. The Good fight of Faith.—1 Tim. vii: 12: Eph. vi: 10-12.
 " 13. God's Sympathy with His people.—Zech. ii: 8.
 " 20. Jesus Weeping over Sinners.—Luke xix: 41, 42
 " 27. Trusting and Working.—Ps. xxxvii: 1-11.

FEBRUARY.

- Feb. 3. Prayer for a Revival.—Ps. lxxxiv: 6.
 " 10. The Fear of Man.—Prov. xxix: 25.
 " 17. Good to be Afflicted.—1 Peter iv: 12, 13.
 " 24. The Holy Spirit not Straitened.—Mic. ii: 7.

MARCH.

- March 3. Self-Denial.—Heb. xi: 8-10.
 " 10. Walking with God.—Gen. v: 24: Luke xxiv: 32.
 " 17. Counting the Cost.—John ix: 24-38.
 " 24. The Good Old Way.—Jer. vi: 16.
 " 31. Christ our Refuge.—Ps. xli: Heb. vi: 17-20.

APRIL.

- April 7. The Madness of Unbelief.—Mark i: 21-27.
 " 14. Humiliation and Confession.—Dan. ix: 3-19: Joel ii: 12-18.
 " 21. Toiled and Taken Nothing.—Luke v: 1-11.
 " 28. On the Right Hand or On the Left?—Matt. xxv: 31-46.

MAY.

- May 5. Forgiving Men from the Heart.—Matt. xviii: 21-35.
 " 12. The Danger of Looking Back.—Gen. xix: 17-26: Luke ix: 57-62.
 " 19. The Pleasures of Sin and of Christ Service Contrasted.—Eccl. ii: 1-11: Ps. xvi: 11: Heb. xi: 25.
 " 26. Christ our Hope.—1 Tim. i: 1: Ps. xliii: 5-11.

JUNE.

- June 2. Making the Most of Life.—Eccl. xii: 13-14: Matt. vi: 33.
 " 9. Will ye also go Away?—John vi: 67.
 " 16. A Thorn in the Flesh.—2 Cor. xii: 7.
 " 23. Self-Examination.—Lam. iii: 40.
 " 30. Contrasted Conditions.—Eph. ii: 1-13.

* These "Prayer Meeting Topics for 1886," neatly printed, we shall be happy to send to clergymen for distribution among their people, at thirty cents per one hundred copies. No advertisements will appear on the back of the leaf.
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JULY.

- July 7. Solemn Views of Probation.—James iv: 14.
 " 14. Dying the Death of the Righteous.—Num xxiii: 10.
 " 21. Tokens of Perdition.—Phil. i: 26.
 " 28. The Wrath of God.—John iii: 36; Rev. vi: 14-17.

AUGUST.

- Aug. 4. The Sinner his own Destroyer.—Hos. xiii: 9.
 " 11. Anxiety about Worldly Affairs.—Matt. vi: 25-34.
 " 18. Lions in the Path.—Ex. iii: 11-14; iv: 1, 10, 13.
 " 25. Without God in the World.—1 Sam. xviii: 15. Eph. ii: 12.

SEPTEMBER.

- Sept. 1. Man his Brother's Keeper.—Gen. iv: 9.
 " 8. The Certainty of Death.—Ezek. xxxiii: 6.
 " 15. The Sins of the Tongue.—Pa. cxli: 3.
 " 22. Conditions of Victory.—2 Chron. xxxii: 1-8; 1 John v: 4, 5.
 " 29. The Duty of being on the Lord's Side.—Ex. xxxii: 26.

OCTOBER.

- Oct. 6. The Conversion of Cities.—Luke xxiv: 47.
 " 13. God's Respect to the Lowly.—Pa. cxxxviii: 6.
 " 20. The Danger of Indecision in Religion.—Acts. xxvi: 28.
 " 27. The Sentence against Fruitless Professors.—Mark xi: 12-14; Matt. viii: 21-23.

NOVEMBER.

- Nov. 3. Making Light of Gospel Invitations.—Matt. xxii: 1-10.
 " 10. Preparation for the Lord's Work.—Isa. vi: 1-8; Matt. x: 19-20.
 " 17. Christian Heroism.—Dan. iii: 18.
 " 24. Say not Four Months and then Harvest.—John iv: 35-38; Mat. ix: 37.

DECEMBER.

- Dec. 1. A Friend in Need.—Pa. cxviii: 5-14; Phil. iv: 19.
 " 8. Religion in the Family.—Dent. vi: 1-9; Eph. vi: 4; Mal. iv: 6.
 " 15. Soul-Saving. John i: 35-46.
 " 22. Safe, or in Danger?—John iii: 36; Rom. i: 16, 18.
 " 29. The Ground of Confidence.—2 Tim. i: 12; Peter i: 5; John x: 28, 29.

HOLIDAY SERVICES.

Christmas.

THE MYSTERY MANIFEST.

The mystery which hath been hid from ages and from generations, but now is made manifest to his saints.—Col. i: 26.

THEME: Christ, by His incarnation, answered the vague and unsatisfactory queries of the world.

I. The Second Person of the Godhead was suspected by the ancients to be the active agent of the unknown God. Seneca: "Whoever formed the universe, whether the Almighty God himself, or that incorporeal reason which was the artificer of these vast concerns."

II. The ancients conceived this Second Person to stand to the First in the relation of a word to the thought which it expresses. Zendavesta: "O, Ormuzd, what is that great word given by God, that living and powerful word, which existed before the heavens, before the waters, before the earth, before the flocks?"

Compare Philo's Philosophy of the Logos with the Introduction to John's Gospel.

III. The ancients looked for some incarnation of the Divine Word. Persian

Serosch, Hindoo Vishnu. Plato: "It is necessary that a Lawgiver be sent from heaven to instruct men; and this Lawgiver must be more than a man." Jewish expectancy.

IV. The ancients tried to furnish the ideal of perfect human character—e. g., the ideals of Confucius, Socrates, Seneca. The mythologic personages."

Christ appeared manifestly (1) perfectly a man, (2) a perfect man, and challenged all moralists. "Who of you convinceth me of sin?"

V. The ancients had the idea of atonement. Altars lined the track of history. Christ's cry when coming into the world: "A body hast thou prepared me. Lo! I come to do thy will." John the Baptist's recognition: "Behold the Lamb of God!"

VI. The ancients tried to demonstrate the perpetuity of human life. Our strongest points in the philosophy of immortality announced by Plato. The mythology of Greeks and Scandinavians. Christ's declaration, "I am Immortality and Life," demonstrated by His resurrection.

APPLICATION: The incarnation of these

great truths not a matter for mere intellectual credence, but a proffered experience of every believer. "To as many as received him gave he power to become the sons of God."

Perfect peace through atonement: "There is no more condemnation."

Perfect character through the work of the Spirit: "We shall be like him."

Immortality assured: "This is life eternal, to know God and Jesus Christ, whom he hath sent."

THE FULNESS OF TIME.

When the fulness of time was come, God sent forth his Son.—Gal. iv: 4.

Fulness of time.

(a) Time appointed—70 weeks of Daniel.

(b) Time of *expectancy* among God's people—Holy men "waited for the consolation of Israel." "Waited for the kingdom of God."

(c) Time when the *world was ready* to confess its need of such a Savior. Take this for theme.

I. The world was fully conscious of its ignorance, and longed for a *Divine teacher*. Socrates: "I know that I do not know." Anaxagoras: "Nothing can be known, nothing is certain; sense is limited, intellect is weak, life is short." Aristotle: "I have entered a world full of sin. I have lived in ignorance: I die in perturbation. Cause of causes pity me!"

So the world to-day confesses its hopeless ignorance of all spiritual things. Spencer's philosophy: "Every honest heart confesses the need of 'a teacher sent from God.' Behold the Teacher!"

II. The world at the time of Christ's advent was fully conscious of its sinfulness and longed for a *Redeemer from sin*.

The golden age of Augustus the crimson age of vice. Paul's description in Epistles to Romans and Corinthians. The *expurgata* of ancient classics.

So the world to-day. So every conscience testifies that the cup of guilt is full.

Behold the Sin-Bearer!

III. The world at the time of Christ's advent *fully realized* the reign of death

and longed for a *life-bringer*. The armies of Rome trod all countries into graves. The fashion of suicide at the time.

So to-day death reigns. So every man's face blanched with the fear of death.

Behold the Life-Giver!

APPLICATION: Let the fulness of need be the fulness of joy, since Christ has come to every one of us. Let Christ be formed within us.

THE STAR OF BETHLEHEM.

The star . . . went before them.—Mark i: 9.

The star of Bethlehem guides

(1) To *truth*. "I am the Truth."

(2) To *peace*. "There is no condemnation to them who are in Christ Jesus."

(3) To *comfort*. "Let not your heart be troubled; ye believe in God, believe also in Me."

(4) To *purity*. "Christ, who of God is made unto us sanctification."

(5) To *life*. "I am the Resurrection and the Life."

CHRISTMAS THOUGHTS.

. . . Sir David Brewster, one of the Magi of modern science, said of the Bethlehem star: "I have had the light for many years; and oh, how bright it is!"

. . . "We ring the bells, and we raise the strain,

We hang up garlands everywhere,

And bid the tapers twinkle fair,

And feast and frolic—and then we go

Back to the same old lives again."

—Susan Cookidge.

. . . "Over the external and physical world Christianity sheds a brilliant sunshine, to which the natural eye of man is blind; it teaches us that the world's mountains have been hallowed by the footsteps and the prayers of incarnate Deity; that the bosom of its troubled lakes have calmed at His bidding; that its fruits have nourished His frame; that the sun veiled its face before His agony and death."—W. F. Hum-dall.

New Year.

TIME RECKONED.

How old art thou?—Gen. xvii: 8.

The patriarch Jacob was 130 years old, yet he said, "Few and evil have the days of my pilgrimage been." Life seemed short to him. It always does in the retrospect; and that light of past experience is the only true light. Youth—

ful anticipation is the mist light which gives to small and near objects the illusion of vast and distant ones. He only who has paced the ground knows it.

His life was a short one in view of the eternity opening before him. A venerable Christian dying, said: "I am a little child, so little and feeble; an infant of days, indeed, as I am now being taken into the arms of the Father of Eternity."

Life's true measure is not years, but epochs of progress toward the ideal which the Creator has set before us. As the tree's chronicles are its rings, so those of the soul are its definite expansions. In heaven they have the seniority of attainments, as "one star differs from another in glory;" so as the angels see us on earth.

I. Ask yourself, how far am I advanced in my *knowledge of truth*? Not merely intellectual information, but heart knowledge. Do I know God yet? Has my soul so apprehended Providence that it rests in confidence of the Divine care? Have I attained to the sense of Divine childhood? Do I know Christ and Him crucified? Have I learned the secret of divine communion? Do I discern spiritual things, or am I yet but a babe "crying for the light?" Ah! gray heads who are still learning the principles, the A B C, of Christ. (Heb. vi: 1.)

II. How much have I developed in *character*, grown in spiritual size, toward the stature of the perfect man in Christ Jesus? My soul has often been melted by outward trial; what new forms of Christ-likeness were then impressed upon it? I have thrown off what besetting sins; gained self-command over what passions; am able to assert my Christian manhood above what old and once crushing temptations?

III. What *record* have I made in my Lord's service? Veteran means old; but the soldier attains the title not by years—rather by the campaigns and battles in which he was found faithful. What noble fights have I made against evil in my neighborhood? What service rendered the needy? What com-

fort brought the sick? What help to discouraged souls? How many have I delivered from the power of temptation by my words and prayers? Into how many camps of wickedness have I broken to rescue captive souls? What moral dungeons entered with the lamp of life and the writ of liberty?

With greatest spiritual acquirements, the Christian here is only a child about to enter upon eternal development.

But there is also a *growing in evil*. What vices and misery may have accumulated upon an old sinner, as he has grown strong to hurt himself and others, and weak to protect and help. Yet the most terribly experienced in sin and its suffering in this world, is but a little child to grow forever in wickedness. What will such an one be when eternity has furrowed the soul with the ceaseless experience of the damned?

Some one says that a holy experience is God's birthday kiss with which He reminds the soul of its having once been "born again." May our thoughts at the turning of the year realize to us this salutation of our heavenly Father; for we may all be His dear children.

RETROSPECT AND PROSPECT.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii. 13, 14.

I. The Christian's attitude toward the Past Forgetting—

1. Past sorrows. God remembers them: that is enough. "Put thou my tears into thy bottle." "Our light affliction worketh for us a weight of glory." Why brood?

2. Past mistakes. A military critic says that Bonaparte made more mistakes than most generals, but that he surpassed others in the quickness with which he let the mistakes go, and tried something better.

3. Past sins. If you believe in Christ they do not attach to you; why should you attach yourself to them? Are you distressed at the debit page when the credit page outfigures it? "Where sin

abounded, grace did much more abound."

4. *Past attainments.* A little early prosperity has ruined many a man. So the conceit of spiritual knowledge, virtue, usefulness.

II. The Christian's attitude toward the Future.

1. *Purpose of attaining.* "Reaching forth" suggests the position of the runner, with body thrown forward beyond the centre of gravity; must go on, or fall. We must get off our do-nothing centres of gravity. Give self the propulsion of (a) a Christian vow, (b) Christian fellowships, (c) the beginning of some Christian work

2. *Strenuous exertion to attain.* "I press toward the mark."

3. *Singleness of purpose and concentration of effort.* "Toward the mark."

4. *Glowing hopefulness.* "For the prize," etc.

THE DAY OF SETTLEMENT.

The books were opened.—Rev. xx: 12.

Time of year for taking account of stock; scan life's ledger. As an incentive to honest and thorough inspection, think of the great day when God's books shall be opened.

1. *Memory* revived: perhaps nothing irrevocably forgotten that ever impressed us.

2. *Conscience* revived: every first just judgment we have passed upon our actions will stand ultimately

3. *Memory's record* augmented by the *Divine omniscience*: exposing motives which we had not estimated. For who knows himself?

4. *Conscience's decisions* supplemented by those of the *Divine righteousness*.

5. *The judgment public*: all souls will see straight through each. "Nothing hid that shall not be revealed."

6. "*Another book*" opened: Christ's book of grace, in which are the blood-writ names of those whom He has redeemed from their sins.

NEW-YEAR THOUGHTS.

... It was a beautiful custom of an English king to heed every letter and every new page of

his journal with the words, "*In nomine Jesu, Amen!*" Write this in holy faith and consecrated purpose at the top of the year-page you are turning.

... In a book of the Rabbins we read: "On the first day of the new year the holy blessed God sits, that He may judge the world; and all men, without exception, give an account of themselves."

... "Think naught a trifle, though it small appear:

Small sands the mountain, moments make the year."—Dr. YOUNG.

... "Waning years steal from us our pleasures one by one: they have already snatched away my jokes, my loves, my revelings and play."—HORACE.

... "Nought treads so silent as the foot of time:

Hence we mistake our Autumn for our prime."—YOUNG.

... "Year chases year, decay pursues decay, Still drops some joy from withering life away;

New forms arise, and different views engage,

Superfluous lags the veteran on the stage."—Dr. JOHNSON.

... "What though on her cheek the rose loses its hue,

Her ease and good-humor bloom all the year through.

Time still as he flies brings increase to her truth,

And gives to her mind what he steals from her youth,"—MOORE.

... "We may all be young again. Though we cannot thread our way back through the ruined years to start afresh at the old homestead, we can press on to our heavenly Father's house. We cannot have the old flowers; but we do have the old sunshine of God's love, and that will make new flowers to bloom over the landscape of the soul. The wrinkles will not leave the brow, but the hope of Immortality will take away every shadow-line of care and grief and weariness from our spirits."—LUDLOW.

... What a countless throng of human beings have been marching across the narrow plane of earthly existence during the past year! According to the usual estimate, not less than 31,500,000 of probationers since the first of January, 1885, have gone down to the grave and entered eternity! Place them in long array, and they will make a moving column of more than 1,300 to each mile of the world's circumference! What a spectacle, as they move on—tramp, tramp, tramp—upon this stupendous dead march! Nearly 100,000 souls in this vast cavalcade drop out and die each day of the year

J. M. GREENWOOD.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

China Inland Mission.

REV. J. HUDSON TAYLOR is its founder and director. Thirty-one years ago he went to China as the first English missionary of the Chinese Evangelization Society in London. He soon cast himself on the Lord for support, for his conscience would not allow him longer to receive aid from a society that frequently ran into debt. In six years failing health obliged him to return to England, where he remained seven years till his health permitted his return.

While at home he aided in translating and printing the New Testament in the Ningpo dialect, and visited churches to present China's needs and claims. He urged missionary societies to enlarge the work in China and send laborers to the inland provinces. Failing to get a satisfactory response, such was his anxiety that he could neither eat nor sleep. At last, committing his burden to the Lord, he resolved to undertake the work which he could not get others to do. He asked of God a band of devoted disciples, inspired with a passion for souls, who would cast themselves in faith entirely on God for support. In 1865 the mission was formed, and more than twenty laborers came to China the next year. Fifteen years later, there were about one hundred. Some three years since, Mr. Taylor and a band of missionaries in a city six hundred miles from the sea-coast, spent an evening in prayer that God would within three years send them seventy other consecrated and competent workmen, and supply the means for their outfit and passage. It was also proposed that at the end of the three years another meeting should be held for praise and thanksgiving, so confident were they that their prayers would be answered; but as it might be impracticable for them to meet together after being so widely

scattered, they decided to hold the praise meeting *then and there*, which was done in accordance with 1 John v: 15. They covenanted together to pray daily for this object. The prayer has been richly answered. More than seventy have sailed for China within the time, and others are waiting to go. They represent almost every evangelical denomination. A few are university men, but the majority have no classical training. In China, where vast multitudes are ignorant and illiterate, there is abundant work for persons of mediocre ability and attainments if they know the Bible, live by faith, and will spend their lives wholly for Christ. Each person is a probationer for the first two years. If progress in the language is satisfactory and there be evidence of fitness for the work, the workers may marry and rank as full missionaries. Each is allowed to baptize and organize churches in accordance with the views he believes most Scriptural.

More than a score provide for their own support and receive no contributions. The others receive their share of whatever is sent without personal solicitation. None must go in debt. All must dress in Chinese costume, shave the head, wear a cue, and live plainly. This band of devoted and apostolic missionaries are now working in every province except two, where there were no missionaries before the formation of this mission. Last year contributions were sent to the amount of \$90,000, in sums varying from a sixpence to \$5,000. This Mission has a native membership of about 1,500, and more than one hundred native preachers. Its history is full of direct answers to prayer for specific objects and of God's providential leading and gracious presence. Not a few have been in peril from persecution and violence. Their houses have

been burnt, and they have been compelled to flee; but God's blessing is conspicuously upon this Mission.

The visit of Mr. Moody to the English universities, during his labors in England, made a deep and lasting impression on the gifted and influential young men there assembled, and gave a mighty impulse to foreign missions. Ten years ago, a Mr. Studd, a sporting man, was led to Mr. Moody's meetings; he was converted, and became an enthusiastic Christian worker. His two sons entered Cambridge, and became famous as cricketers, one being captain of the university eleven. At Mr. Moody's late visit to Cambridge they became active in religious work. Their attention was turned to the needs of the heathen, and they devoted their time and talents to rousing missionary enthusiasm among their fellow-students in England and Scotland. About forty of the finest students decided to become missionaries. Mr. C. T. Studd selected China Inland Mission, paying his own expenses, and with Mr. Stanley Smith, "stroke oar" in the Cambridge boat-club, is now in the field. His brother is to become a missionary in East London, assisted by a daughter of Lady Beauchamp, whom he has married, and whose brother has devoted his life likewise to China.

PART II.

MISSIONARY TEXTS, THEMES, ETC.

At the 71st Anniversary of the American Baptist Missionary Union, Dr. Edward Judson said some noteworthy things, which will bear to be engraven on our memories; for example:

The Christian instinct impels us outward. A band of missionaries and native teachers in the Indian Archipelago proposed to establish a new station on an island not yet explored. The natives of the island in question seemed bent on intimidating the teachers. They said, "There are alligators there, and scorpions, and centipedes." One of the native teachers asked, "Are there men there?" "Oh, yes," was the reply, "there are men; but they are dreadful savages, and will devour you." "That

will do," was the heroic answer; "wherever there are men, missionaries are bound to go."

On one of the New Hebrides, in the South Pacific, is the lonely grave of a Presbyterian missionary, the Rev. John Geddie. A marble slab bears the following inscription:

When he came here,
There were no Christians;
When he went away,
There were no heathen.

An artist represents a train of wounded soldiers fling past a group of mounted officers. The officers bare their heads in the presence of their shattered comrades. The picture is entitled "*Salut aux Blessés*" (The Salute to the Wounded). How deep and instinctive our homage as we behold these returned missionaries, whose forms have been shattered by heroic endeavor in the Master's service!

An English Colonel remarked, "I have been in India for many years, and have never seen a native convert." Some days afterwards the same colonel, in relating his hunting experiences, said that he had shot thirty tigers. "Did I understand you to say thirty, colonel?" asked a missionary. "Yes, sir, thirty." "Well now, that is strange," said the missionary. "I have been in India for twenty-five years, but I never saw a wild tiger all that time." "Good reason why," said the colonel; "you did not go where the tigers were." "Perhaps that is so," said the missionary; "but may not that be the reason you never saw a native convert? Perhaps you did not go where the native converts were."

If you follow the oak-tree down from the summit to the base, you see the leafy crown, twig, branch and trunk, until you arrive at the earth, where the oak seems to stop; but, if the opaque ground should become transparent, you would see another tree below. Above, you have the oak of branches; below, the oak of roots; and the tree above ground depends helplessly upon the inverted tree below. Just such a relation of dependence exists between our Missionary Societies and the Churches. The only way to strengthen these soci-

eties is to cultivate the roots. Let us go home and make our churches right.

It is easy to talk. Let us not evaporate our strength in this exercise. Let us not be like the man whom the Chinaman characterizes as "*muchos talkes, little silveres*." How easy it will be for all our good purposes to effervesce and evaporate in mere emotion! A gentleman was once relating to a Quaker a tale of deep distress concerning his neighbor, and concluded by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?"

Let us send a message of solid comfort to our missionaries. Cæsar was accustomed to write short letters. One of his generals, Quintus Cicero, was in great extremity, being besieged by fierce hordes of Gauls, when he received from him the following message:

"*Καὶσαρ Κινέρωι. Θάρρειν. Προσδέχου βοήθειαν.*"

"Cæsar to Cicero: Keep up your spirits. Expect help." Let us send a similar message: "From the Brotherhood of America to our Missionaries on the Skirmish Line: Be of good cheer. Expect re-enforcements."

The A. B. C. F. M. celebrated its seventy-fifth anniversary in Boston in October. In 1811 one house, one parlor, one table sufficed for this Board, and less than one thousand dollars for its treasury. When the Board met in 1810 in Dr. Porter's study, he asked his daughter, after its adjournment, "What shall I give, or do?" "Give them five hundred dollars," she answered; and he did it, though it took one quarter of all he was worth. Now even Boston is overtaxed to entertain this Board, which expends over half a million a year!

PART III.

MONTHLY BULLETIN.

JAPAN.—The difficulties in the way of evangelization are less than in many other countries. There is only one language. They are to a great extent an educated, reading people. They have not caste, that curse of India. Shinto-

ism, Buddhism and Confucianism, the three religions, are none of them strong. The Government is tolerant, and quite possibly may soon declare itself Christian. The fulness of time seems to have come to the Land of the Rising Sun. Japanese Christians are praying and working that their country may be wholly Christian by the year 1900. The Rev. J. D. Davis says that old systems of religion are rapidly losing their hold upon the masses, and the greatest danger is that materialism, instead of Christianity, will take the place of these heathen systems, and that Japan will become a nation with no moral restraints whatever.

PERSLA.—Persian Missions pray for relief from the persecutor. The work among the Mohammedans is conducted in the face of the bitter hostility of the government and the inflammable populace. In spite of this we have 1,800 communicants in our Persian churches, and 66 native ministers and licentiates, who with 127 native lay missionaries are braving the hatred of their countrymen and assisting the foreigners in the proclamation of Jesus Christ.

ISLANDS OF SEA.—The mission of the Free Church of Scotland in the New Hebrides prospers. Numerous converts; the number of native teachers increasing. Native women adopt European clothing, and native Christians contribute for the building and support of their churches. At a recent large meeting in the capital of Madagascar, the queen exhorted her soldiers to defend the integrity of the kingdom, and then said, "Yet, O people, whatever be our strength, or however great our numbers, all will be in vain without the aid of God: so let each one of us ask Him to help and save us in this our just cause."

FRANCE.—Dr. Samuel Manning: "I say it not from vague reports, but from personal investigation; I do not believe that in the world, since the days of the Reformation, there has been such a movement, such a revival, such an awakening, as now in France." Dr. De Pressensé says: "I have come to be decidedly of opinion, without concealing

from myself the obstacles in the way, that never since the Reformation has there been a more favorable moment for the spread of Protestant doctrine."

SIAM.—Although there are many heathen temples in Siam, they are most of them going to decay, and only one-fourth as many Buddhist priests are in Bangkok, the capital, as there were thirty years ago. Siam would ere this have become a Christian land but for the fearfully wicked example of business men, who have come there from Christian countries.

THE PRAISE SERVICE.

No. VI.

By CHAS. S. ROBINSON, D.D.

"Stand up, and bless the Lord."—MONTGOMERY.

AFTER Louis XIII. of France had besieged a city of the Huguenots, the citizens assembled in the evening on the wall, and there sang with sweetness and solemnity one of their favorite psalms. The king was so impressed by the scene that he turned to Mazarin, who was at his side, and exclaimed: "We can do nothing with this people." The siege was expeditiously raised, and the persecuted followers of God triumphed over their foe. The present hymn, of which this little story forms so fitting an illustration, is taken from James Montgomery's "Original Hymns," in which it is reckoned as No. 86, with the title affixed: "Exhortation to Praise and Thanksgiving."

"Lord, it belongs not to my care."—BAXTER.

Rev. Richard Baxter was an English clergyman, vicar of Kidderminster, and afterward a nonconformist in London, where he died in 1691. He was born at Rowton, in Shropshire, England, in 1615. For ten years he lived with his maternal grandfather, then he was taken home to his parents. His father had been converted only recently, and was then in some measure of trouble; the manner in which he faced and conquered his enemies with the force of gentleness and faith, made a deep impression on the boy's mind, and he became a decided and devoted Christian at the age of fifteen. From this time

forward there was never any repose or tameness to his life. At first he took orders in the Church of England, and after some changes in 1641 he assumed charge in Kidderminster. For awhile, during the civil war, he was doing religious work in the army. But the triumph of his career was achieved in his parish as a godly and faithful pastor and preacher. It has been recorded of him that at the beginning of his ministry in Kidderminster, there "was scarcely a house in a street where there was family worship;" but when he left the parish there "was scarcely a family in the side of a street where it was not, and whoever walked through the town on the Lord's Day evening heard everywhere the delightful sound of reading the Scriptures and prayer and praise." After the restoration, Baxter was one of the chaplains of Charles II.; he was also offered the Bishopric of Hereford, but declined the honor. On Black Bartholomew's Day, 1662, he was ejected from his charge, with two thousand more Nonconformists, and went forth to suffer persecution for conscience's sake. He was once imprisoned for a year and a half. In times of forced retirement this wonderful man wrote "The Saint's Rest," "Call to the Unconverted," and other religious books. In his last illness he was asked how he was; and with an upward look he answered: "Almost well."

"We give immortal praise."—WATTS.

At the close of one of his letters, lately brought to light, Dr. Isaac Watts, to whom have been by some attributed sentiments almost Socinian in doctrine, referring to the common belief as to the Trinity of the Godhead, says: "All the explications I have yet seen do still leave great darkness upon it, which I expect will be cleared up when Christ's kingdom breaks forth in its power; for I believe it was in the apostles' days a much plainer and easier doctrine than all ages ever since have made it, since there were no controversies about it in their time." The present hymn is taken from his Book III, which is especially made up of such compositions as he deemed

most appropriate "For the Holy Ordinance of the Lord's Supper." It is there No. 38, and is entitled, "A Song of Praise to the Blessed Trinity."

"Welcome, days of solemn meeting."—
S. F. SMITH.

This hymn was written by Rev. Dr. Samuel Francis Smith, the well-known author of "My Country; 'tis of thee." The date affixed to its composition is 1834. It was doubtless prepared for some occasion of protracted service, some gathering of a large body of people. It was the custom, thirty years ago, to introduce the autumn and winter work with a continuous assemblage of church members; it was believed that united prayer would stimulate the graces of true believers, and fervid exhortations would arouse the laggard ones to fresh duty; and it was always understood that, when the saints came back to faithful activity, the Holy Spirit would surely answer with energy in the conversion of souls. "No doubt," writes good William Gurnall, the famous divine of the seventeenth century; "no doubt the prayers which the faithful put up to heaven from under their private roofs are very acceptable to God; but if a saint's single voice in prayer be so sweet to his ear, much more the church choir, his saints' prayers in concert together. A father is glad to see any one of his children, and makes him welcome when he visits him; but much more when they come together; the greatest feast when they all meet at his house."

"God, in the gospel of his Son."—BEDDOME.

Rev. Benjamin Beddome wrote this hymn, but in 1819 it was altered somewhat by Rev. Thomas Cotterill. It tells us, with a good measure of force and directness, of the light from above, vouchsafed to bewildered mortals for their guidance from earth to endless day. Still it is to be remembered that light is the remedy for darkness, not for blindness. It would be folly to say to a man, whose physical organs of sight were growing sore and poor, that he needed a stronger sunshine to walk in. Indeed, this might be his ruin, and it certainly would be in sensitive mo-

ments his exasperation. Gospel truth is the remedy for ignorance, not for perversity. A hard will might be expected to grow harder under the full pressure of obligation to yield; it is the work of the Holy Spirit to subdue the will so as that it will receive the truth. The duty of New Testament preachers is plain; they must keep urging the evidences of Christianity upon men's notice, whether they will hear or forbear. One stubborn soul's obstinacy cannot prevent another willing soul's belief. The chief priests may have shut their eyes tight in the full blaze of illumination; but that would not make Jerusalem dark in the daytime.

"Saviour, again to thy dear name we raise."—
ELLERTON.

This piece was composed for use at a festival of parochial choirs in Nantwich, England, by Rev. John Ellerton, and afterward revised by himself for the "Appendix to Hymns, Ancient and Modern," where it was published in 1868. It makes a most interesting and appropriate close for a service. In the old times, there used to be permitted a half-response from the people to the pulpit in the exercise of divine worship. The pastor customarily began with the salutation, "Peace be to you all." And the audience replied outspokenly with a graceful return of the word, "Peace." In those days the hearers stood, and the speaker sat. Provision was not made for pews, and the pulpit was in structure very rude. Once Augustine is known to have apologized for a sermon longer than usual, and contrasted his posture with that of his listeners; and then he added, "The lesson out of the apostles is dark and difficult to-day," and asked them to pray for God's help upon him. It is pathetic to think of such artless reciprocities; they might perhaps, even in our time, be of hearty cheer and friendly sympathy, and things would be more promising if pews and pulpits knew each other better, and cared for each other more demonstratively. Our generation, it is certain, is more cool and decorous; but that does not make it more religious.

PREACHERS EXCHANGING VIEWS.

He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.—PROVERBS.

Common Sense in Selecting Subjects.

President Wheeler's article in the September HOMILETIC REVIEW, entitled "Common Sense in Preaching," is able and characteristic; but there are portions of it which I cannot but think are misleading and adapted to do harm.

"Much defect of common sense is shown," says Dr. W., "by many preachers in the selection of themes."

Undoubtedly this is true. But there is room for a wide difference of opinion as to the subjects appropriate for the pulpit of to-day.

"I do not believe," says Dr. W., "that John Wesley's subjects are adapted to my generation, though I do believe they contain sound doctrine."

It may be because of much defect of "common sense," but nevertheless the writer believes that "John Wesley's subjects" are adapted to and much needed in the pulpit of to-day. Certain it is that his subjects once took hold of men and worked such a revolution in society as has not been seen since the time of Paul's preaching. He found society at the very lowest ebb of spiritual life, and raised it to a full high tide. He found the pulpits everywhere preaching morality, and the people sunk into the deepest immorality. He selected a different class of subjects. The staple of his preaching was: sin in the heart, repentance, justification by faith, the new birth, and the witness of the Spirit; and under the preaching of such subjects there was everywhere a forsaking of sin and a walking according to righteousness.

"Wesley," says Dr. W., "addressed men differently sphered and atmosphered." If that means that men in Wesley's day were different inside and out, in nature and circumstances, from what they are now, then it is only one-half true. The atmosphere in which we live may be very different from that of Wesley's time; but men's natures are the same, and it is at a reconstruction of their natures, rather than a change of their circumstances our preaching should aim.

The great trouble with men to-day, as in all past time, is not so much error in the head as sin in the heart. Paul found the difficulty with men was, that they did not *like* to retain God in their knowledge. And this is just the trouble in our day: not the want of light, but the love of darkness; not a bad atmosphere and evil surroundings, but an intensely depraved heart.

"The evil of debt," and "Conscientiousness in handling other people's property," seem to be set forth in the article as examples of "common sense" themes for to-day. These, certainly, should not be neglected; but they are only symptoms indicating that beneath them there is a deep-seated disease. If they were removed the disease would at once manifest itself in some other form.

The pulpit to-day ought to be resonant with themes which strike at *sin*—the root of all sins. The staple of our preaching should be on themes which, if our instructions are followed, will make men not simply more moral, but "pure in heart."

The law is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." If we preach on the "Evils of debt," and "Conscientiousness in handling other people's property," and men follow our teachings, they may only fulfill the last half of the commandment: but if we preach as Wesley did—sin in the heart, repentance, justification by faith, the new birth, the witness of the Spirit—and men hear and obey, they will be brought into living relations to God, and dying, will be saved; or, living, will and must adjust themselves properly to their fellowmen and fulfill the last half of the commandment.

If men should now undertake to *develop* Wesley's subjects as he did, no doubt there would be a defect of "common sense," but the *subjects* themselves, we believe, should form the staple of pulpit themes for all time.

Monson, Mass.

ALLEN DWIGHT.

Dr. Crosby on Prohibition.

There are four or five questions which I would like to have Dr. Crosby answer satisfactorily to me before I can accept his ideas on Prohibition.

1. Is the Dr. opposed to local option? If not, why not?

2. Does his reading and observation lead him to believe that restriction restricts, any more than Prohibition prohibits? If so, will he make it plain by facts and statistics?

3. I belong to a total abstinence society, which has saved many, no doubt, from a drunkard's grave. Shall I withdraw from it, and, as a public teacher, give it neither comfort nor encouragement, because Christ "never gave a word of comfort or encouragement to the Essenes who formed a total abstinence society of His day?"

4. I have some children. Shall I teach them to shun the use of intoxicating liquors entirely, or shall I give them drink in moderation, and tell them that it is "honest" and "righteous" to drink because, "in an age of drunkenness, our Lord saw fit to use and commend a fermented liquor?"

There are still other points which somewhat perplex me, but I shall be content with a satisfactory answer to these four.

Muscatine, Iowa. S. E. WILCOX.

Church Music.

A New England country parish was highly favored this summer by having among its guests a gentleman who is the director of the music in one of the New York city churches. He was induced to give one or two nights of each week to the drill of a class consisting of about twenty-five mixed voices. For the most part, these persons had no knowledge of the science of music, and

but ordinary vocal gifts, such as may be found in almost any country community. After six weeks' drill, this "Choral Club" ventured upon a concert. The result was a surprise, not only to the natives, but to musical experts who were present. Members of the New York Mendelssohn and Brooklyn Apollo Clubs were hearty in their declaration that certain difficult pieces could not have been rendered more faultlessly and impressively even by those renowned societies. Mendelssohn's "Hear my Prayer," with finest selections from Barnby and Smart, and ancient madrigals, as rendered by these country lads and lasses, shared the applause with two or three imported soloists.

But my purpose is not to praise this performance, but only to draw a practical inference from it. It confirmed in my mind a theory about the conduct of church music. The money generally wasted on a quartette of indifferent voices, that steal the songs from the lips without compensating the ears of the worshipers, would, if put in the form of salary for one competent drillmaster and director, provide a musical service far more to the edification of the people. There is no reason why churches appropriating \$1,000 to music should not have the finest productions of musical genius, from Handel to Barnby, well rendered in their weekly services. The first essential is, however, a competent director; one who can train the voices, select music within their ability at first, educate their taste in expression of sentiment, and who has himself a deep religious appreciation which will keep the musical art as a faithful handmaid of the spiritual beauties of worship.

WORSHIPER.

EDITORIAL SECTION.**SERMONIC CRITICISM.**

Even error eloquently advocated, with honest conviction that it is truth, is better than truth coldly believed and languidly proclaimed.—WESTMINSTER REVIEW.

The Fag-end of the Sermon.

THIS is not necessarily the latter end, though it generally is so. And that for the reason that it is prepared with the

fag-end of the energies when one is wearied out with the week's work. The close of the sermon ought to contain the freshest, strongest and most pertinent

thoughts; those which the hearer should carry away with him. But with most sermons the best thoughts are near the beginning; and for the reason that when they were formulated the mind was alert with interest in a new topic and unwearied with the process of elaboration.

But how shall we manage to put our best work in this, the best place? Some adopt the plan of elaborating the concluding thoughts first, and then work up the preceding ones with a view of meeting them in a climax of interest if not of logic. This seems to be unnatural, except where the last point is virtually commensurate with the theme toward which the others are of the nature of introduction. A better way would be to begin preparation so early that, if the mind wearied of its work, the last third of the sermon could be postponed until the preacher was rested. Let a half-holiday come in, then, when the energies are freshened, review the matter already prepared, get full *en rapport* with the subject, and complete the discourse. A number of clergymen in New York hold a social and literary meeting every Saturday afternoon from about four o'clock through half the evening. The members of this circle at the first often object to the time of meeting, on the ground that it comes when they are in the midst of the worrying part of sermon making. But they soon come to agree in experience with the others, that the recess from the study is a positive gain; that the sermon is better for it. One of these brethren remarked that during his half-hour walk home from the society he got a clearer idea of how to end his discourse than he could have got out of his dry brain by four or five hours wringing it in his study.

This habit of writing with tired energies accounts for the over-long sermon. We lose the power of sharply distinguishing the value of thought and alertness of memory in seizing upon just the words we need. Hence we go in a round-about way, instead of straight to our point; or we repeat substantially our ideas, being misled in our dullness by mere change of expression.

We said the closing thoughts should be the strongest; we do not mean that they should be the most elaborated. Indeed, they should be the simplest, either in themselves or made simple to the hearer by the clearness of the previous argument. This is quite essential to be observed, for, if the hearer's mind is taxed to understand, he will be incapacitated to feel the impressiveness of what is said. Many preachers, therefore, adopt the plan of making an extempore ending. This is a good plan, if one will do the work faithfully. But ordinarily the extempore ending is merely a repetition in outline of what has been said, together with a few hortatory words. We would suggest that the preacher select one strong, practical, stirring thought—one which in itself is an appeal—and without elaboration or premeditation of words give it utterance. Thus the close of the sermon will have the supplementary power of the personality of the preacher. But do not let him be led away by the pride of extempore speech, or by weariness much less by laziness, into putting himself into the sermon without the accompanying virtue of a good thought. Thought only will ring when the spoken words have ceased to echo.

Foolish and Unlearned Questions.

It is related of Dr. Chalmers, that a man came to his study professing to be very anxious to know who Melchisedec was. The Doctor tried patiently to instruct him on that subject. At the conclusion of a long discussion the man asked for a loan of twenty shillings; whereupon the learned divine rose in great displeasure and thrust the beggar out of the house, saying, as he went hastily down the steps, "And then to lug your hypocrisy in on the shoulders of Melchisedec!" Questions are always foolish and unlearned when, under pretense of religious interest, they cover some selfish design. How much of a minister's precious time is frittered away by such pious hypocrisy.

Questions are always foolish and unlearned when they are inopportune and

interrupt more important matters. The wife of Christmas Evans broke in upon him while he was writing a sermon, with the anxious inquiry, "Do you think I will know you in heaven?" "Woman," said he, "do you think you will be a greater goose in heaven than you are here?" Let ministers' wives take heed, and not be too forward to pull off their husbands' thinking-cap. In this category of inopportune questions were those of the woman of Samaria, and of those who wished to know whether there are few that be saved. These questions might be asked with propriety, perhaps, on other occasions, but not when the Savior is seeking to save the souls of the inquirers.

Questions are always foolish and unlearned when they go beyond our present ability to discuss them intelligently, and especially when they *shut out our attention to present duty*. It is a great snare to the unlearned and unstable, who give no diligence to make their own calling and election sure, when they are absorbed and excited about God's sovereign purposes in election and predestination. "Fools rush in where angels fear to tread." People who know and think and read the least are often most ready to pronounce judgment on the mysteries of God. They would be teachers, when they ought to be scholars. They would solve the highest problems in mathematics before they have learned the multiplication table. In many a workshop and village store are men who "have their own notions," and without any knowledge of the notions of God, or of other men, are wiser than all the ancients, and fully competent (in their own conceit) to judge all the doctors in the land.

Questions are foolish and unlearned when those who ask or answer them undertake, in matters of revealed religion, *to be wise above what is written*. The Bible does not undertake to teach everything about God and the life to come. There are secret things which belong to Him, the knowledge of which is too wonderful for us; it is high; we cannot attain to it. "It is not for you

to know the times and seasons which the Father hath put in his own power." To this category belong, as we think, all attempts to describe heaven and hell beyond the simple exposition of the Scripture declarations. To set the "gates ajar," to describe the physical mechanism of the world to come, to tell just how the saved will be blessed and the lost punished, is beyond our province. Much of the popular prejudice against the doctrine of future punishment grows out of the unwarranted attempts of preachers to portray the sufferings of the damned, in such sermons for example, as that of Jonathan Edwards, entitled "Sinners in the hands of an angry God."

These observations apply especially to ministers. All questions are foolish and unlearned *for them* in their preaching, which lie beyond their commission and do not appertain to the purpose for which they are sent. Paul exhorts Timothy and all others, to avoid such questions (2 Tim. ii: 23-26). A great many subjects are discussed in the pulpit which have no connection with the minister's specific work, and for the decision of which he has no ability or authority beyond other men. And then, discussion only "genders strife." He must be very poorly furnished for his work who must go to the newspapers for his text. The servant of God must be "apt to teach," and the subjects of his teaching are prescribed in Scripture. He must instruct in meekness those who oppose themselves; and the grand end of his instruction is to save the souls of men, to "recover out of the snare of the devil those who are led captive by him at his will." If this great object be kept clearly in view—if it fills the heart and mind of the preacher—he need never be at a loss for themes to preach about; and he will be under no temptation to turn the house of God into a lyceum or debating club.

Compact Rhetoric.

We have heard many sermons which would have been immensely improved if the preacher had changed his figures

of speech into extended illustrations. Metaphors suggested by historical events, scientific discoveries, art principles, the peculiarities of strange lands and peoples were flashed over the heads of the audience, their meaning detected by but few, when, if the preacher had taken time to explain the allusions, he would have held the attention of everybody. Of a certain preacher, who is popular only with a select few, one of his

hearers says: "There is enough germ-rhetoric in a single sermon of his to supply Dr. — (one of our town-shaking preachers) with brilliant discourse for six months." Make your gold gleam, even if you have to beat out the tiny nuggets until they are thin. Be clear, even at the expense of being commonplace and trite. Dilute thought? Yes, if you cannot make the people swallow the straight dose into their appreciation.

HINTS AT THE MEANING OF TEXTS.

"Give me souls, or I die."

Christian Culture.

THE OBLIGATIONS OF THE PARENT.

I know him [Abraham] that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, etc.—Gen. xviii: 19.

THE Church, the Nation and the Family, are all of Divine appointment, each distinct in its sphere, and yet all intimately related. The family, in its elements and duties, partakes largely of the nature of the others. It deals directly with the persons and the consciences of its members. From this nursery the Church draws its members, and the nation its citizens. Both nature and the Bible declare the family the most powerful of all agencies for the welfare, and, if abused, for the ruin also of mankind.

I. *The first duty of the head towards his household relates to the daily worship of God.* He is Priest and King in the household, a minister of religion and governor. Family mercies should be acknowledged, family sins confessed, family blessings supplicated. Thus did Job, Joshua and David, as well as Abraham.

II. *Religious Instruction.* If this duty be considered apart from the family constitution, the parent will be tempted to devolve it upon another. The stranger cannot do what the parent fails to do. His influence in the household will be weakened by his neglect. He will be injured himself, for in teaching his children he will most effectively teach him-

self. While there can be no harm in the conjoining of foreign with parental instruction, there should never be a transference of the duty, or surrendering of the privilege and obligation into other hands.

III. *Family Government.* Of late years this has largely passed from the parents to the children. The text is most emphatic. Imagine Isaac refusing to be bound for a sacrifice! "I will walk within my house with a perfect heart. . . he that worketh deceit shall not dwell within my house," said David. And of Eli's neglect to control his sons, the inevitable consequence was their destruction—perhaps the taking of the ark, the defeat of the army, and his own death. He had affection to advise, but lacked decision to command. Combine prudence and discretion with firmness and affection, and all the details of family government may be safely left to adjust themselves.

Revival Service.

CHRIST OUR PEACE.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition, etc.—Eph. xi: 14.

(1) Peace-maker; (2) Peace-bringer; (3) Peace-giver; (4) Peace-bequeather; (5) The "Prince of Peace." If a Priest for redemption, He is a Prince for dominion; if a Savior, He is also a Ruler; if a fountain of happiness, He is a fountain of holiness. Whilst a Redeemer, He is a Refiner; and if He take a burden from His people's back,

He always puts a yoke on the believer's neck. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us."—Isa. xxxiii: 22.

SATAN OUR FOE, CHRIST OUR FRIEND.

He goeth about like a roaring lion seeking whom he may devour.—1 Peter v: 8.
This is my friend.—Cant. v: 16.

I. How? (1) By temptations (1 Cor. viii: 5); (2) by persecution (Rev. ii: 10); (3) by accusation (Rev. xii: 10); (4) by hindering (1 Thessa. ii: 18); (5) by beguiling; (2 Cor. xi: 3).

II. CHRIST OUR FRIEND. (1) In need; (2) in deed; (3) almighty; (4) loving; (5) wise; (6) tried; (7) unfailing.

Satan hates, Christ loves us. The one condemns, the other justifies. Our foe accuses, our Friend clears us. Satan tempts, Christ strengthens. The one seeks to destroy, the other saves us. (1) By His Holy Spirit; (2) by His promises; (3) by His graces; (4) by His presence; (5) by His Word; (6) by His power; (7) by His means of grace; (8) by His example; (9) by His intercession.

HAPPINESS IN DRAWING NEAR TO GOD.

But it is good for me that I draw near to God.—Ps. lxxiii: 28.

I. The Person, "me."

II. The Object, "God."

III. The Act, "draw near."

IV. The Excellency of the act, "good." Cain "went out from the presence of the Lord." *Prodigal*: "I will arise and go to my father."

HEAVEN TAKEN BY STORM.

The kingdom of heaven suffereth violence, and the violent take it by force.—Matt. xi: 12.

I. The Combat, "suffereth violence."

II. The Conquest, "take it by force."

Though heaven is a gift, yet it must be contended for. "Give all diligence," etc. "Work out your own salvation," etc. "The good fight of faith." Must do violence. (1) *To himself*; (2) *To the world*; (3) *To Satan*; 4 *To heaven*. Alexander conquered the world, yet was conquered by sin. "Mortify," etc.

FUNERAL SERVICE.

GOD'S DISCIPLINARY DISPENSATIONS.

What I do thou knowest not now; but thou shalt know hereafter.—John xiii: 7.

God shuts us up to faith while in this probationary state. Faith, trust, would not be called into exercise if all were clear, perfect, and as we would have it, in God's revelation to us, and in His providential dealings with us. The text declares a fundamental principle in God's government of the world. Let us apply it to several particulars:

1. To the inequality so manifest in the conditions, circumstances, and experiences of men in this life. 2. To the footing which the Devil has been suffered to gain in the world and the might of his power and influence in human affairs. 3. To the slow progress which Christianity has made and is to-day making in the world, notwithstanding its divine origin and the infinite resources of its Founder. 4. The appalling condition of the heathen and pagan world through all these centuries of spiritual darkness and moral degradation. 5. The existence of so much deadness and corruption in the hearts of Christians, grieving the heart of God and well-nigh stultifying the influence of the Church of Christ. 6. The many and sore and often special afflictions which befall the righteous. 7. The removal by death of so many shining characters and even leaders in Israel, whose presence here seems essential. Finally, the failure and disappointment which attend upon so many of our fondest hopes and brightest expectations here.

REMARKS: (1) God's design in all this is to school His people into submission. (2) It is rash and foolish to sit in judgment on God's ways and dealings, since we see only in part and know but imperfectly. (3) We may draw abundant consolation from the declaration, "but thou shalt know hereafter." (4) The text sheds light on the heavenly state. There will be additional revelations—clear, full, satisfying, flooding alike the past and the future.

LIVING ISSUES FOR PULPIT TREATMENT.

"I do not seem to be able to get very far away from to-day."—W. D. HOWELL.

Christianity must prove itself the helpful and saving power that it claims to be, or else it must get out of the way.—H. C. POTTER, D.D.

The Opium Evil.*

That we may lead a tranquil life in all godliness and honesty.—1 Tim. ii: 2.

England's opium policy with China is a disgrace to Christian civilization, as well as a fearful curse to that great kingdom. Our readers, doubtless, are familiar with the history of events by means of which the English Government, against the protest of the nation's conscience, at the mouth of the cannon forced China to admit opium free and to legalize the traffic in it. Even so late as the present year, England has wrung from China an additional article to the Chefoo treaty, which abolishes all the barriers heretofore existing against the diffusion of opium throughout the Chinese Empire inland; the treaty of Tientsin, extorted by the second opium war, secured its free admission into certain seaports. This was nearly thirty years ago, and the disastrous effects of this commerce are now seen and deplored, not only by our missionaries in China, but by a large part of the English people.

1. It has proved a "financial blunder," as Dr. S. Wells Williams, our own missionary in China, predicted it would. The immense cultivation of opium in India has monopolized the best part of the country to such an extent that impoverishment and famine are the result. Vast areas of the richest land in India are thus devoted to the production of governmental revenue, instead of food for the people. And the same process is going on in China; for China is now not only the consumer of 7,000 tons of British opium annually, but also the producer of at least an equal amount. The result is an increased perversion of Chinese territory to poppy cultivation, as well as an immense drain of money from the country; a decrease of food crops,

and an impoverishment of the soil. Thus China grows poorer, and British merchants and manufacturers long ago discovered that the opium trade was inevitably undermining the general commerce of Great Britain with China.

2. The physical effects of the opium habit are too well known to need description. The testimony of medical men is unanimous as to its destructive effect on the human frame. Not only does it destroy health and life, but it is fast depopulating China. The Chinese claim that about one-half of regular opium smokers are childless, and that the family of the smoker will be extinct in the third generation. Mr. Bruce, English superintendent of tea plantations in Assam, implored the British Government to prevent the cultivation of opium in that territory, and adds: "If something is not done, the immigrants from the plains will soon be infected by the opium mania, that dreadful plague which has depopulated this beautiful country."

3. The moral effect of the opium habit of course transcends all others in importance, and the testimony against it is unanimous and overwhelming. The testimony of Christian missionaries in China is most emphatic. Dr. Williams says: "There are millions in China to whom opium is dearer than houses or children or wives—dearer than life itself." Sir Thomas Wade, whose official position at Peking entitles him to confidence, says: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home. It takes possession more insidiously and keeps its hold as tenaciously. I know of no case of radical cure. It has issued, in every case within my knowledge, in the steady descent, moral and physical, of the smoker, and is so far a greater mischief than drink."

An anti-opium society in Canton, com-

* We are indebted to a highly interesting article in *The Bibliotheca Sacra* (Oct., 1885) for much of the information and many of the facts and statistics given in this paper.

posed of natives, in a paper to the anti-opium society of England, says: "It squanders wealth, interrupts industry, destroys life, cramps talent, disorganizes government, enfeebles the army, loosens the bonds of society, corrupts the morals of the people, and is an evil beyond description. Hence it [the English opium policy] is unworthy England's character, a breach of international friendship, an obstruction to missionary work, and contrary to the Bible."

The same address makes this affecting appeal: "Some tens of millions of human beings in distress are looking on tiptoe, with outstretched necks, for salvation to come from you, O just and benevolent men of England! If not for the good or honor of your country, then, for mercy's sake, do this good deed now to save a people; and the rescued millions shall themselves be your great reward." And this from heathen China to Christian England!

The *extent* of the evil it is impossible fully to estimate, for the accursed traffic, like the liquor traffic among us, finds ready apologists who seek to lessen its extent and enormity. Dr. Williams, writing forty years ago, was of the opinion that at least 2,500,000 were then addicted to the habit. J. Maxwell, M.D., testifies that in the city of Soo Chow, one of the largest in China, that seven-tenths of the adult male population used opium. At a missionary conference in Shanghai in 1877, Rev. H. C. Dubois, of Soo Chow, said that "thirty years ago there were but 5 or 6 opium dens in that city; now there are 7,000, and that eight out of every ten men smoked."

In the province of Sze Chuen it is said that seven in every ten men and three in every ten women use opium. It has been estimated that if 60,000 die annually in Great Britain from the use of strong drink, 600,000 die in China annually from the use of opium. The simple fact that the Chinese pay \$125,000,000 a year for opium shows that the evil is colossal. A writer in the *Encyclopædia Britannica*, vol. xvii., p. 794, states that "in 1858 it was estimated that about 2,000,000 of Chinese smoked

opium, and in 1878 from one-fourth to three-tenths of the entire population of 400,000,000." So greatly has the population decreased, that Sir Robert Hart puts the number at 300,000,000, and Rev. J. H. Taylor, of the China Inland Mission, as low as 240,000,000. But one-fourth of even this lowest estimate would give 60,000,000 smokers.

England has a terrible account to settle for this stupendous iniquity; and as sure as God reigns, punishment will be meted out to her. The terrible opium vice is fast creeping in upon us, and already prevails in New York, Boston and other leading cities to an extent that the public has no conception of. And it is not confined to Chinamen. Thousands of natives, and among them boys and girls in large numbers, are drawn into these horrible dens, where health, life and virtue are sacrificed. China, in this way, bids fair to be avenged on Christendom for Christian England's opium policy.

The Courts Instruments of Injustice.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgment is God's."—Deut. i: 17.

Mr. Stead, the editor of the *Pall Mall Gazette*, London, is in jail! This is the result of his exposure of the frightful iniquity in high life in London—an exposure that shocked the entire civilized world. After making all reasonable allowance for the mistakes made by Mr. Stead in his investigations, still we all must admit that the evils to which he has called attention are real and of awful proportions. But what is the result of the exposure? Who has been punished? The men responsible for these crimes? No. The authorities have not turned their attention in that direction at all; they have not sought to detect and punish the men in high life who have been for these years, and are still, working the ruin of young girls, but, for a technical violation of the law, have arrested, tried, and put in jail the man who made the exposure! Is this English justice?

The following is a cablegram from London, dated Nov. 11, which should make every lover of justice hang his head for shame :

"Mr. Stead, the convicted editor of the *Pall Mall Gazette*, was seen in the Coldbath Fields Prison to-day. His warder was present at the interview, and the visitor was not allowed to shake hands with the prisoner. Mr. Stead was in prison garb, consisting of Glengarry cap, loose-fitting yellow collarless jacket, stamped on the left breast with "Circle E 2, Stroke 8";

baggy, coarse yellow trousers, bearing the Government broad arrow, and overshoed patched boots. His hair was cropped short. Mr. Stead appeared to be suffering severely from cold, his hands being tucked in his capacious sleeves for warmth. He was in fairly good spirits, however. He is allowed a Bible in his cell, but the light is not sufficient to enable him to read it. His breakfast consists of thin porridge and brown bread; dinner, of suet pudding, and supper of porridge and brown bread. He sees nobody between 6 p.m. and 6 a.m. Mr. Stead's daily task is to pick one pound of oakum."

EDITORIAL NOTES.

Homiletic Review for 1886.

In our last issue (p. 455) we gave a partial synopsis of our plans for the coming year, and of the subjects for discussion and the writers engaged. We are now enabled to add considerably to the list, both of subjects and writers, although our list is not yet complete.

SUBJECTS TO BE TREATED. In addition to the four Symposiums, and the several Series of Papers on special topics announced previously, we now add:

"Present Status of the Darwinian Theory of Evolution," by Sir William Dawson, F.R.S.; "Late Discoveries in Science which throw Light on Revelation;" also, "Modern Writings Bearing on the Relations between Intelligence and Religion," Prof. Alexander Winchell, LL.D., 2 papers; "Guarantees of Ministerial Success," Joseph Parker, D.D., London; "The Manuscript in the Pulpit," William M. Taylor, D.D.; "Ministers' Vacations," Leonard W. Bacon, D.D.; "How a Pastor May Turn his Vacation to Good Account," S. V. Leach, D.D., Saratoga; "Matthew Arnold and Christianity," Rev. Newell Woolsey Wells; "Is Alcohol Necessary in Medical Prescriptions?" N. S. Davis, M.D., Editor Journal of the American Medical Association, Chicago; "The Health of Ministers," Ex-Surgeon-General Wm. Hammond, M.D., New York; "Prohibition as a Party Measure," Pres. John Bascom, of Wisconsin University; Leonard W. Bacon, D.D., Philadelphia; "Hints to Young Preachers," Charles H. Spurgeon, several papers; "How I Lost and How I Gained my Health," William Ormiston, D.D., two articles;

"Annotations of Hymns for Praise Service," Charles S. Robinson, D.D., several papers; "Leaves from a Pastor's Note-Book," "Missionary Field," Arthur T. Pierson, D.D., 12 papers each; "Prayer-Meeting Service," J. M. Sherwood, D.D., 12 papers; "Current Religious Thought of Continental Europe," Prof. J. H. W. Stuckenberg, D.D., Berlin, 12 papers.

NAMES OF WRITERS on the Symposiums, in addition to those already given: Prof. M. B. Riddle, Hartford; Pres. D. H. Wheeler, Allegheny College; Prof. B. B. Warfield, Western Theol. Seminary; Pres. E. G. Robinson, Brown University; E. R. Craven, D.D., Newark, N. J.; A. J. F. Behrends, D.D., Brooklyn; D. S. Gregory, D.D., Lake Forrest University, Ill.; John A. Broadus, D.D., Louisville, Ky.; Prof. G. F. Wright, Ed. *Bibliotheca Sacra*; Prof. E. C. Bissell, Hartford, Conn.; Prof. W. M. Barbour, Yale College; Prof. M. Valentine, Gettysburg; Prof. G. H. Schodde, Capitol University, O.; W. A. Snively, S.T.D., Brooklyn; Prof. George R. Crooks, Drew Seminary.

Still other names and topics will be given hereafter. Our Prospectus, when complete, will embrace a large number of contributors, at home and abroad, whose contributions have enriched the pages of *THE REVIEW* in the past; and we hope to enlist beside many other writers of repute, in different spheres of thought. Our steady aim will be to furnish a Monthly that will afford our pastors and other workers in the Church the greatest possible help in their calling. Our one purpose is to make a

Review eminently practical, a Review for the times, in which will be found the best results of Christian scholarship and practical wisdom, as well as of thorough and fair discussion of living questions, in the briefest possible space and in the most helpful forms.

Questions in Homiletics and Pastoral Theology.

With our next issue we start two new departments, which we think can be made very helpful to pastors. One will be that of Homiletics, under the editorial charge of Prof. J. M. Hoppin, of Yale College, the accomplished author of those standard works "Hoppin's Homiletics," and "Hoppin's Pastoral Theology." The other will be that of Pastoral Theology, under the editorial charge of Prof. W. C. Wilkinson, long Professor in the Theological Seminary of Rochester, N. Y., and known to the religious world as one of our finest critics and writers. To put these respective editors *en rapport* with our readers, it is suggested that our brethren in the ministry propound questions on which they seek light, pertaining to either or both of these departments, which the editors will answer according to their discretion and wisdom. All such questions, however, should be sent to the editor of THE HOMILETIC REVIEW.

Too Far Beyond Us.

It is of little avail to have an experience much beyond our present development. Paul was caught up into the third heaven, and was so dazed that he didn't know whether he was in the body or out of the body, and he could not tell what he had seen when he came back. A man can take in only those truths which are on a level with his development, or at best, but slightly above that development.

Religion and Theology.

Many a laborious article has been written to make clear the difference between religion and theology, and this with not half the success achieved by Sam Jones, the revivalist, the other day in less than a dozen words. Said he: "I like flowers, but don't like botany."

Only a Waiter's Opinion.

A week or two ago we had occasion to go up the Hudson river in a night boat. There were but few passengers, and the waiters were unusually communicative and easily became confidential. The restraint of the busy season was over. The following slightly suggestive interview took place between one of the waiters and the writer:

"Dar is only one clergyman on dis boat to-night."

"How do you know?"

"Oh, I easily tells clergymen any time I sees him. Neber makes a mistake."

At this point the waiter's conversation grew somewhat interesting, although unintentionally personal. We ventured to ask:

"What are the signs, Sam, by which you tell a preacher so surely?"

"In de first place, he's aller perlitte. Allers says 'thank yer,' but makes yer more trouble than five ordinary passengers. And then to see him at de table: dar is no mistake him at de table. You can hit him ebvery time; he knows what's good, he does! Now thar was dat preacher to-night at supper, who sat on odder side from you. He called for fried oysters, and beefsteak, and some eggs on toast—and this de second time; and, laws a massa! what do you think? After eaten all that, he axed me if we had any *quail*! He took three pieces of cake and two pieces of pie, and two plates of ice cream: and all de time he was jist as perlitte as he could be. Of course he didn't give de waiter anything—preachers neber do. I tell ye, de owner of dis here boat neber makes much money off preachers."

"But," we ventured to suggest, "may be the man had no dinner."

"It's allers de same. Preachers are used to eaten good things when invited round, and dey gets to like 'em, and I don't blame 'em."

We saw that Sam was a man of firm convictions, and had the courage of his convictions; so we concluded to let him alone.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.
GERMANY.
HOMILETICAL.

In the land of Luther the Pulpit is German—not English, Scotch, or American. The Reformation which gave the pulpit its modern prominence has determined its character in Germany

more fully than in any other country. The sermons of evangelical ministers are biblical, largely expository; they emphasize faith as the source of all spirituality, and make the Scriptures, particularly the New Testament, the light in which all subjects are viewed. The undue

prominence of doctrine to the neglect of the life is becoming less common, owing to the practical spirit which is entering and controlling all departments of religion. It cannot, however, be questioned, that the German pulpit has often preached faith itself as the sole condition of salvation, without emphasizing the works of faith. Indeed, one still hears utterances in the pulpit which remind one of the Lutheran and Romish conflict on the subject of faith and works, and which suggest a fear on the part of the preacher, that too much stress may be laid on Christian activity. Admirable as the Scriptural character of the sermon usually is, it too often lacks a direct application to all the affairs of life. The sermon is not enough in contact with current events—often moves in a region too remote from ordinary experiences, and is therefore not timely enough. This is one reason why some think that the Church has outlived itself, and that the mission of the pulpit is gone. Extensive as the Scriptural and spiritual range of the sermon is, its secular range is too limited; it lacks a broad and intense humanity as a basis for its divinity. The pulpit is rather above and outside of the great movements than within them and giving them direction. Ministers seem to take it for granted that all their hearers are believers, what wonder, then, if only such are attracted to the service? Traditions, the State Church, the relation of ministers to the Government, perhaps a hierarchical view of the ministry, have much to do with this state of things. Changes for the better are taking place, and the pulpit is adjusting itself to the peculiar circumstances and needs of the day; but the process, unless there is a direct revolution, is necessarily slow in an institution so conservative. Many sermons now preached are full of life and spirit, are popular in character, and are delivered with animation. The new life which has entered the pulpit shows its effect in filling the pews. Americans are frequently disappointed because they do not find that learning in the sermons which they expected. Speaking to Tholuck on this subject some years ago, he said: "We keep our learned discussions for the university; in the pulpit we want to be simple and popular." Other German believers have told me that it is not scholarship they want in the sermon, but that which edifies. The German preacher does not bring a learned essay into the pulpit, though Scriptural depth is by no means lacking. The scholarly air is avoided rather than sought. The text is usually long—frequently the Gospel or Epistle for the day; and all the prominent features of the text are included and explained in the two, or three, or four divisions of the subject. The long text evidently promotes the Scriptural character of the sermon. Taking the central or some leading thought in the passage of Scripture, the preacher groups around it all the other ideas, and uses them to illustrate and enforce the subject drawn from the text. The matter thus furnished is usually so rich that the minister is not obliged to

resort to other sources for suggestive thoughts. Short texts are the exception. As illustrations, I give the following subjects and texts taken promiscuously from a number of recently published sermons: "How shall we walk in Newness of Life?" Rom. vi: 4. "The Freedom of the Children of God"; John viii: 32-36. "The Folly of the Rich"; Luke xii: 13-21. "Our Earthly Calling in the Light of God's Word"; Luke v: 1-11. "The Value of Quietness"; Mark vii: 31-37. Sometimes the sermons are almost wholly exegetical, as is the case with many by Steinmeyer and Beck, formerly university preachers in Berlin and Tübingen. But usually the exegesis is specially applied to the condition of the hearers. The German evangelical preacher does not, however, venture to treat his text as a mere motto; it furnishes him with his theme and the sphere in which he is expected to move. The most popular preachers do not go out of their way to seek the novel or sensational, but they put life, business, politics, literature, and all that concerns the human heart under the focus of the Divine Word.

Julius Müller, while university preacher in Göttingen, combined philosophical depth with his exegesis, and had the gift of adapting spiritual truth to thinkers. Tholuck, as university preacher, was popular and full of life, preaching from experience to experience. Christlieb is hearty, his sermons revealing the conviction that the world is lost, and an intense desire for its salvation. Gerok is affectionate, paternal, speaking as a father to his children, pleading with them for Christ's sake to yield themselves to God. Kögel, first court preacher in Berlin, is stately, aristocratic in bearing, and his sermons have scholarly finish rather than popular characteristics. Frommel, a favorite court preacher of the Emperor, is a poet, a popular novelist, a genial companion; and all these qualities appear in his sermons. His abundant figures remind one of Krummacher. Stoecker, another court preacher, is by far the most popular in matter and manner, and is thoroughly a man of the people. A political agitator, a member of parliament and of the legislature, directing the missionary and numerous benevolent operations of Berlin, and leading the Christian socialistic movement, he has developed an astounding activity. His anti-Semitic agitations have aroused many antagonists, and have made him the object of bitter hate. He, more than any other man, has broken down the barriers between the pulpit and the great currents of popular life. His nature is intense, and he is an extremist; unguarded utterances have subjected him to severe attacks. Not a few think that his activity transcends the limits of the preacher—particularly of a court preacher. His course, whatever there may be true and false in it, is a striking illustration of the conviction of the most earnest Christians, that ministers must go to the people if they want the people to come to them. Dryander, called a few years ago from

Berne to Berlin, now preaches from the pulpit formerly occupied by Schleiermacher. He has remarkable gifts for applying Scripture to the deepest experiences of life. He is so popular that his church is generally uncomfortably full. Of the many illustrations that the pulpit has not lost its power, he is one of the most eminent.

German ministers outline their sermons in the study, and then elaborate them mentally, or else write them out in full and preach memoriter. I have never seen one have a manuscript in the pulpit, except Professor Beck, of Tübingen. He read closely, but was not dull; the excellence of his matter always drew large congregations. But, as a rule, the Germans are greatly prejudiced against a manuscript in the pulpit, and regard its necessity as a lamentable weakness. Tholuck dictated his sermons to his amanuensis, and by the time it was written it was also committed. The habit of memorizing makes the process very easy, and many ministers need but go over the sermon a few times in order to commit it. The delivery is usually fluent, but oratory is not as much studied as in America. As a consequence there may be less eloquence, but there is also less art. More attention to elocution is certainly desirable. Aged men in the pulpit, with their Christian experience deepened and ripened, are better treated, as a rule, than in America. Unless enfeebled by disease or extreme old age, the popular notion is not that they have lost their freshness or their force. The number of influential patriarchs in the pulpit is large. The fathers are revered. Germany has not a few instances of preachers, as well as professors, whose intellectual vigor is unimpaired at seventy or eighty. I heard the well-known Prof. Nietzsche, when nearly eighty, preach a fresh sermon forty-five minutes long, without a moment's hesitation and without recalling a word.

A seriousness and solemnity pervade German congregations which are frequently lacking in American churches. Even a rationalistic preacher would not dare to use the slang and witticisms which some American audiences tolerate. Smart sayings which provoke mirth rather than edification, are regarded as a profanation of the sacred desk. Here the distance between the pulpit and the stage is greater than in some other places. The Government sees to it, that every candidate for the ministry passes a severe intellectual ordeal before ordination; and the culture and calling of the preacher are regarded as a guaranty against all vulgarity, though they may not insure genuine spirituality. The minister is expected to take his subject directly from the Scriptures. The themes sometimes announced in America would shock a German congregation. From the "*Allgemeine Evangelisch-Lutherische Kirchenzeitung*," Leipzig, July 3, I take the following, which is a specimen of the tendency to judge the whole from a part, that is perhaps exceptional, and which also shows how certain pulpit themes in America are viewed

here: "American preachers (Methodist, Presbyterian, Congregationalist, Baptist and the like) have remarkable skill in preaching on all possible subjects, except the Gospel in its simplicity and purity. That is too old-fashioned for them, and does not suit their sensationalism. One need only take up a Saturday evening paper, in which the subjects of the next day's sermons are usually announced, in order to see a confirmation of the correctness of this statement. As a proof, let several subjects be mentioned, which were announced on Saturday evening, April 18 in a paper in Columbus, Ohio. The Baptist announced that he would preach on "Labor on the Streets" (*Strassenarbeit*); a Presbyterian announced, "White Horses in Heaven"; a Methodist, "The Approaching Cholera"; the Congregationalist, "Live Dogs and Dead Lions"; and another Methodist announced as his subject, "How we ascended Pike's Peak." Only one of the fourteen announced a truly evangelical theme: "Man Crowned in Christ, his Redeemer." This one probably had the smallest number of hearers.

The homiletical literature of Germany is exceedingly rich and is rapidly increasing. Probably the growing desire to bring the gospel to the masses is, in part, the occasion of the numerous recent works and articles on homiletics and pastoral theology. Especially worthy of attention is an article in the "*Evangelische Kirchen Zeitung*," by Rev. Pfau, entitled, "*Homiletic Rules drawn from the Discourses of Jesus*." The author states that the homiletic rules usually taught at the university are regarded by many as a barrier rather than a help, hence the advice is frequently given to young ministers: "Above all things, free yourself from the homiletical rules learned at the university; the true sources of homiletic art are practice, experience, a life of faith, diligent study of Scripture, and perseverance in prayer." Theory and practice are thus at variance, and it is evident that there must be something wrong in the theory. It is strange that, with all our works on homiletics, so few enter into a full discussion of Jesus Christ as the model preacher, and so few consider the homiletic rules to be drawn from His discourses. Stier wanted the homiletic rules to be drawn from Scripture, but he did not make Christ and His apostles, in particular, the source of these rules. Roussel, a French writer, wants Christ to be made the model preacher. Dr. Warneck also directs special attention to the discourses of Jesus as the source of the best rules for the preacher. But in these and similar cases there is merely a reference to the subject, not its exhaustive treatment. Dr. Warneck says: "Let us look at the discourses of Jesus. How concrete, how plain, how full of life, how personal and pointed! These discourses should be studied diligently from a homiletical point of view; then we should learn from them for the practical work of preaching more than from all text-books on homiletics. Important as this is

there is, as far as I know, no work which discusses the discourses of Jesus as a model for the preacher." Taking this hint, Rev. Pfau makes the homiletic rules in the discourses of Jesus a subject of special study. These discourses he considers under two heads: their Form and their Contents. Under the first he discusses the style, the eloquence and the logical arrangement; under the second, the source of the material of these discourses, the selection of this material, the proof, and finally apologetic and polemic elements. The author illustrates the richness of the subject by the number of interesting questions suggested by the consideration of the source of the materials used by Christ. For Him, as for us, Scripture was the most direct source. The questions remain: How far are the thoughts of His discourses scriptural? Did He use a text as their basis? If not, why do we use one? The intellectual and moral condition of His hearers had to be taken into account. How did He view the intellectual capacity of His hearers? Did He always adapt His discourses to it, or did He sometimes teach doctrines too high for them? How did He regard the heart of His hearers? Was His sermon of a missionary character, or didactic, and intended for such as already constituted a religious congregation? Must history be viewed as also a source of His materials? Did He discuss the past history of His people? Did He deliver sermons specially adapted to the times? Did He take into account the politics of the day? Did He discuss new laws and new institutions?

Eliminating all that spoken only to the disciples (forming a basis for pastoral theology rather than homiletics) and omitting all parallelisms, our author finds that there is a record of about forty discourses or addresses of Jesus, including 650 verses, making nearly as much matter as is contained in the Gospel of Mark, which has 678 verses, or about as much as is contained in five sermons of half an hour each. The record of what John the Baptist said occupies at most but twenty verses.

As far as His style is concerned, Jesus did not bind Himself to the language of the Old Testament, though He frequently cited it. His parables, for instance, are not determined by the Old Testament. Least of all can the discourses in John's Gospel be regarded as resting on an Old Testament basis. "They have a coloring so original and inimitable, are so deep, concentrated, hearty, and at the same time so acute, and form such a union of dialectics and of feeling of majestic peace and holy wrath, that one cannot discover in the O. T. even a shadow or image of them, much less a stylistic model." Not a single favorite expression of Christ in John is derived from the O. T. Even in the synoptical Gospels, with their numerous quotations from that Book, we do not find that Jesus binds Himself to it as a model. This is true even of the Sermon on the Mount. The author concludes that Jesus did not adopt what in His day

would have been regarded as a biblical style. His inference is that the demand for a biblical style in our day is not well founded. "Jesus, our teacher in homiletics, had His own style. We are justified and in duty bound to follow Him in this respect." Although we cannot get beyond the New Testament, this does not prove that we are bound to speak in the pulpit according to the expressions of that volume. The author, however, admits that this point is still open to dispute; the whole matter should be considered fully and cautiously. The thought in a sermon may be scriptural, and yet its style modern. Parables are rarely introduced into sermons, though they are a marked peculiarity of Christ's style. Each apostle also had a style peculiar to himself.

In passing to the consideration of Christ's hearers, the author protests against the stiffness of the usual homiletics, against its systematic tediousness and barrenness. It should be made thoroughly evangelical and ought to be based on the Bible. The sermon is the centre and most prominent part of evangelical worship; therefore the biblical character of homiletics is essential. "How is the minister to regard the moral character of his hearers, and what inferences are to be drawn therefrom respecting the substance of the sermon?" He discusses two views: that of Schleiermacher, and what the author calls the Methodist view. The former holds that the sermon should treat the congregation as Christians, while the latter aims more at conversion. Schleiermacher wants the missionary element in Christian lands to be relegated to catechetical instruction. He thinks its place is in the preparation for worship, and not in a congregation assembled for worship. In his own sermons he took it for granted that he was addressing believers. Our author claims that German homiletical works, with few exceptions, follow the lead of Schleiermacher in this.

When we look at Christ's method of dealing with His hearers, we find that His discourses were carefully adapted to their state. With simple, clear speech He seeks to produce a conviction of sin and to lead them to grace. His discourses were intended to teach; and His teaching was chiefly of an elementary character—the alphabet, as it were, of ethics and religion, so that it may be called catechetical. This is illustrated by the parables. In John we have such subjects as "Christ's person; his origin; his mission to be the light, the way, the truth, and the life of the world; the need of decision for or against Him, and the like." But neither in this nor in the other Gospels does Jesus ever hide from Himself the real condition of His hearers. He did not treat His hearers as Schleiermacher did, as is evident from John viii: 31. He did not imagine that His hearers would become true disciples by taking it for granted that they were such. Jesus had too deep a view of sin to treat His hearers otherwise than as sinners. Hence He aims to arouse the conviction

of sin in His hearers; He reveals to them their true condition, not ignoring whatever faith and faithfulness they had. He presents the ideal of righteousness, but at the same time intimates that it has not yet been attained by them.

Shall Christ in this respect be the preacher's model? Our people are not to be viewed as heathen; they have received instruction which the heathen lack; nevertheless we must view our hearers essentially as Christ did His. "The human heart is essentially the same, whether it beats in the breast of an Israelite . . . or in that of a baptized German who has grown up amid Christian surroundings and comes to God's house to hear His Word." But whatever general rule we may establish, we must remember that there was a difference in Christ's hearers: that He adapted His addresses to their peculiar needs, and that, consequently, there is much variety in His discourses. The different classes which Jesus found in His audiences are still found in our churches. Christ testified to the truth, and

then left it to work on the consciences of His hearers.

Summing up the whole, the author says: "First, Jesus directed His discourses to the actual condition of His hearers, not to an ideal public. Second, He recognized whatever was estimable in His hearers, and made that the point of departure. He presupposes that they recognized the authority of Scripture; therefore His speech is not of a missionary character. Third, since the power of sin—which still controls even the best hearers—can be overcome only by the Word of God, Jesus does not preach apologetically, but He uses the utmost efforts to make the Word as vivid and penetrative as possible—that is, He preached catechetically and testified respecting Himself. Fourth, the fact that baptism has been administered does not interfere with following Christ as a model in this respect; the similar character of the human heart everywhere rather makes it obligatory on us to imitate His example."

PRACTICAL ASTRONOMY.

BY ROYAL HILL.

DECEMBER 1st, 8 P. M.—The Zodiac constellation that is before us this evening as we face the south is that of Pisces, which occupies a large space on each side of the meridian about two-thirds of the way up the sky. It is, however, the least conspicuous, save one, of the twelve constellations that are honored during the year by the presence of the sun, the stars in it being too faint to be noted in a description. The sun takes in passing across it from March 14th to April 16th. Under Pisces lies the still larger constellation of Cetus, The Whale. The south-eastern corner of Cetus is plainly marked by a star of the second magnitude that stands nearly alone about one-third of the way up the sky, and is now only six minutes past the meridian. In those days, when every conspicuous star had a separate name, this one was called Diphda.

Low in the south-west Fomalhaut is approaching the end of its short course. Directly opposite to it in the north-east is the still more brilliant Capella, the most northerly of all the first magnitude stars. Exactly in the east are the Pleiades, or Seven Sisters. No doubt many a Christian astronomer has wondered what those "sweet influences" might be, of which this modest little group is the centre, and which Job was asked if he could bind. Under the Pleiades are the five stars known as the Hyades. They form the shape of a \triangleright open to the north-east, the bright red star Aldebaran being at the end of the lower branch.

Let us turn to the north. We notice that Cassiopeia is now high up near the zenith, while the Great Bear skirts the horizon beneath the pole. As we look at the North Star now, we see it very nearly at the highest point of its little circle round the pole, for at 35 minutes past 8 o'clock to-night it passes the meridian. The north pole of the heavens is then below the

star, and about two and a half times the apparent diameter of the moon distant from it.

High in the north-east is the constellation Perseus, with its many jewels, the principal one being Mirfak. Another bright star in Perseus is Algol, the most interesting of all the variable stars, not only for the reason that its variation of light is very great, but also because its period is so short that its variations can be very frequently observed. Algol is of the second magnitude, though scarcely as bright as Mirfak, from which it is distant about ten degrees to the south. It can be very easily identified by striking a line from the Pleiades to the constellation of Cassiopeia, on which line it is situated about one-third of the way from the Pleiades.

The period of Algol's variations is about sixty-nine hours, more nearly 68 hours 49 minutes. For sixty hours of this period Algol shines as a second magnitude star, the other nine being occupied, first in a gradual decrease to the fourth magnitude, and then to an increase to its normal brilliancy. This singular phenomenon, by which the light of one of the most conspicuous stars in the heavens is reduced to less than one-fourth of its usual amount once in a little less than three days, has been the subject of investigation by many eminent astronomers, and is believed to be caused by the interposition of a vast planet, which cuts off the light of the star during its passage.

The following are dates during this winter when Algol may be conveniently observed at its minimum:

Dec. 1st, 9:08 P. M.	Jan. 13th, 9:21 P. M.
" 4th, 5:37 "	" 16th, 6:10 "
" 21st, 10:50 "	Feb. 2d, 11:03 "
" 24th, 7:39 "	" 5th, 7:52 "

STANDARD TIME, EASTERN DIVISION.

For Central Division the date will be one hour earlier.

It will be noticed as a curious, and perhaps happy coincidence, that a minimum phase of Algol is progressing during the date of this article.

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